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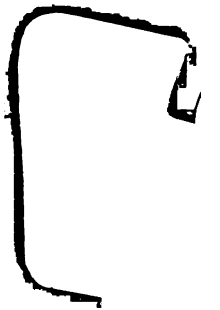

ANNEX

THE

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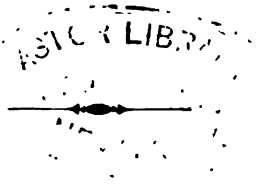
VOLUME VIII.—1855-56.



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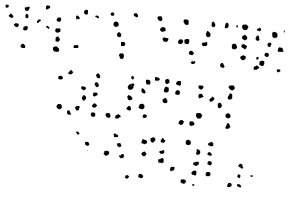

CONTENTS OF VOLUME VIII.

NO. I.

Art. I.—The Anti-Foreign Movement in the United States, and the Political Supremacy of the Pope, 1

1. Hon. Joseph R. Chandler's Speech, delivered in the House of Representatives, on the Temporal Power of the Pope. Baltimore: Murphy & Co.
2. Hon. Mr. Cass' Speech in the United States Senate, on Liberty of Conscience; and Archbishop Hughes' Reply.
3. R. H. Dana, Jr's., Argument on the Use of the Bible in the Public Schools.
4. Brownson's Quarterly Review. Boston.
5. Report of the Superintendent of the Seventh Census. Printed by order of the House of Representatives. Washington, 1853.
6. The Power of the Pope in the Middle Ages; or, Historical Researches into the Origin of the Temporal Sovereignty of the Holy See, and on the Constitutional Law of the Middle Ages relative to the Deposition of Sovereigns, preceded by an Introduction respecting the Honors and Temporal Prerogatives accorded to Religion and its Ministers by Ancient Nations, particularly under the first Christian Emperors. By M. Gosselin, Director of the Seminary of St. Sulpice, Paris. Translated by the Rev. Matthew Kelly, Professor of French and Belles-Lettres, St. Patrick's College, Maynooth. Baltimore: J. Murphy & Co. 2 vols., 8vo. pp. 312, 411. 1853. London: C. Dolman.
7. History of the Origin, Formation and Adoption of the Constitution of the United States; With Notices of its principal Framers. By George Ticknor Curtis. In two volumes. Vol. I. New York: Harper & Brothers, 1854. 8vo. pp. 518.

Art. II.—Types of Mankind, ... 27

The Types of Mankind; or, Ethnological Researches, based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History. Illustrated by selections from the inedited papers of Samuel G. Morton, M. D., and by additional contributions from Prof. Agassiz, Dr. Usher, and Prof. Patterson. By J. C. Nott, M. D., and George R. Gliddon. Philadelphia: Lippincott, Grambo & Co., 1854. Royal 8vo.

Art. III.—Adaptedness of the Prayer Book, . . . 67

1. Memorial of Sundry Presbyters of the Protestant Episcopal Church; presented to the House of Bishops, Oct. 18, 1853.
2. Forms of Prayer, or Sameness of Words no Hindrance to Devotion. A Sermon by the Rev. T. W. Coit, D. D. New York: 1845.

Art. IV.—The Eastern Church, ... 78

1. The Doctrine of the Russian Church, being the Primer, the Shorter and Longer Catechisms, and a Treatise on the Duty of Parish Priests. Translated from the Slavono-Russian Originals. By Rev. R. W. Blackmore, B. A. Aberdeen: 1845.
2. Harmony of Anglican and Eastern Doctrine. Aberdeen: 1846.
3. An Appeal to the Scottish Church. Edinburgh: 1849.
4. An Apology for the Greek Church. By I. Masson. London, 1844.
5. A History of the Holy Eastern Church. By the Rev. John Mason Neale, M. A. London: 1850.
6. Dissertations on the Orthodox Communion. By William Palmer, M. A., Deacon. London: 1853.

7. A Tract for the Church in Jerusalem. By the Right Rev. John Henry Hopkins, D. D. LL. D. Burlington: 1854.

Art. V.—Inefficiency of the Modern Pulpit, . . . 95

1. Gresley's Treatise on Preaching. New York: D. Appleton & Co. 1843.
2. Bishop Mant's Horæ Ecclesiasticæ, etc. London: 1845.
3. Porter's Preacher's Manual. New York: 1829.

Art. VI.—The Church in the Catacombs, ... 105

The Church in the Catacombs: A description of the Primitive Church of Rome. Illustrated by its sepulchral Remains. By Charles Maitland, M. D. Second Edition, revised. London: Longman & Co. 1847. 8vo. pp. 396.

The Catacombs of Rome, as illustrating the Church of the First Three Centuries. By the Right Rev. Wm. Ingraham Kip, D. D., Miss. Bp. of California, &c. New York: Redfield. 1854. 12mo. pp. 212.

American Ecclesiastical History:

Art. VII.—Colonial Churches in Virginia. No. VI, 125

Art. VIII.—Book Notices, ... 145

1. Hopkins' End of Controversey controverted.—2. Huidekoper's Mission to the under world.—3. Norton's Full proof of the Ministry.—4. London Guardian.—5. Wayland's Intellectual Philosophy.—6. Meyrick's Sermons.—7. Chapin's Humanity in the City.—8. Bellesle's "Archbishop."—9. Wallace's Art, Scenery and Philosophy.—10. London Clerical Journal.—11. Herndon and Gibbons' Valley of the Amazon.—12. Cummings' Bible Evidence.—13. Life and Beauties of Fanny Fern.—14. Dickens' Hard Times.—15. American Almanac.—16. Who is Jesus?—17. Inez.—18. Harpers' Gazetteer.—19. Maury's Physical Geography of the Sea.—20. Strickland's Queens of Scotland.—21. Rose and Ring.—22. Marco Paul's Voyages.—23. American Journal of Science and Arts.—24. Harpers' Story Books.—25. Bp. Southgate's Sermon.—26. Sermons, Pamphlets, &c.

Ecclesiastical Register:

Summary of Home Intelligence, ... 157

NO. II.

Art. I.—Modern Spiritualism, ... 169

1. New Testament "Miracles," and Modern Miracles," the comparative Evidence for each. The Nature of both. Testimony of a hundred witnesses. An Essay, read before the Middle and Senior Classes, in Cambridge Divinity School, by J. H. Fowler. Boston: 1854. pp. 101.
2. Spiritualism, by John W. Edmonds and George T. Dexter, M. D. Vol. II. Third Edition. New York: Partridge & Brittan. 1855.
3. Modern Spiritualism: its facts and fanaticisms, its consistencies and contradictions, with an Appendix, by E. W. Capron. Boston: 1855.
4. The Apocatastasis: or Progress backwards. A new Tract for the Times. By the Author. Burlington, Vt.: Goodrich. 1854.

Art. II.—Social and Religious Condition and Prospects of South America, ... 189

1. Exploration of the Valley of the Amazon, made under the direction of the Navy Department, by Wm. Lewis Herndon, and Lardner Gibbon, Lieutenants United States Navy. Part I. By Lieu-

tenant Herndon. Washington: 1853. 8vo. pp. 417. With maps and illustrations. Part II, by Lieutenant Lardner Gibbon. 8vo. pp. 339. With maps, &c.
2. United States Treaty with the Argentine Confederation. By Robert C. Schenck, Envoy Extraordinary, &c.
3. Prescott's History of the Conquest of Peru. Two Vols. 8vo. New York: Harper & Brothers, 1847.
4. Southey's History of Brazil. 3 vols. 4to. London: Longman, 1810, 1817, 1819.

ART. III.—Fatalism not Evangelism, ... 207
1. Calvin's Institutes for the Christian Religion, &c. London. 2 vols. 8vo. 1838.
2. Presbyterian Confession of Faith, &c. Philadelphia: 1827.

ART. IV.—Parochial Life, ... 219
1. The Rector of St. Bardolph's, &c.
2. Sunny Side, &c., &c.
3. Shady Side, &c., &c.
4. City Side, &c., &c.
5. Parish Side, &c., &c.

ART. V.—Semi-Pagan Position of our Youth, 237
1. Wall's History of Infant Baptism.
2. Census of the United States, 1850.
3. Dwight's Theology Sermon, CLVII.
4. A Presbyterian Clergyman looking for the Church

ART. VI.—Hildreth's Pioneer History, . . 245
Pioneer History, being an account of the first examinations of the Ohio Valley, and the Early Settlement of the Northwest Territory, &c. By S. P. Hildreth, M. D. Cincinnati: 1848.

ART. VII.—Human Progress: Mr. Bancroft's Oration, 249
The Necessity, the Reality, and the Promise of the Progress of the Human Race. Oration before the New York Historical Society, Nov. 20, 1854. New York: Printed for the Society.

AMERICAN ECCLESIASTICAL HISTORY:

Maryland Toleration, or Sketches of the Early History of Maryland, to the year 1650, . . . 264

ART. VIII.—Book Notices, ... 294
1. Uhlemann's Syriac Grammar.—2. Wilberforce's Principles of Church Authority.—3. Restoration of Belief.—4. Coxe's Sermons on Doctrine and Duty.—5. Bancroft's Miscellanies.—6. Lingard's History of England.—7. Huc's Journey through the Chinese Empire.—8. Madden's Life, &c. of the Countess of Blessington.—9. Tricolored Sketches of Paris.—10. Young Man Advised.—11. President Wayland's Discourse.—12. The Patent Hat.—13. Prime's Travels in Europe and the East.—14. Meyrick's L'Eglise Anglicane n'est point Schismatique.—15. H. B. Stowe's May-Flower.—16. Loomis' Practical Astronomy.—17. Essence of Christianity.—18. Craik's Search of Truth.—19. Hayward's Surgical Reports.—20. Lovell's Progressive Readers.—21. Mayhew's Peasant-Boy Philosopher.—22. Paul Creyton's Ironthorpe.—23. Edgar's History for Boys.—24. Foster's Principles of Chemistry.—25. Harpers' Story Books.—26. Periodicals, Sermons, &c.

ECCLESIASTICAL REGISTER:

Summary of Home Intelligence, ... 310
Summary of Foreign Intelligence, ... 315

NO. III.

ART. I.—Hollister's History of Connecticut, . . . 337

The History of Connecticut, from the first settlement of the Colony, to the adoption of the present Constitution. By G. H. Hollister.

ART. II.—Free Churches, ... 352

1. Milford Malvoisin: or Pews and Pewholders. By Francis E. Paget, Rector of Elford, and Chaplain to the Lord Bishop of Oxford. Oxford: John Henry Parker, 1842.
2. Memorial of the Consecration of St. James' Church, Syracuse, New York. 1854.
3. The Pew System, the chief hindrance to the Church's work in towns. A Sermon preached at Christ Church, S. Pancras, Advent, 1851, by the Rev. Edward Stuart, M. A., Perpetual Curate of the Church of St. Mary Magdalene, Munster Square, Regents Park, London. Masters.
4. The System of Free Churches. A Sermon preached before the Congregation of Christ Church, Elizabeth Town, N. J., on the first Sunday in Lent, March 5, 1854, by the Rev. Eugene Aug. Hoffman, M. A., Rector.
5. Primary Charge of the Bishop of North Carolina. 1855.
6. The Modern Origin and Evil Effects of the Pew System. A Sermon preached by the Rector in Trinity Church, Newport, Rhode Island, on the Sunday after Ascension day, 1848.
7. Twenty-two plain reasons for plain men against the Sale of Pews in the House of God. By Rt. Rev. Dr. Medley, Lord Bishop of Fredericton, N. B.

ART. III.—Utah and the Mormons, ... 367

Utah and the Mormons. The History, Government, Doctrines, Customs and Prospects of the Latter Day Saints, from personal observation during a six months' residence at Great Salt Lake City. By Benjamin G. Ferris, late Secretary of Utah Territory.

ART. IV.—The Position of the Anglican Clergy in regard to the War with Russia, ... 379

1. Despatches from the Crimea: Hansard's Parliamentary Debates: Published Sermons on occasion of the National Fast, &c.
2. The War in the East. By the Right Rev. Horatio Southgate, D. D., late Missionary Bishop at Constantinople.

ART. V.—City Missions, ... 392

1. Rt. Rev. Bishop Southgate's Sermon, on the Second Anniversary of the Holy Guild of the Church of the Advent, Boston, Mass., on the first Sunday in Advent. 1854. Boston, 1855.
2. First Report of the Baltimore City Mission of the Protestant Episcopal Church. 1854.
3. St. Paul's Church City Mission, New Haven. Proceedings at the Third Anniversary Meeting, 1855.
4. Fifth Annual Report of the Benevolent Association of the Church of the Holy Trinity, Brooklyn, L. I. 1855.

ART. VI.—Prof. Hodge on the Permanency of the Apostolic Office, ... 406

An Address delivered before the Presbyterian Historical Society at their Anniversary Meeting in the Tenth Presbyterian Church, Philadelphia, May 1st, 1855. By the Rev. Charles Hodge, D. D., Professor in Theological Seminary, Princeton, N. J.

ART. VII.—The Ministerial Gift, ... 426

A Sermon, on 2 Tim. i, 6, preached before the Convention of the

Protestant Episcopal Church of the Diocese of Connecticut, June 12th, 1855, in Christ Church, Norwich. By the Rev. A. N. Littlejohn, Rector of St. Paul's Church, New Haven.

ART. VIII.—Religious Fiction, ... 435

1. Margaret Percival. By the Author of "Amy Herbert," "Gertrude," "Laneton Parsonage," &c. Edited by the Rev. William Sewell, B. D., Fellow and Tutor of Exeter College, Oxford. 2 vols.
2. Hawkstone: A Tale of and for England, in 184-. By Prof. Sewell. 2 vols. New York: Stanford & Swords, 1855.
3. Cleve Hall. By the Author of "Amy Herbert," &c.

ART. IX.—Book Notices, ... 456

1. Coxe's Impossibility of the Immaculate Conception.—2. Jarves' Art Hints.—3. New Englander.—4. Passmore's Butler's Ethical Discourses.—5. Dix's Unholy Alliance.—6. Hilliard's Speeches and Addresses.—7. The Metropolitan.—8. Which, the Right or the Left?—9. Bard's Waikna.—10. Seymour's Evenings with the Romanists.—11. Marryatt's Life in California.—12. Littlejohn's The American Character.—13. Paddock's Historical Discourse.—14. Shelton's Peep from a Belfry.—15. McClintock's The Temporal Power of the Pope.—16. Kirwan's Letters to Bishop Hughes.—17. Scenes in Our Parish.—18. Jackson's Life of Robert Newton.—19. Stevens' Essays on Preaching.—20. Memoir of "Old Humphrey."—21. Davenport's Letter to Bishop De Lancey.—22. Holland's Memoir of Sydney Smith.—23. Tisdale's Controversy between Senator Brooks and Archbishop Hughes.—24. McClintock's Council of Trent.—25. Hedges' Prose Writers of Germany.—26. C. E. Beecher's Letters to the People.—27. Eames' Another Budget.—28. Janes' Life and Times of Hedding.—29. Manual of Instruction on the Christian Life.—30. Tayler's Records of a Good Man's Life.—31. Periodicals.—32. Jackson's Letters to a Young Physician.—33. Tuttle's Sketches of the Eastern Churches, &c.—34. Lovell's Progressive Readers.—35. Sermons, &c.

ECCLESIASTICAL REGISTER:

Summary of Home Intelligence, ... 480

NO. IV.

ART. I.—Christian Evidences, ... 497

1. Dr. Wordsworth on the Canon and Inspiration of the Holy Scriptures.
2. Mr. Lee's Donnellan Lectures on Inspiration.

ART. II.—Bolton's History of the Church in Westchester County, ... 511

History of the Protestant Episcopal Church in the County of Westchester, from its foundation in 1693, to A. D. 1853. By Robert Bolton, A. M., Mem. Prot. Ep. and Geo. Hist. Societies.

A History of the County of Westchester, from its first settlement to the present time. By Robert Bolton, Jr., Author of "Guide to New Rochelle," &c. Alex. S. Gould, New York, 1848. Vol. I.

ART. III.—Free Churches Again, ... 520

ART. IV.—The Ministry a Pleasant Work, ... 530

1. Memoir of the Rev. Legh Richmond, by Rev. T. S. Grimshawe.
2. Life, &c., of the Rev. Henry Venn, by his Son.
3. Life, &c., of Rev. Charles Simeon, by Rev. William Carus.

4. Memoir of Rt. Rev. R. C. Moore, by J. P. K. Henshaw, D. D.
5. Memoir of Rt. Rev. A. V. Griswold, by Dr. Stone.
6. Bishop Chase's Autobiography.
7. Life of the Rev. A. W. Duy, by Samuel A. Clark.
8. Life of the Rev. William Duval, by Rev. C. Walker.
9. Mrs. Hening's History of the African Mission.

ART. V.—Recent Works on Christianity, ... 544

1. The Essence of Christianity. By Ludwig Feuerbach. Translated from the Second German Edition by Marian Evans, Translator of "Strauss' Life of Jesus."
2. The Creed of Christendom: its Foundation and Superstructure. By William Rathbone Greg.
3. The Church in its Idea, Attributes and Ministry; with a particular reference to the Controversy on the subject between the Romanists and Protestants. By Edward Arthur Litton, M. A., Perpetual Curate of Stockton Heath, Cheshire, and late Fellow of Oriel College, Oxford. London, 1851. 8vo. pp. 707.

ART. VI.—Modern Millenarianism, ... 565

1. Theological Essays, by Frederick Denison Maurice, M. A., Chaplain of Lincoln's Inn, late Professor in King's College, London.
2. Maurice's Letter to Rev. Dr. Jelf, on the word "Eternal."
3. The Voice of the Church on the Coming and Kingdom of Christ; or a History of the Doctrine of the Reign of Christ on earth. By D. T. Taylor. Boston. 1 Vol. 12mo. pp. 420.

AMERICAN ECCLESIASTICAL HISTORY:

Art. VII.—Colonial Churches in Virginia. No. VII, 587

Art. VIII.—Book Notices, ... 617

1. The Six Days of Creation.—2. An Essay on the Episcopate of the Protestant Episcopal Church in the United States of America.—3. Modern Pilgrims.—4. Memoirs of the Court and Times of King George the Second, and his Consort Queen Caroline.—5. Christian Theism.—6. Lives of the Queens of England of the House of Hanover.—7. The Metropolitan.—8. Sermons.—9. Plymouth Collection of Hymns and Tunes.—10. The Works of Charles Lamb.—11. The Private Correspondence of Henry Clay.—12. Sermons upon the Ministry, Worship and Doctrines of the Protestant Episcopal Church.—13. Scenes in the Practice of a New York Surgeon.—14. The Literary Churchman.—15. "A Child's History of the United States.—16. The Araucanians.—17. Napoleon at St. Helena.—18. Rose Clark.—19. Harpers' Classical Library.—20. History of the Reign of Phlip the Second, King of Spain.—21. Miss Bunkley's Book.—22. Mexico and its Religion.—23. Journal of the American Oriental Society.—24. Report of the Commissioner of Patents for the Year 1853.—25. Lily.—26. National Geographical Series.—27. Plain Talk and Friendly Advice to Domestics.—28. Lily Huson.—29. Panama in 1855.—30. Dickens' Little Folks.—31. Hoary Head and M'Donner.—32. Harpers' Story Books.—33. Harpers' New Monthly Magazine.—34. "Report on the Diet of the Sick."—35. Rev. J. H. Ingraham's Sermon on the "Holy Eucharist."—36. The Church Catechism made Plain.—37. The Rev. H. H. Reid's Sermon.—38. Address to the Graduating Class of the United States Naval Academy.—39. British Periodicals.—40. Littell's Living Age.—41. Catalouge of the Officers and Students of Yale College.

ECCLESIASTICAL REGISTER:

Summary of Home Intelligence, ... 636

THE

CHURCH REVIEW.

VOL. VIII. APRIL, 1855. No. 1.

ART. I.—THE ANTI-FOREIGN MOVEMENT IN THE UNITED STATES, AND THE POLITICAL SUPREMACY OF THE POPE.

1. *Hon. Joseph R. Chandler's Speech, delivered in the House of Representatives, on the Temporal Power of the Pope.* Baltimore: Murphy & Co.
2. *Hon. Mr. Cass' Speech in the United States Senate, on Liberty of Conscience; and Archbishop Hughes' Reply.*
3. *R. H. Dana, Jr's Argument on the Use of the Bible in the Public Schools.*
4. *Brownson's Quarterly Review.* Boston.
5. *Report of the Superintendent of the Seventh Census.* Printed by order of the House of Representatives. Washington, 1853.
6. *The Power of the Pope in the Middle Ages;* or, Historical Researches into the Origin of the Temporal Sovereignty of the Holy See, and on the Constitutional Law of the Middle Ages relative to the Deposition of Sovereigns, preceded by an Introduction respecting the Honors and Temporal Prerogatives accorded to Religion and its Ministers by Ancient Nations, particularly under the first Christian Emperors. By M. GOSSELIN, Director of the Seminary of St. Sulpice, Paris. Translated by the Rev. MATTHEW KELLY, Professor of French

and Belles-Lettres, St. Patrick's College, Maynooth. Baltimore: J. Murphy & Co. 2 vols., 8vo. pp. 342, 411. 1853. London: C. Dolman.

7. *History of the Origin, Formation and Adoption of the Constitution of the United States; With Notices of its principal Framers.* By GEORGE TICKNOR CURTIS. In two volumes. Vol. I. New York: Harper & Brothers, 1854. 8vo. pp. 518.

INTO our national politics there has recently been introduced an element which we propose to make the occasion, rather than the subject, of some observations. That element is an ANTI-FOREIGN element. It is, as we understand it, an element hostile not only to all foreign influences, but to all foreigners themselves. It proposes virtually to ostracise every man who is not an American-born citizen. Strange as it may seem, this element has proved to be one of extraordinary power; so much so as to startle the attention of the whole country; and already, through its representatives, has lifted its voice in the public Councils of the nation. Apparently without concert, unaided by the press, relying not at all on the ordinary machinery of public gatherings and "stump speeches," it has yet swept over large portions of the country, and setting all the usual laws of calculation at defiance, has quietly resulted in having everything very much in its own way. Political parties have merely awoke to the discovery that they were, for the time being, "as dead as Julius Cæsar," without knowing who it was, or what it was, that killed them. In the old Bay State scarce a vestige of the former political parties could be found after the late election. Directly or indirectly, it has revolutionized the politics of several of our larger States; and we have before us a list of thirty-eight cities in twenty-eight States, in which it has triumphed at the ballot-box by large, and in some cases overwhelming majorities.

Now we have special reasons for calling attention to this development in the current of popular feeling. The Romish press are sagacious enough to perceive that there will come, and at no distant day, a sudden and powerful reaction in the public mind. It seems willing for the present to appropriate to the Romish Church a large amount of this popular odium, knowing as it does, that one extreme always follows another. It will answer admirably to ring changes on by and by; and then our clerical politicians, who are exchanging the pulpit for the hustings, and preaching the Gospel for noisy, political debate at the Capitol at the rate of two or three dollars a day, may expect to receive their due share of attention.

That Romanism, in its real character, has, or rather ought to have, something to do with the origin of this movement, we shall probably show before we are done. If it shall lead to a searching examination of the question, What Popery is in its nature, and in its pretensions? if this shall be its result, it will answer some desirable end. If it shall secure a thorough revision of our Naturalization Laws, it will also be productive of substantial good. On this point also we shall have a word to say by and by.

But the element of which we have spoken, if we understand its character, aims to accomplish much more than this. It would rid the country of the machinations of Popery, by waging a crusade against all foreigners, and because they are foreigners. It would avert the present evils of the elective franchise, by closing the ballot-box against all persons not born on American soil. It would save us from foreign interference, by rendering this class of persons ineligible to all important civil offices. Its watchword is, "America for the Americans."

Such, if we understand the movement, are the spirit and aims of this new organization. For ourselves, as journalists bound to watch the tendencies and driftings of popular sentiment so far as it affects great moral and religious principles, if these are the extreme aims and intentions of this movement, we pronounce it, *so far*, an utter absurdity. The notion of branding foreigners, because they are foreigners, with social or political crime, and punishing them for that crime with certain perpetual privations and civil disabilities, is an idea so preposterous and ridiculous, so unreasonable and morally wrong, so utterly at variance with our past history and with the whole genius and spirit of our institutions, that our only surprise is at the power with which it has taken possession of the popular mind. There are evils, glaring evils, to be exposed and remedied. But to gain this end, let us not belie principles on which rests the American Constitution itself, and which our whole national history thus far so clearly illustrates.

"America for the Americans!" when not a soul of us, at the very best, can trace our pedigree back beyond a half-dozen steps without finding ourselves at Jamestown, or Plymouth Rock, or New Amsterdam! And what becomes of our American exclusivism? who are the "Native Americans" then?

"America for the Americans!" when we still carry in our very faces the tell-tale of English, or Scotch, or Irish, or French, or German extraction! and when a twenty-four hours' journey from almost any portion of our country will find us amid the jargon of half the spoken languages of Europe!

"America for the Americans!" when that noble band of patriots who framed the Declaration of American Independence, and pledged to its defense their lives, their fortunes, and their sacred honor, represented the English by birth and descent in Virginia and New England, the Hollanders in New York and New Jersey, the Swedes and the Fins in Delaware, and the noble French Huguenots in Carolina, who fled from the papal cruelty of Louis XIV. This new watch-word would have sounded strangely in the ears of such men as Lee the Cavalier, and Rutledge the Huguenot, and Penn the Quaker, and Hancock the Puritan, and Carroll the Roman Catholic! And when that stand had been once taken for the right, and for civil liberty against oppression, it must have failed ignominiously, but that "foreign aid" came to the rescue. The blood that flowed like water, the noble hearts of our foreign brethren that beat in sympathy with our struggle, and earned from us a debt of eternal gratitude—these are yet too fresh in our recollection to allow us any very extraordinary claim to an exclusive American policy, as a mere birth-right.

"America for the Americans!" When the very principle on which our National Institutions all rest, is that of liberty for all, without regard of birth. "Life, Liberty, and the pursuit of happiness"—these were those inalienable rights, which our forefathers thought they themselves had not lost, and could not lose, by crossing the Atlantic. They thought that these rights belonged to man as man; and were not dependent on geographical boundaries. And in their Declaration, one of their first complaints against the reigning Monarch, George III, was, that "He has endeavored to prevent the population of these States; for that purpose obstructing the laws for the naturalization of foreigners, refusing to pass others to encourage their emigration hither, and raising the conditions of new appropriations of lands." It was on this broad principle, that there are certain natural rights which can never be alienated, that those men, differing by origin, by religion, by social prejudices and opinions, all came together to establish a government of freedom for freemen, without stopping to raise the question where they were born, or what religion they professed. The capacity of man for self-government—the theory of Government, as divine in its institution, yet in its formal condition proceeding immediately from the people, and to be administered for the benefit of the people—this was the simple yet noble idea which our National Constitution was designed to represent and practically illustrate. Whether the principle itself be right, or whether it is wrong; whether it will in the end prove a miserable failure,

or not, yet on it as a foundation our American civil institutions were based. And hence we say that the sentiment which has been so extensively dominant of late is as thoroughly *anti-American* as it well can be, and can never prevail but by the subversion of principles on which our American Institutions are planted.

"America for the Americans!" Who that has watched the providential history of our country, and the progress of events abroad, does not see the accomplishment of beneficent designs in the rapid influx to our country, of the over-crowded population of the old world. Here—a vast rich country stretching onward to the Pacific, and lying almost wholly waste. There —millions of people, without occupation, with no motives to industry, and starving for bread.

There are, at this moment, exclusive of the lands in Oregon, California, New Mexico, Utah, the Indian and Nebraska Territories, of surveyed lands, 96,940,709 acres; and of unsurveyed lands, 137,635,629 acres; in all, *two hundred and thirty-four millions, five hundred and seventy-six thousand, three hundred and thirty-eight* acres.* The superintendent of the Census of 1850, Mr. De Bow, after a careful estimate, found that the total number of immigrants into the United States since 1790, living in 1850, together with the descendants of immigrants, amounted to 4,304,416. Since 1850, the immigration has been more rapid. The following estimate has been made:

From June 1, 1850, to December 31, 1851, the number of foreign immigrants arriving in this country was,	558,000
In the year 1852,	375,000
In the year 1853,	368,000
In the year 1854, the returns of the first six months warrant the estimate for the entire year of	500,000
The aggregate, for the first four and a half years of this decimal term, is,	1,801,000

According to this calculation there are now living in the United States, immigrants and the descendants of immigrants since 1790, about 6,105,416 persons.†

* American Almanac for 1855, p. 208.

† Mr. De Bow gives the sources of the immigration as follows:

"There are in the United States 961,719 persons born in Ireland, 278,675 in England, 70,550 in Scotland, 29,868 in Wales, or in Great Britain and Ireland 1,340,812—considerably more than half of the foreign-born residents of the country; in France, 54,069; Prussia, 10,549; rest of Germany, 573,225; Austria, 946; Switzerland, 13,358; Norway, 12,678; Holland, 9,848; Sweden, 3,559; Spain, 3,113; Italy, 3,645; West Indies, 5,772; Denmark, 1,838; Belgium, 1,313; Russia, 1,414; Portugal, 1,274; China, 758; Sandwich Islands, 588; Mexico, 13,317; South America, 1,543. About 40 in every 100 Irish live in

These facts are sufficient to show the immense field of country still lying unproductive, and also the scale upon which this process of immigration has been, and still is, going on. And they show also, the impracticability, the impossibility of making the fact of foreign birth to be regarded as in itself, a political crime.

Against this popular sentiment, there is another consideration to be urged of a somewhat different character. We mean the practical utilities, and the still higher and nobler influences, of which such an *Anti-Foreign* hostility would deprive us. Where would have been that vast net-work of internal improvements, which are the boast of our age, which are developing such incalculable national wealth, which are raising so many thousands of families from want to affluence, but for industrial foreign aid? Who are erecting our mammoth stores and warehouses? Who have built our seventeen thousand miles of railroads, those great arteries of internal commerce? Whose are the nerve and sinew that are really doing the hard work, the physical labor of all our large cities? And then, too, are we to be denied those nobler influences, of high art and splendid genius—the very gifts which we need, to rub off the sharp angles, and polish down the rough surface of our national character, to refine and elevate our utilitarian tastes? Are all the creations of genius, of music, and painting, and sculpture—are all the achievements of learning—the works of history, and poetry, and philosophy—are these to be banished forever from our shores, because they are of foreign extraction? And then the mighty Past! its Sages, its Orators, its Heroes! are we to be forbidden henceforth to study the lives and imitate the virtues of the great and the good of past generations, because they had the misfortune not to be native-born Yankees! We need not ask such questions as these of any one who has intelligence enough to distinguish between an elevating, diffusive Civilization, and a ruthless, barbarous Vandalism.

There are, however, certain important facts pertaining to this subject of Foreign Immigration, which deserve attention, and to which we now propose to turn. There are facts, which render it necessary that our whole system of Naturalization Laws

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the large cities, and about 36 in the 100 Germans. 56,214 persons born in the United States reside in Canada.

"If the United States increase in the next hundred years as fast as in the last sixty, the total population would be 446,159,679; if as fast as between 1840 and 1850, deducting immigrants, 252,152,290. The most moderate ratio would give in 1900, 70,000,000, and in 1950, 125,000,000, of whom 64,000,000 would reside in the valley of the Mississippi."

should be thoroughly reconsidered. For if the intelligence and virtue of the people are indispensable, under a form of Government like ours, to the very existence of that Government, then the introduction to all the privileges of citizenship of an immense population who lack both these qualifications, is the signal of alarm. We make no question, that multitudes of those who flock to our shores are every way prepared and predisposed to become loyal and useful citizens. They bring with them more or less of property, and are virtuous, intelligent and industrious. This class of immigrants has been largely increasing during the last few years. On a large proportion of immigrants, we are disposed to look hopefully, under the influence of that munificent system of Free Schools which exists in all or nearly all the States. And yet when all this is said, there still remains the fact, that vast numbers of immigrants are pouring in upon the country every year, steeped in stolid, brutal ignorance and vicious debasement, and hardened in crime. These exchange the necessary rigor of military rule in the old world, for a liberty here, which, to them, is but unrestrained licentiousness. Nor is this all. It is matter of proof, that for a series of years certain governments of Europe have been systematically engaged in transporting, at public expense, their paupers and criminals to our shores; it being considered, on the whole, cheaper as well as safer, to send these villains, and beggars, and vagrants, to the United States, than to support them at public charge at home. Thus our country has been a sort of Botany Bay for the most worthless and the most depraved and dangerous of the population of the old world; the natural offspring of its governmental policy and social institutions.

The statistics of crime in this country show that from this class of the foreign population there is imminent danger. A few weeks since a procession, imposing in numbers, and composed to a large extent of foreigners, were marching through the streets of one of our large cities, pretending to represent "sixty thousand able-bodied men out of employment," and in their published Memorial using such language as this: "And in view of this state of feeling, we, as the Central Committee of the Workingmen of New York, will be directly compelled, unless a prompt relief is afforded, *to throw off all responsibility as to the results* now looming, like the dense precursor of a hurricane of death, over this unhappy city." This sounds quite too much like the Red Republicanism of Paris. At least its meaning was so clearly understood in New York, that a regiment of military troops was kept in reserve, to march at a mo-

ment's warning for the protection of the property and safety of the city. And yet at that very time applications were pouring into that city, from various parts of the country, calling for laborers, and offering steady employment at remunerative prices, yet calling in vain.

We have before us, the Reports of the condition of several of the Prisons, Penitentiaries, &c., in various parts of the country, from which we gather the following facts:

The Secretary of the State of Massachusetts, reported that during the year ending Nov. 30, 1853, there were admitted to the various Houses of Correction in that State, 3,584 persons, of whom 2,277 were from foreign states or countries.

The Report of the Board of Commissioners of the Schuylkill County Prison, Penn., states, that during the year ending Dec. 31, 1853, of the 282 persons committed to that prison, 209 were foreigners, and 155 of these were from Ireland.

The Clerk of the City Prison in the City of New York, reported, that of the 1,782 persons admitted during the month of July last, 1,421 were foreigners, and only 361 were natives.

In the four cities of Albany, Buffalo, Brooklyn and New York, the whole number of convictions during the year 1852, was 3,733, of whom the proportion of 2,802 were foreigners, and only 931 natives.

The Report of the Western House of Refuge, at Rochester, N. Y., states, that of the 112 persons received during the year 1853, 73 were foreigners.

The Report of the House of Refuge in Cincinnati, Ohio, for 1853, states, that of the 147 persons received during the year, 97 were foreigners by birth.

Facts like these which may be gathered from all parts of the country, are sufficient to show the absolute necessity of a thorough revision of our whole system of Naturalization Laws. No person convicted of crime against person or property, no criminal or felon, in our American acceptation of the meaning of those terms, should be allowed to land on our shores; and as a general rule, it may be sound policy to require a longer term of residence before admission to the sacred privileges of American freemen. This subject we are glad to see engaging the attention of Congress. Neither is such stringency in the matter of Naturalization, at variance with the spirit of our free Institutions. For the Convention of 1787, which formed the Constitution, while it assumed the right to make such Naturalization Laws, against the European dogma, "once a citizen always a citizen;" and while it declared that "The Congress shall have power to establish a uniform rule of naturalization,"

yet the whole history of those laws, and especially of the leading statute of 1802, with its subsequent modifications, shows that our government has ever been careful to exercise that right in the granting of citizenship only with the greatest caution. The Anti-Foreign movement of the day therefore will, we hope, lead to a thorough consideration of the whole subject of our Naturalization Laws.

There is, however, one feature of this *Anti-Foreign* question, more important than any view which we have yet taken. It has been said, that the claims of the Papal Supremacy are inconsistent with the spirit of our Free Institutions, and that they can never prevail among us, but with the subversion of those Institutions. Here is a point worth examining. This position has been affirmed most positively; and it has been as confidently denied. Recently, in the House of Representatives, the Hon. Mr. Chandler, a Member from Pennsylvania, and said to be a Roman Catholic, denied any such claims on the part of the Pope, with great emphasis, and we doubt not with entire sincerity. He denied that the Pope claims the right to interfere with the political relations of any country, other than his own; he denied that the power of the Pope extended one grain beyond his spiritual relations. And in proof of his assertion, he read extracts from the writings of several of the Bishops of that Church in England and in this country. Mr. Chandler, in volunteering a defense of Political Popery before the American people, has undertaken a task fully equal to the extent of his ability. He has misapprehended either the nature of his subject, or the intelligence of the tribunal before which he has been pleased to appear. The Hon. Mr. Cass, also, one of the few members left of the old School in the Senate, the almost sole survivor of that splendid galaxy of eloquence, lofty culture, and commanding dignity, when crowds flocked to the Senate Chamber to listen to such men as Webster, Clay, and Calhoun, even Mr. Cass, in all his noble efforts in behalf of religious freedom abroad—and for which papal intolerance has marked him as its victim—has never yet met this question of the Papal Supremacy on the broad ground of its own intrinsic character.

Recently, also, we have noticed going the rounds of the papers, an article which first appeared in the Washington Union, presenting an *historical* argument, which is the most plausible thing that we have seen on that side of the question. It contains the celebrated Mr. Pitt's enquiries, which he sent to the six leading Romish Universities in Europe, at the time when the subject of "Catholic Emancipation" threatened to revolutionize the British Government. The questions were as follows:

"1. Has the Pope, or cardinals, or any body of men, or any individual of the Church of Rome, any civil authority, power, jurisdiction, or preëminence whatsoever, within the realm of England?

"2. Can the Pope, or cardinals, or any body of men, or any individual of the Church of Rome, absolve or dispense with his Majesty's subjects, from their oath or allegiance, upon any pretext whatsoever?

"3. Is there any principle in the tenets of the Catholic faith by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions in any transaction, either of a public or a private character?"

These questions were sent for answers to the Roman Catholic Universities of Paris, of Douay, of Louvain, of Alcala, of Valladolid, and of Salamanca.

The answers to these questions were satisfactory enough; but there still remains the difficulty, which British statesmen ought to have had sagacity enough to perceive, that the opinion of these Universities, and of all the Universities in the world, has not a feather's weight in deciding a question of Romish faith and doctrine. And we venture to say, there was not an intelligent Papist in Christendom who did not laugh in his sleeve at the stupid humbuggery with which the British Parliament stultified itself; and that, too, in the face of testimony with which they were, or ought to have been, familiar.

The difficulty in deciding this question of the Papal Supremacy in temporal matters arises, we suppose, mainly in the fact that there has always been, and we suppose, still is, a class or school of men in the Romish Church, who deny that Supremacy most resolutely. For there is no more *Unity* among them on this, than on any other papal dogma. There have been, and still are, the two opposing schools or parties, the *Ultramontanists*, including the Pope, his Cardinals, and the Jesuits generally, who hold the most extreme notions as to Papal prerogatives; and, on the other hand, the *Cismontanists*, who hold more moderate views on this and other points of Romish doctrine. Of the former class are the Italian papists, the Spanish, the Portuguese, the Austrian, many of the Irish, and most of the late Converts from England and the United States. Of the latter class have been, and foremost of all, the Gallican party, with the venerable Archbishop of Paris still at their head. In this party, most of the German papists have been found; as also the old Roman Catholic families of England, as Lord Beaumont, and others. In the United States, their Bishops have formerly been divided. But, what is most important for

us to note, the Ultramontanists have of late years been gaining the ascendency; and the Pope, and his Cardinals, and Jesuits, have no idea of seeing a great Gallican party growing up in the United States, with "Gallican" sentiments and "Gallican" tendencies. Peru and New Granada are making them trouble enough, without the addition of a formidable element here. The position then which we take, and propose to maintain, is this;

1st. That the doctrine of the Papal Supremacy, as held by the dominant party at Rome, the Ultramontanists, and their adherents, is irreconcilably hostile to the genius and spirit of our Free Institutions.

2d. That same doctrine is maintained by a very large and, we suppose, predominating party, among the Papists in the United States.

Our first position, and which contains the gist of the whole matter, is not a subject of mere opinion. It is simply a question of fact. And we propose to do little more than give those facts, and let them speak for themselves. They have never been disproved, and will not be disputed by any one who is well informed on the subject.

And here, though we are not writing for Casuists, it may be admitted that the Pope does not, in so many words, claim universal *civil* Supremacy, nor *civil* jurisdiction beyond the limits of the States of the Church. And hence, the Oath of allegiance to the British Crown on the part of Irish and English papists, by which the British Parliament was so egregiously humbugged, was so ingeniously worded as to be readily taken by the most thorough Ultramontanists. It must be remembered that the papal claims to Universal Supremacy, which are so thoroughly hostile to all free governments, are regarded by papists as a part of the Pope's *spiritual* prerogative. And yet, by that prerogative, he has claimed the power, again and again, to depose Princes, Kings, and Emperors from their thrones, to dissolve subjects from all allegiance to their civil rulers, to confiscate the property of those whom he pronounces heretics, and to excite civil wars. If any one prefers to maintain, that this is done in the exercise not of a civil but a *spiritual* prerogative, we will leave the reader to analyze the distinction before we are done.

We shall not go back to trace the process by which, amid the civil distractions of Southern Europe in the early centuries, the power of the Bishops of Rome became more and more dominant, until it gradually absorbed all power, spiritual and temporal, within its own grasp. Neither shall we stop to show

in detail how the temporal sovereignty of the Popes became more extended and consolidated under Charlemagne and his successors;* and how the pretended donation of Constantine to the Pope, having no other existence than in forged Decretals,† and yet thoroughly and generally believed for eight hundred years, or down to the fifteenth century—how this helped to prepare the way for the Bishop of Rome in his grasping ambition to claim supremacy over all nations, all kings, and rulers, and people of the earth *by divine right*—a claim which he has never laid aside, and which some of his adherents in this country resolutely defend; so that in the language of the leading Canonists of Rome, the Pope is not only the sun in the firmament, and the earthly potentates are but the moon and lesser satellites revolving around their central orb, the source of life and power; but all the names and attributes of the Deity itself are blasphemously applied to the Pope.‡

All that we are now concerned to prove, is, that the Pope of Rome claims supremacy over all civil rulers and potentates, and over their functions and prerogatives as civil rulers, so as not only to interfere with the exercise of their power as civil rulers, but so as to annul it and set it aside. This is the Papal Supremacy. And whether it be *called* "civil" or "temporal" or "spiritual," we care not, this is the real character of the thing itself. Now for our proof.

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* On this point, see M. Gosselin's *History of the Power of the Pope in the Middle Ages*, Vol. I, Part 1, Ch. 1, pp. 180–239.

† For an account of those "Forged Decretal Epistles," their shameless imposture, and their authority even now in the papal Church, see an Article in The Church Review, Vol. III, No. 4, from the pen of the Rt. Rev. the Bishop of Vermont.

‡ Cardinal Bellarmine, in attempting to exalt the power of the Pope, aims to prove, that all the names which in the Scriptures are given to Jesus Christ, ARE GIVEN TO THE POPE. And he then goes on to show that Papists have actually given to the Pope those divine names and titles by which the Divinity is proved. We quote briefly from his work, De. Conc. et Eccl. Book ii, Ch. 17.

"Thou art the Shepherd, thou art the Physician, finally thou art another God upon earth."

"We acknowledge the Supremacy of the Holy Father the LORD GOD THE POPE, and he is Peter's successor in the Chair."

"We are bound to believe that Christ's Vicar, our LORD GOD THE POPE, can absolve all men (heretics excepted) and has given the like power to all his inferior Clergy."

Other epithets have been given him, as "The Saviour that was to come," as the "Lord's Christ," and others of equal profanity. At the tenth Session of the Fifth Lateran Council in A. D. 1515, the following address was made to Pope Leo X.

"Seize therefore the two edged sword of DIVINE POWER delivered unto thee .... FOR ALL POWER IS GIVEN UNTO THEE, IN HEAVEN AND ON EARTH." [1]

[1] Lab. et Cos. Conc. tom. xiv, p. 271.

1. The Fourth General Lateran Council held at Rome in 1215, passed the following canon. We quote from the doings of this Council, because it is of the highest possible authority; being attended by *two* Patriarchs, *seventy-seven* Archbishops, *four hundred and twelve* Bishops, and assisted by embassadors of all the Christian princes. It was called to deliberate on the means of recovering the holy land, of *extirpating heresies*, and redressing abuses. Here is Canon Third:

"We excommunicate and anathematize every heresy which exalteth itself against this holy orthodox and Catholic Faith which we have set forth above, condemning all heretics by whatsoever names they may be reckoned. . . . . Let such persons, when condemned, be left to the secular powers, who may be present, or to their officers, to be punished in a fitting manner. . . . . And let the *secular powers, whatsoever offices they may hold,* be induced, and admonished, and, if need be, COMPELLED by ecclesiastical censure . . . . that, to the utmost of their power, they will strive to exterminate from the lands under their jurisdiction, all heretics who shall be denounced by the Church. . . . . But if any temporal lord being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound by the chain of excommunication, by the Metropolitan and the other co-provincial Bishops. And if he shall refuse to make satisfaction within a year, let this be signified to the SUPREME PONTIFF (or POPE,) that forthwith *he may declare his vassals to be absolved from all their fidelity to him, and may expose his land to be occupied by Catholics, who, having exterminated the heretics, may without contradiction possess it, and preserve it in the purity of the Faith.*"*

This Canon is enough to settle the whole question. The Hon. Mr. Chandler claims to be a Roman Catholic, loyal and true. Let him answer, whether he subscribes to the Canons of the Fourth General Lateran Council? We venture to say that he will not deny it; and if he does, he may as well calculate the chances of "bell, book, and candle." Perhaps he will reply that the decisions of that and similar Councils are not now in force. And what then becomes of the vaunted doctrine of Romish infallibility? No, they are in force at this hour *in foro conscientiae*, and every honest Papist knows it, and if he dare will confess it, unless he has learned from Jesuit morality to deny it.†

2. In 1080, Pope Gregory VII held the seventh Council of Rome, in which he deposed and anathematized Henry IV, king of Germany and Italy, in the following language: "I excommunicate and anathematize Henry whom they call king, and all his abettors: I again deprive him of the kingdom of Germany and Italy; divest him of all power and authority; forbid all Christians to obey him as king; and absolve all who

* IV Lat. Coun. Canon iii, A. D. 1215.

† For specimens of Jesuit morality see the Jesuit Doctors, Bauni, Suarez, Vasquez, and Sanchez, quoted by Pascal. Lettres Provinciales, Amsterdam, 1735, vol. I, pp. 215–16.

have sworn, or shall swear allegiance to him, from their oath. . . . Now therefore, blessed Apostles, make it known to all the world, that if you can bind and unbind in heaven, you can take away and give away upon earth, empires, kingdoms, principalities, dukedoms, marquisates, earldoms, and the possessions of all men according to their deserts. For you have often taken away from the unworthy, and given to the worthy, patriarchates, primacies, archbishoprics, bishoprics. If you judge spiritual matters, what power must we allow you to be vested with, over temporal affairs!" &c., &c.*

3. In 1570, Pope Pius V anathematized and deposed Queen Elizabeth in the following language:†

"Pius, Bishop, Servant of the Servants of God. In perpetual memorial of this matter, He that reigneth on high to whom is given all power in heaven and in earth, hath committed His one Holy Catholic and Apostolic Chuch, out of which there is no salvation, to one alone upon earth, namely, to Peter, the chief of the Apostles, and to Peter's successor, the Bishop of Rome, to be by him governed with plenary authority. *Him alone hath he made Prince over all people, and all kingdoms, to pluck up, to destroy, to scatter, to consume, to plant, and to build.* . . Being, therefore, supported by His authority, whose pleasure it was to place us (though unable to bear so great a burden) in this supreme throne of justice, we do, *out of the fullness of our Apostolic power*, pronounce the said Elizabeth to be a heretic, and the favorer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of excommunication, and to be cut off from the unity of the body of Christ. And moreover, *we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever;* and also the nobility, subjects, and people of said kingdom, and all others who have in any sort sworn allegiance unto her, *to be forever absolved from any such oath, and all manner of duty, dominion, allegiance, and obedience.* And we also do by authority of these presents, absolve them, and do deprive the said Elizabeth of her pretended title to the kingdom, and all other things before named. *And we do command and charge all and every person, the noblemen, subjects, and people, and others aforesaid, that they presume not to obey her, or her orders, mandates, or laws; and those who shall do the contrary, we do include in the same anathema.*"

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* Paulus Bernried. cap. 107. † Bullar. Roman. Vol. IV, part iii, p. 93.

4. These are not singular, insulated, or rare illustrations of what is meant by the Papal Supremacy. In A. D. 1210, John, King of England, was anathematized and deposed by Innocent III. The Emperor Henry IV, was twice anathematized and deposed by Gregory VII. In A. D. 1245, the Emperor Frederick II, was anathematized and deposed by Innocent IV. In A. D. 1283, Peter, King of Arragon, was anathematized and deposed by Martin IV. In A. D. 1322, Matthew, Duke of Milan, was anathematized and deposed by Urban V. In A. D. 1535, Henry VIII, King of England, was anathematized and deposed by Paul III. In A. D. 1583, Henry of France was anathematized and deposed by Sixtus V. In A. D. 1591, Henry IV, of France, was anathematized and deposed by Clement VII. In A. D. 1643, Charles I, in Ireland, was deposed by Urban VIII. In A. D. 1729, George II, King of England, was deposed by Benedict XIII. Within the present century, Pope Pius VII, absolved Frenchmen from allegiance to Louis XVIII, and authorized obedience to Napoleon Bonaparte; and in 1809, the same Pope reasserted the despotic pretensions of the Gregorys, and excommunicated Napoleon himself.

Thus far we have been concerned to show that the doctrine of the Papal Supremacy is directly hostile to the rights and prerogatives of civil rulers. There is one branch of this argument, equally pertinent to the subject before us, but to which we shall only allude. By the famous Bull of Pope Pius V, entitled "In Cœna Domini," and by the authorities of the leading Canonists of Rome, as Bellarmine and others, Popery claims for its priesthood entire immunity from the jurisdiction of the civil power. Treason against civil Government, it pronounces impossible, as it declares that the Romish priests are not subjects of that Government. It anathematizes and excommunicates those who shall impose taxes or tributes upon ecclesiastical persons or property; and those who shall arrest ecclesiastical persons even for capital or criminal offenses. It thus makes the priesthood of that Church entirely independent of all civil control. That Bull of Pius V, is now publicly read once a year at Rome, and is a fundamental Law in the Papal System. As lately proved, it is taught at this day at Maynooth, as a part of their system of theological instruction. But into this portion of the argument we shall not now enter. Whether men thus educated are likely either to be, or to teach others to be loyal subjects, the reader will judge for himself.

Such are the plain, indisputable facts of history. Such are the pretended powers of the Pope. Such is the teaching and such the practice of a Church, whose perpetual boast is, that it

is infallible. We now leave it to the reader to say, whether our first position has not been made good; "THAT THE DOCTRINE OF THE PAPAL SUPREMACY AS HELD BY THE DOMINANT PARTY AT ROME, THE ULTRAMONTANISTS AND THEIR ADHERENTS, IS THOROUGHLY HOSTILE TO THE SPIRIT OF OUR FREE INSTITUTIONS."

Our second position is, that the same extreme doctrine is held by a very large, if not predominating party among the Papists in the United States. We give this as our opinion, and shall state facts on which we base that opinion.

1. The Oath taken by all Romish Bishops at their Consecration, as found in the *Pontificale Romanum*, seems to us thoroughly at variance with that loyalty which they owe to our Civil government. We give a translation of a portion of that Oath.

BISHOP'S OATH.

"I. N., elect of the Church of N., from henceforth will be faithful and obedient to St. Peter the Apostle, and to the Holy Roman Church, and to our Lord N., Pope N., and to his successors, canonically coming in. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them, under any pretence whatsoever. The counsel which they shall intrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter, saving my order, against all men. The legate of the Apostolic See, going and coming, I will honorably treat, and help in his necessities. The rights, honors, privileges, and authority of the holy Roman Church, of our Lord the Pope, and his aforesaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in any counsel, action, or treaty, in which shall be plotted against our said Lord, and the said Roman Church, anything to the hurt or prejudice of their persons, right, honor, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and as soon as I can, will signify it to our said Lord, or to some other, by whom it may come to his knowledge. The rules of the Holy Fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels to our said Lord, or his foresaid successors, I will to my power persecute and oppose.*"

The reader will judge for himself as to the meaning of this language.

2d. A still stronger indication of the kind of Popery most likely to prevail in the United States, is drawn from the presence, character, and influence among us of the Order of Jesuits. This Order of men have always been committed to the most extreme Ultramontane views. We do not judge of them by the "*Secreta Monita*," or "Secret Counsels" of the Jesuits, the authenticity of which work is so emphatically denied; though the denial has no weight with us. We judge of them by their own principles, by their "Constitution," by some of the known "Rules of their Order," and by their own avowed

maxims touching the foundation of all truth, all virtue, and all morality. And we say that no Order of men, holding to, and governed by such maxims, can ever be otherways than dangerous to the government of the State which shelters them.

We judge of them by their Oath of fidelity, which they are required to take on becoming members of the Order. Archbishop Usher, in his "Foxes and Firebrands," gives it as follows:

JESUIT'S OATH.

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and all the Saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his Holiness Pope —— is Christ's Vicar General, and is the true and only Head of the catholic or universal church throughout the earth; and that by the virtue of the keys of binding and loosing, given to his Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed; therefore, to the utmost of my power, I shall and will defend this doctrine, and his Holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or State, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that, notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the Mother Church's interest, to keep secret and private all her agent's counsels, from time to time as they intrust me, and not divulge, directly or indirectly, by word or writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me by you, my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious Host of Heaven to witness these my real intentions to keep this my oath. In testimony hereof, I take this holy and blessed sacrament of the Eucharist, and witness the same further with my hand and seal, in the fear of this holy convent, this —— day of —— Anno Dom. &c."

The language of that Oath is not more atrocious than the doctrines of the Jesuits, when they have had the courage to avow them. Thus, as one instance among many, the famous Mariana, in his work published by authority, declared: "Any private man, whoever he may be, has a right to kill the king declared a public enemy, &c., &c."*

* Mariana, De Rege et Regis institutione. Lib. 1, Cap. VI. Toledo, 1599.

We judge of the Jesuits by their history. Nor need we trace them in their private acts of more than savage cruelty: as in the assassination of the Prince of Orange in 1584; of Henry III, of France, in 1589; the attempted murder of Henry IV; and the repeated attempts to assassinate Queen Elizabeth; in all which they were only carrying out doctrines distinctly taught by Bellarmine, Suarez, Mariana, Allen, Sanders, Parsons and others. We have more than this testimony to their real character as individuals. When Pope Clement XIV, in 1773, two hundred and thirty years after its establishment, issued his Bull for the suppression of this Order, which he did "*forever and to all eternity*," (here is infallibility again!)* to justify himself he gave a sketch of the troubles which this Order as an institution had caused to the peace and tranquillity of Europe. He declared that the Sovereigns of France, Spain, Portugal, and Sicily, had since determined that the only method to secure the constant repose of their subjects and the good of the "Catholic Church" was that "*the said Society be absolutely abolished and suppressed.*" In 1814, forty-one years from their suppression by Clement, Pius VII reëstablished the Order; and although they have been banished and expelled again and again, from the territories of various States by public authority, and even from Spain during the present year, as dangerous to the public tranquillity, they still exist, and probably were never in a more flourishing condition than at the present moment. They are better fitted to do Rome's work in our times, and especially in our country, than the Dominicans, the Redemptorists, or any other of the Romish Orders. In the United States, there are at least some hundreds belonging to the order of Jesuits, whose location is designated; and we suppose their real number to be very considerable. So far as known, they are mostly engaged in educational institutions, shaping the principles and moulding the character of the rising generation. Nor, do we doubt, that the presence of a body of men, with such principles and maxims of conduct, and past history, has had much to do in awakening that strong Anti-Foreign prejudice throughout the country, whose power has filled everybody with surprise. With their system of *espionage*, so complete that nothing escapes them—with their entire subserviency in all things to their Superior, having, by the Rules of their Order, no volition of their own, so that, as one says, "they are a sword whose hilt is at Rome, and whose point is everywhere"—and with their varied

* See *Constitutiones Societatis Jesu;* with Appendix, &c. London, Rivingtons, 1828.

accomplishments, their refinement and high culture, their careful training in all those things which mark the scholar and the gentleman—with these as their known characteristics, it is not strange that they are viewed everywhere with deep distrust.

3. We form our estimate of the prevailing type of popery in the United States, partly from the character of its periodical Press. To a great extent, the tone of these publications is ultra in the extremest degree—denunciatory of our institutions, our free press, and our free schools—and adapted, as strongly as they well can be, to promote disloyalty among the naturalized portion of our population. And as such papers would not be published except they were paid for, we suppose them to be some sort of index to the kind of popery which is spreading itself among us.

There is one portion of the Romish periodical Press in this country, whose conduct is either ominous of evil, or is wholly inexplicable to us. We allude to their "QUARTERLY REVIEW," edited by Orestes A. Brownson. Their weekly newspapers may be designed to suit particular latitudes. And when we take up the "Freeman's Journal" so mis-called, or the "Shepherd of the Valley!" or the "Boston Pilot," (*pretty names, all!*) though we find language of the most inflammatory and seditious character, and such as in any country of Europe would be branded and instantly suppressed as treasonable, yet we might perhaps conclude in this case that Patrick, after his hard day's work, likes a dish pretty highly seasoned "intirely." But here is a sober, dignified Quarterly, prepared not for the masses, but for the leading minds of that sect, and conducted with a vigor and a degree of intellectual power sufficient to control them. Neither is this Quarterly to be regarded as speaking the sentiments of one individual merely. It comes bearing upon its pages the printed *imprimatur* of the following dignitaries of that Church.

† FRANCIS PATRICK KENRICK, Bishop of Philadelphia.
† SAMUEL, Archbishop of Baltimore.
† PETER RICHARD, Archbishop of St. Louis.
† MICHAEL, Bishop of Mobile.
† ANTHONY, Bishop of New Orleans.
† JOHN JOSEPH, Bishop of Natchez.
† JOHN, Bishop of Buffalo.
† M. O'CONNOR, Bishop of Pittsburg.
† MATHIAS, Bishop of Dubuque.
† JOHN M. ODIN, Bishop of Galveston.
† MARTIN JOHN, Bishop of Lengone, and Coadjutor of Louisville.
† M. DE ST. PALAIS, Bishop of Vincennes.
† WILLIAM TYLER, Bishop of Hartford.
† J. B. FITZPATRICK, Bishop of Boston.
† RICHARD PIUS, Bishop of Nashville.
† JOHN BAPTIST, Bishop of Cincinnati
† JOHN HUGHES, Bishop of New York.
† RICHARD VINCENT, Bishop of Wheeling.
† JAMES OLIVER, Bishop of Chicago.
† JOHN M. HENNI, Bishop of Milwaukee.
† JOHN, Bishop of Albany.
† AMEDEUS, Bishop of Cleveland.
† PETER PAUL, Bishop of Zela, Coadjutor Administrator of Detroit.
† IGNATIUS AL. REYNOLDS, Bishop of Charleston.
† ANDREW BYRNE, Bishop of Little Rock.

We take the following extracts from that Review thus recommended, and bespeak for them a careful perusal from Mr. Chandler, as well as from our readers:

"'Speaking with an eye to the immediate future, there are but three great powers of the first order in the world—the United States, Russia, and Austria. The Russian and American are the two great aggressive powers of the age, and they threaten to meet ere long in China or India, to dispute the empire of the world, and the triumph of either will be the *triumph of heathenism* and the oppression of the Church of God. * * * Where, if not in Austria, is under God and his Church, the hope of Christian freemen," &c.—*Brownson's Review, Jan.*, 1852, pp. 31–2.

"The liberty of heresy and unbelief is not a *natural* right, for by the law of nature, as well as the divine law, every man is bound to be of the true religion, and has no right to be of any other. All the rights the sect have or can have are derived from the State, and rest on expediency. As they have, in their character of sects hostile to true religion, no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty if the state refuses to grant them any rights at all."—*Ib., Oct.*, 1852, p. 456.

"Whom hath our Lord constituted the depositary, the guardian, and the judge of his law? Certainly the Holy Roman Catholic and Apostolic Church, and the successor of Peter as visible head or supreme chief of that Church. 'All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' (St. Matt. xxviii, 18–20.) Here plainly our Lord commits his law to his Church, and gives her pastors authority to teach it it to all nations, and to teach them to observe whatsoever it commands. Certain then is it, that the Church has received his law, and is the guardian and judge for all men, of whatever rank, state, or dignity, in all things to which it extends, and therefore that all are bound to receive it from her, and to observe it in all things as she teaches and declares it. *It will not do to say here, that she is its guardian and judge in spirituals, and that sovereigns are its guardian and judge in temporals. The commission is to the Church, not to the state, and nowhere can it be found that our Lord has made princes, as such, guardians and judges of his law, even in the temporal order. He only gives them authority to execute it when declared to them.*"—*Ib., Jan.*, 1853, p. 41.

"The temporal order by its own nature, or by the fact that it exists in the present decree of God only for an end not in its own order, is subjected to the spiritual, and consequently every question that does or can arise in the temporal order is indirectly a spiritual question, and within the jurisdiction of the Church as the spiritual authority, and therefore of the Pope, who, as supreme chief of the Church, possesses that authority in all its plenitude. *The Pope, then, even by virtue of his spiritual authority, has the power to judge all temporal questions, if not precisely as temporal, yet as spiritual,—for all temporal questions are to be decided by their relation to the spiritual,—and therefore has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order.*"—*Ib., Jan.*, 1853, p. 48.

"Tell us then, even supposing the Church to have only spiritual power, what question can come up between man and man, between sovereign and sovereign, between subject and sovereign, or sovereign and subject, that does not come within the legitimate jurisdiction of the Church, and on which she has not by divine right the power to pronounce a judicial sentence? None? *Then the power she exercised over sovereigns in the Middle Ages was not a usurpation, was not derived from the concession of princes or the consent of the people, but was and is hers by divine right; and whoso resists it rebels against the King of kings and Lord of lords. This is the ground on which we defend the power exercised over sovereigns by Popes and Councils in the Middle Ages.*

"We know this ground is not acceptable to sovereigns, to courtiers, or to demagogues. But is that our fault? Who has made it our duty to please them? Are we not bound to please God, and to adhere to the truth, let it offend whom it may?"—*Ib., Jan.*, 1853, p. 49.

"For every Catholic, at least, the Church is the supreme judge of the limits and extent of her own powers. She can be judged by no one, and this of itself implies her absolute supremacy, and that the temporal order must receive its law, at least its interpretation, from her. So she herself has always asserted, by the mouth of all her holy Doctors, her Councils, and her Sovereign Pontiffs. Through all the long years of what is termed the Martyr Age, during her long and bloody struggle with pagan and idolatrous Rome, she asserted it and wrote it out in the blood of her dearest children, whom she commanded to submit to all manner of tortures, and to death in its most frightful and excruciating form, sooner than obey Cæsar against Christ. She has no sooner emerged from the Catacombs, and gained a *status* in the world, than she reasserts it, and proclaims in the face of Arian emperors and infidel kings the eternal supremacy of the law of Christ, and her right, as its guardian and judge, to judge all men, of every state, rank, or dignity, and to subject them to her discipline. *Whenever the occasion occurred, she asserted her power, not in empty words only, but in deeds, to judge sovereigns, kings, and Cæsars, to bestow or to take away crowns, to depose ungodly rulers, and to absolve their subjects from their oath of allegiance.*"—*Ib., Jan.*, 1853, p. 54.

"When, then, we find a Sovereign Pontiff judging, condemning, and deposing a secular prince, releasing his subjects from their obligation to obey him, and authorizing them to choose them another king, we may regret the necessity for such extreme measures on the part of the Pontiff, but we see them only the bold and decided exercise of the legitimate authority of the spiritual power over the temporal; and instead of blushing for the chief of our religion, or joining our voice to swell the clamor against him, *we thank him with our whole heart for his fidelity to Christ, and we give him the highest honor that we can give to a true servant of God and benefactor to mankind. It is not the sainted Hildebrand, nor the much-wronged Boniface, that we feel deserves our apology, or our indignation, but Henry of Germany and Philip the Fair of France.*—*Ib., Jan.*, 1853, p. 61.

"But there are documents enough in which the Pope not only excommunicates, *but solemnly deposes, a prince, and in these very documents we find that the title set forth, and the only title set forth, is that derived from his Apostolic Ministry.* Never does the Pope profess to depose, any more than to excommunicate, by virtue of any other than a divine title. Whatever he does in the case, he always professes to do it by his supreme jurisdiction as the Vicar of Jesus Christ, and the successor of Peter the Prince of the Apostles."—*Ib., Jan.*, 1854, p. 94.

"We may err, but if we do, God grant it may never be in denying to the successors of the Prince of the Apostles any portion of that power which he has conferred on them. Never for one moment shall Cæsar weigh in the scale with us against Peter. Indeed, we can better endure open, avowed Protestantism itself, than stingy, narrow-minded, and frozen hearted Gallicanism, always studying to split the difference between Peter and Cæsar, God and the Devil."—*Ib., Jan.*, 1854, p. 94.

"*What the Church has done, what she has expressly or tacitly approved in the past, that is exactly what she will do, expressly or tacitly approve in the future, if the same circumstances occur.* This may be a difficulty, an embarrassment, but it will not do to shrink from it. We are responsible for the past history of the Church, in so far as she herself has acted, and to attempt to apologize for it by an appeal to the opinion of the times, or to explain it in conformity with the prevailing spirit and theories of non-Catholics, in our age, is only to weaken the reverence of the faithful for the Church, and yield the victory to her enemies. The odium we may incur should not move us. There never was a time when Catholicity was not odious to the non-Catholic world, and there never

will come a time when it will not be. That world hated our Lord, and it hates his Church because it hates him.

"We found our Catholic laity extensively infected with a latitudinarian spirit, fraternizing with their 'separated brethren,' and calling upon Protestant ministers to say grace for them at their public dinners, and in presence of their own priests, too,—throwing up their hands in pious horror at our illiberality, if we hinted that their liberal Protestant friends could not be saved unless they became Catholics, and most loudly applauding themselves for being liberal Catholics. We found our current Catholic literature so explaining the qualification which some theologians add to the dogma, Out of the Church there is no salvation, as to open heaven to the great mass of heretics and infidels, and to save more by the exception than the rule. Indeed, every Protestant, Anglican, Calvinist, Socinian, or Deist, of decent manners and kind feelings, was looked upon as in the way of salvation. What was our duty as a Catholic writer? We found the age clamoring for religious liberty, meaning thereby the liberty of infidelity to enslave and oppress the Church, and *we found Catholics uniting in the clamor, and maintaining that every man has the natural right to be of what religion he chooses, thus denying the essential distinction between truth and falsehood, virtue and vice.*

"We found a very general disposition among the Catholic laity to separate religion from politics, to emancipate politics from the Christian law, to vote God out of the state, and to set up the people against the Almighty. Was this in these revolutionary times to be passed over in silence, and no effort made to arrest the tide of political atheism?"—*Ib., Jan.*, 1854, p. 101.

"We have heard some very loud whispers about ultra-Catholicity, and have received some significant hints that we are ultra-Catholic. But we venture to hint, in reply, that there is and can be no such thing as ultra-Catholicity, and that the charge is absurd. Catholicity is a definite system of truth, and to be more or less than Catholic is simply not to be Catholic at all. *Catholicity, so long as it continues to be Catholicity, cannot be carried to excess. It is not one system among many. It is simply the truth, the whole truth, and nothing but the truth. It excludes all not itself; it recognizes no rival; it will be all or nothing.*" —*Ib., Jan.*, 1854, p. 103.

"The day of apology has passed away, though not the day of trial. The time has come for Catholics to feel and act as freemen of the Lord, to resume, in a bolder and more energetic spirit, the unceasing war which the Church wages against error and sin, and to go forth as Christian soldiers to attack, as well as simply to defend."—*Ib., Jan.*, 1854, p. 104.

Mr. Chandler will probably perceive that the above extracts cover the whole ground of his Speech. And he can judge whether he has fairly represented the sentiments of the Romish Church in this country. There is not one extremity of papal despotism, not one act of cold-blooded, heart-sickening, inquisitorial torture, which this leading Review does not fully endorse. Deeds of cruelty, which it sickens with horror the heart even to read, are fairly gloated over, as the thank-worthy acts of "the sainted Hildebrand!" and "the much wronged Boniface!" And yet this same Review bears the express recommendation of the prominent dignitaries of the Romish Church in the United States!

Again we say, that such sentiments as these, put forth from such a quarter, and endorsed by such authority, have doubtless had their influence in exciting that storm of indignation, which

we have lately witnessed in the political horizon. Nor has it served to quiet the rising elements of discord, to witness the simultaneous and adroitly planned efforts put forth in all parts of the country, on the part of the Romish priesthood, either to banish the Bible from our Public Schools, and so make them absolutely atheistic in character, or else to break down the whole Common School System altogether. And yet that System is the most efficient instrument which we now have for uniting the heterogeneous elements of which our population is composed, and producing a true American nationality of character.

And here, though not a prophet, we venture a prediction. Popery dare not and will not risk an open Bible and Free Schools. To banish the Bible from the Public Schools in all the States, then, is the game now to be played. Fence-men will look on in solemn, silent dignity. Intriguing politicians will truckle to a consolidated powerful hierarchy. "Bibles for votes," will be the price asked and promised. Extremes will meet; and the Hon. Hobby Radix, Knight of the Vane, who has an axe to grind, will pay court to Miss Scarletina Borgia, whose father keeps a grindstone. As the espousals are about to be celebrated, the people will rise *en masse* and forbid the bans. There will be some hard language heard in Flanders; but the Genius of American Liberty will still be found resting on God's Holy Word as the only Rock of its strength.

Towards the Roman Catholics personally, we would cherish none other than the kindest feelings. The freest exercise of their religion we would also guarantee to them at every sacrifice. They may pray in Latin, worship and deify the Virgin Mary, mutilate and multiply Sacraments, believe in the propitiatory Sacrifice of the Mass, they may have their celibate priests, their Nuns, Confessionals, their Pope, purgatory and penance—all these they may have to their hearts' content. We deprecate the system; but we will oppose it with none other weapons than those drawn from God's unchangeable Truth. Nay, we can look with unfeigned respect upon that moderate Roman Catholicism which has produced a Chevereux, a Bossuet, a Fenelon, and a Thomas a Kempis. But when Popery shall attempt to celebrate on our American-soil consecrated to the cause of Freedom, her *Autos-da-fe* of the Inquisition, and shall propose to rivet upon a free people the chains of papal despotism—nay, when it shall attempt to restrain, in the slightest degree, the exercise of the rights of conscience, then it will find elements in commotion, whose power nothing on earth can resist. It is an old trick to whine and cry "intolerance," and

"infidelity," when men will not *tolerate* and meekly submit to shackles forged for their bodies and their souls. But resistance to tyranny, come in what form it may, is a fact which will be settled sooner or later; peaceably, we hope and pray; but settled it will be, and to the satisfaction of the most incredulous. The conscious right to religious freedom, is one of the deepest, strongest instincts in the breasts of the American people; and to vindicate that right, there is no sacrifice of blood or of treasure which they will not make. And they who shall venture to stir up such a tumult here, may well remember, that—

"Such tumults are not laid
With half the easiness that they are raised."

Still, we owe it to ourselves to say, that any such general outbreak, disturbing the public tranquillity, proceeding from the over-bearing spirit of Ultra-Montanism, is one of the last things that we have to fear. Here and there the peace of a city may be invaded, and the fears of the timid be aroused. But the whole foreign population of the country, counting all who have landed on our shores for the last sixty years and their descendants, does not number more than a quarter part of our people; and of these, only about two millions are even nominal papists. Of the other four millions of foreigners, there are no more determined haters of papal despotism, than may be found in their ranks. They have drank the cup in the old world—they will never taste the bitter potion here. And even among the Romanists themselves, there are multitudes, we doubt not, including, as we know, some of their bishops and many of their priests, who, like Bishop Kenrick of Baltimore, and the late Mr. Brady of Hartford, utterly repudiate these Ultramontane doctrines. These men owe it not less to their religion than to themselves, to show that they are men and not slaves. Even "*Brownson's Quarterly Review*," as we perceive, begins to wince under the blows which it has so wantonly and insanely provoked. They therefore whose troubled sleep has been disturbed by dreams of subterranean vaults and dungeons, may as well banish their fears for the present.

Neither is Popery to increase among us essentially hereafter. Ireland has nearly disgorged her starving multitudes, reducing her population more than a million and a half in the last ten years, and the exodus from that quarter is rapidly diminishing.* France, Germany and Italy, are much more likely to

* The Annual Report of the Commissioners of Immigration in New York City, states that the immigration to that port in 1854 was much greater than in any former year. The whole number of alien passengers who arrived there,

send us men in whose breasts burns the love of liberty, than hordes of cringing papal serfs. Neither in our own country is Popery to increase from "conversions." It will have its victims of course. Presbyters, disappointed at loss of caste and frustrated hopes of preferment, and mortified by dwindling congregations and starving salaries—sapless sprigs of divinity, who have practiced *attitudinizing* and *physiognomizing* before their crucifixes and their looking-glasses to see with what exquisitely demure monkery and scenic effect they can manage to be taken by surprise some day—Ultraists by nature—sickly dyspeptics and morose cynics—and so also forlorn damsels, lacking true culture of the intellect and soul, their tastes utterly perverted by our false, miserable system of female education, by which the American girl is trained up to be a useless, silly, senseless, soulless, expensive article of parlor furniture—a mere French doll—rather than a noble-hearted, intelligent American woman, having her own high sphere of duty and of usefulness—languishing out her frivolous existence in sickly sentimentalism, and awakening at last to the unreality of such a life—from all these classes, the Romish press, not unlikely, may hereafter gazette quite a formidable list of "converts;" and we do not know the instance of perversion in this country, male or female, which may not be traced to one or other of these classes. But these are no loss to us; and we may fairly set them off against the numbers of sturdy, intelligent Romanists who are all the while renouncing the system in the old world and the new. The departure of Rome, more and more from Catholic Truth and Catholic Order, the gross idolatry and the despotic principles, to which she is more and more committing herself, in theory as well as in practice, are rendering any thing like her substantial growth in this country a moral impossibility.

On this whole subject of the Anti-Foreign movement of the day, we have spoken freely, because it seems to us to involve principles so important and vital as to touch the very genius and spirit of our National Constitution. We would not arrest the

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and for whom commutation money was received during the year, was 319,223, being 34,278 more than in the year preceding, and even exceeding the emigration of 1852, (the largest on record,) by 1,831. This increase was occasioned entirely by the augmented number of German emigrants, being 57,342 (or about one-half) more than in 1853, and about three times the average of preceding years. The number of emigrants from Ireland continued to decrease, being in 1854, 30,862 less than in the year preceding, and 81,428, or nearly one-half less than in the remarkable year of Irish emigration, 1851. The emigration from the other countries of Europe has also increased, but not in any large proportion, except that from Switzerland, which has risen from 4,614 in 1853, to 8,883 in 1854.

tide of Foreign immigration. It is, we doubt not, the design of Providence, to open, on these Western shores, to the overcrowded population of Europe an asylum of comfort and worldly prosperity. Doubtless there are other purposes in the Divine mind which we cannot now fathom. Doubtless, great moral, social, and religious problems are here to be solved. How, we know not, nor seek to know. We would, if we could, act the part of wise and sagacious guardians of the treasures which Providence has put into our hands. We would, for example, enact and enforce wise, and liberal, yet discriminating Naturalization Laws. We would require of every person, foreign ecclesiastics not excepted, who remains a permanent resident in this country under the protection of our laws, that he take a stringent oath of allegiance, both to the Constitution of the United States, and of the State in which he lives. We would prevent the investment of large amounts of real estate and Church property in the hands of the priesthood or ministry of any denomination, and especially of a priesthood owning a foreign allegiance. We would see to it, that the BIBLE, without note or comment, is read statedly in all Public Schools throughout the Republic. For there can be no national virtue, no true liberty, no permanence to our political and social Institutions, without the recognition of GOD as He has revealed Himself in His Word.

And then, more than all, by other instrumentalities which God has given us, we would seek to establish in the minds of all, the old and the young, the fear and love of His Holy Name; and to bring all to the knowledge and obedience of His Son Jesus Christ. In short, we would carry everywhere throughout the length and breadth of our land, the Church of our blessed Saviour; which He purchased with His own blood, which He established with His own authority and power, of which He, and He alone, is the Head, "which is His Body, the fullness of Him that filleth all in all." It is the Vine of His own planting, and its leaves are for the healing of the nations.

And thus, and only thus, there rises up before us in the future, in glorious prospect, the vision of American Nationality—the noblest type of human character which the world has ever seen—deriving something from each of its constituent elements, yet yielding to none—a type of more than Praxitelean beauty—and still more exalted in beauty and power, because it shall be seen living in the Life, and animated by the Spirit, and doing the blessed works, of the Risen, Ascended, Interceding SON OF GOD.

Art. II.—TYPES OF MANKIND.

The Types of Mankind; or, Ethnological Researches, based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History. Illustrated by selections from the inedited papers of Samuel G. Morton, M. D., and by additional contributions from Prof. Agassiz, Dr. Usher, and Prof. Patterson. By J. C. Nott, M. D., and George R. Gliddon. Philadelphia: Lippincott, Grambo & Co., 1854. Royal 8vo.

We proceed now to Mr. Gliddon's attacks upon the Holy Scriptures, Hebrew, Greek, and English;—attacks, which, to be sure, have as little, as Manetho's dynasties or the monuments of Egypt, to do with the original unity of mankind scientifically considered; and which, it seems fair to presume, therefore, were made for their own sake.

Let him define his own stand-point. What he calls the "terse obituary notice" which the Bible gives of Arphaxad, he dismisses thus: "To the late Mr. Arphaxad, aged four hundred and thirty-eight years, we repeat our valedictory, *requiescat in pace.*" (p. 536.)

"Again, an imaginary human being called Shem, could not physically have been progenitor of ['a *country* called'] Aram." (p. 540.) No more could Jacob be progenitor of a country called Judah. And as for the name *Israel*, the story of the "wrestling match" is, in his view, quite sufficient to show its mythological character.

"It is not impossible that the writer of the Xth Genesis, in his anxiety to discover an ancestor for *white* families, asked some Greek traveler, who replied Ἀστυς." [Hence the name *Japheth.*] (p. 550.)

"The story of the Creation by the writer of Genesis, would still be correct enough after all, were it not for one individual oversight and one unlucky blunder." (p. 563.)

"If Ist Genesis is inspired, its contents are pitiful, and its revelations false." (p. 565.)

"The Jews, in their ignorance of the phenomena of astronomical and geological *unceasing progression*, were led to imagine the Divine act of Creation instantaneous—'*Fiat lux.*'"

(p. 705.) "Commencing at the top of the *supposititious ladder* (the writers of Genesis) taught, 'In the beginning God created the Heavens and the earth.'" (p. 565.) "A *triliteral* name of the first man is an anachronism." "Adamites means *blushers*." (p. 573.)

"*We think* that the Xth Genesis was compiled about the ninth century B. C. And we now leave hagiography to rejoice," &c. (p. 535.)

"Thus vanishes 'Joshua's miracle.' The late Rev. Moses Stuart, than whom as a Hebraist and upright champion of theology, none superior have yet appeared in these United States, supplies this definition of a 'miracle.' 'I have it before me in a letter from one of the first philologists and antiquarians that Germany has produced. It is this: 'The laws of nature are merely developments of the Godhead. God cannot contradict or be inconsistent with himself. But inasmuch as a miracle is a contradiction of the laws of nature, or at least an inconsistency with them, *therefore a miracle is impossible.*'" (p. 607.) Mr. Gliddon evidently adopts this "definition" as his own. But did he really mean to insinuate that it was approved by the Rev. Moses Stuart also, "*than* whom as a Hebraist none *superior* have appeared?"

He refers to the "septi-quadrigentesimal criticisms" of King James's forty-seven translators upon the Vulgate. By the way, we never happened to hear before of seven times four hundred, or even of four hundred and seven criticisms of theirs; but we are bound to suppose that our learned "hierologist," who so freely pronounces his magisterial criticisms not only upon the Vulgate, but upon the Greek and Hebrew, and so frequently snubs "Theologastri" and "Divinity Students" as "ignoramuses," has at least a school boy's knowledge of the Latin numerals. However, he refers to these "septi-quadri[n?] gentesimal criticisms" only to add, that they show that "the *Divine afflatus* did not penetrate into King James's version through the Vulgate. Perhaps some streams of the *apostolic imponderable* reached our translators though the Greek." (p. 611.)

"The real question posited in logical shape is this:

The Hebrew Moses wrote the Pentateuch. Did the Hebrew Moses write the Hebrew Pentateuch? If the Hebrew Moses wrote the Hebrew Pentateuch, where is the Hebrew Pentateuch the Hebrew Moses wrote?"

Abundance more of citations in the same style and spirit might be given, showing Mr. Gliddon's general stand-point in relation to the Bible, (not to mention Theism.) But we will let him state it in terms himself.

"It would be affectation if not duplicity on the part of the Authors of Types of Mankind, not to place everything Israelitish on precisely the same human footing as has been assigned to the more ancient time registers of Egypt and of China." (p. 702.) Yet Mr. Gliddon repeatedly complains of the invidious charge of Infidelity! and makes a fling at the ignorance of the "ghostly schools and his reverence doctor smythe," because "Gliddon, skeptical views of" had been tabulated in some Index!

In entering upon his "Archæological Introduction" to Genesis X, he takes as his basis Comte's *Positive Philosophy;* the upshot of which is, that, while, in the *Theological* stage, Nature is regarded as the theatre of the agency of a living God—a personal will; and, in the *Metaphysical* stage, the idea of a living God is replaced by immutable, abstract entities, or causes, acting invariably; "in the *Positive* stage, on the other hand, the invariableness of phenomena under similar conditions is recognized as the *sum total of human investigation; and beyond the laws which regulate phenomena it is considered idle to penetrate.*" (p. 577.) So, then, "invariableness" and "laws," it seems, are no "abstractions"—oh no;—and to cease to inquire into the "causes of things," to ignore a First cause altogether, and, indeed, to discard the very idea of causation,—such is the highest—such is "*Positive* Philosophy."

Having defined Philosophy "etymologically" as the "love of wisdom," and "paraphrastically" as the "love of knowledge," and then practically and *positively* as an *ignoratio causarum;* he proceeds next, in order, apparently, to show his knowledge of Greek, or "Hellenic," or, perhaps, for the benefit of "country members," gravely to define Archæology in this wise:

"Αρχαιος, antiquus, 'ancient,' and Λογος, a 'discourse,' are Hellenic words—meaning, when *united*, in general acceptation, 'discourse or treatise on the opinions, customs, and manners of the ancients.' This is the definition of Archæology proposed by the sage Millin, adopted by Lenormant, and recognized by all true scholars from Niebuhr to Letronne, especially among those intellectual giants who, since Champollion's era, have solved the chief enigmas of hieroglyphical and cuneatic records"!! We trust that nobody henceforth will have the audacity to dispute the meaning of "Archæology." It is true the same definition substantially might be found in Noah Webster, but without those appendages of sesquipedalian magniloquence, and that polemic array of ponderous and irresistible authorities.

Mr. Gliddon evidently has a high appreciation of the power

of this "Αρχαιος Λογος,"* this "discourse or treatise," for he assures us that "inasmuch as truth must necessarily harmonize with itself, if Archæology be a true science, the Scriptures will prove it so incontestibly; and if the Bible be absolute truth, Archæology will demonstrate the fact." (p. 579.) "If the Pentateuch was originally penned in the Mosaic autograph, the proof will resile to our view, through archæological deductions with the force of an Euclidean demonstration." (p. 580.) Truly, one knows not which most to admire, his Logic or his Rhetoric. They both "resile to our view" with about equal "force."

The Vulgate Mr. Gliddon has already disposed of by the aid of his "septi-quadrigentesimal criticisms." The Septuagint, he informs us, is "a collection of translations *manufactured* at Alexandria," "utterly corrupt" and "rotten." For example, the "Jehovah, our God, Jehovah one" of Deut. vi, 4, in the Septuagint stands, "The Lord, our God, is one Lord." And, inasmuch as the Forty-Seven have rendered into English the exact words of the Greek, he beholds in it "a little of the damning evidence producible that these worthies could not construe a simple line of the Hebrew text, but have palmed off upon us, as genuine 'inspiration,' language that, being Alexandrian forgeries, cannot be Divine; confessions of creed that, not being in the original Hebrew, cannot be inspired.'" (p. 614.) And hence, he continues, when "the posterity of Israel are summoned, by anxious 'missionaries for the conversion of the Jews,' to adopt a Trinitarian faith, which Semitic monotheism despises, they have merely to show such well-meaning persons that King James's version does really copy the Septuagint rather than the Hebrew, to see those *itinerant simplicities* pocket their English Bibles and slink off." (p. 618.)

And yet, with gravest simplicity, or counting, perhaps, upon "itinerant simplicities" among his "scientific" readers, we shall find him elsewhere complaining that the Forty-Seven followed the Masoretic Hebrew instead of the Greek Translations! And, that in general, the Forty-Seven, in cases of any *acknowledged divergence* between the Hebrew and the Septuagint, did follow the former and not the latter, ought to be known to every body who presumes to criticize their translation.

"Next comes the Hebrew Text. Its canonical antiquity in its oldest and last form, cannot reach up to Ezra in the fifth

* He shouts, victory! quite frequently at the feats he performs with what he calls "his Archæological scalpel." pp. 573 and 666. And, indeed, his operations are sometimes excruciating—to beholders.

century, and descends unto the Maccabee princes in the second century before Christ, i. e., after the writer of the political satire called 'Daniel.' We have it before us, then, written in the *square letter* Hebrew character, (not invented prior to the third century after Christ,) divided into words, (a system of writing not introduced in the earliest Hebrew MSS.—tenth century after Christ,) punctuated by the 'Masora,' (commencing in the sixth and closing about the ninth century after Christ,) and subdivided into verses, (not begun before the thirteenth century after Christ." (pp. 704, 468, 616, 508.) Moreover, "all the Hebrew manuscripts are radically, enormously and irretrievably corrupt." (p. 625.)

Most of these statements are reiterated and enforced by Mr. Gliddon, every now and then, as if he feared that any simple reader of the Bible should let them for a moment escape from his mind. He seemed to admit before that some of the "apostolic imponderable" (we trust it is not "blasphemy" in us to repeat the words—See Matt. xii, 31, 32) might attach to the Hebrew Text, though not to the Septuagint or Vulgate versions. But it was evidently only a "make believe." The Hebrew Text is no more divinely inspired than the "rotten" versions.

Now we beg to observe that the *post-Mosaic* origin of the Pentateuch is a mere assumption of Mr. Gliddon's—nowhere proved by him, unless it is because, as he gazes at the text, the Mosaic authorship does not "resile to his view, with the force of an Euclidean demonstration"—an assumption, in which he differs from both Lepsius and Quatremère, critics and philologists and hierologists of as great weight, perchance, as Mr. Gliddon; not to mention other the highest names in the walks of Archæology and Oriental Literature, who agree with them and not with him.

His "oldest and last" canonical antiquity of the Scriptures rests also, so far as he has furnished any evidence, upon his mere *ipse dixit*. What the "*square letter* Hebrew character" of extant Manuscripts has to do with the antiquity, authenticity, or inspiration of the original Text, more than round, straight, triangular, or wedge-shaped letters would have, we are at a loss to guess; nor do we see for what good reason the reference to them is so often repeated. Is there any magic in "square-letter" characters? Does he wish to throw dust in the eyes of his simple readers who study physical science more than they do their own minds and hearts and spiritual condition; and who think vastly more of modern lectures than of the "Word of God?" Or does he have especially in view "Persons stifled beneath ante-metaphysical strata who read

little and know less?" Even the "itinerant simplicities" of Jews Societies, "illiterate missionaries," and verdant "divinity students" are beyond supposing that we have actually extant the Mosaic or Davidic autograph. As much may be said of his parade about the Masoretic points and the division into words and verses. Critics generally do not feel obliged to give up the genuineness of Thucydides or Plato because the insertion of the Greek accents, and the division of the text into separate words and paragraphs, as well as the present form of the Greek letters, are modern inventions.

As to the horribly corrupt state of the MSS. of the Hebrew Text, Mr. Gliddon knows, or ought to know, that, after all that is said by Kennicott and others and repeated by him,—(and he has dragged together the most extravagant statements of every body, who had a hobby to ride or an interest to serve in an amended edition of the Hebrew Bible,)—still those MSS. are, in general, as sound and correct as those of most ancient Greek and Latin authors. Their various readings, in a thousand cases to one, involve the merest trifles, and, in respect to any other book, would not be considered worth mentioning. The greater number of the Biblical variants, as compared with the classical, is due solely to the greater number of the Manuscripts; and the greater number of the MSS. certainly does not diminish the authority of the text. The various readings of the MSS. of many a Greek or Latin author are more numerous and more important, within the same compass, than those of the same number of MSS. of the Hebrew Scriptures, taken indiscriminately. Yet we are tolerably well satisfied that we can even now read Virgil and Lucretius, Cicero and Demosthenes, Aristotle and even Homer, in substantially their original texts. So may we be satisfied that we have now in our hands substantially the original text of the Bible. And, notwithstanding all that can be shown by the various readings and corruptions of MSS., the "*square letter* Hebrew character," Masoretic points, division into words and verses, &c., &c., that original may have been given by divine inspiration. Mr. Gliddon well knows that no intelligent believer in "inspiration," however "plenary," believes that all the transcribers and translators of the Scriptures have been inspired. The "Word of God" was originally given to man through the imperfect medium of human thought and human language, to one family of the race,—(Mr. Gliddon seems scandalized that that should have been the family of Shem rather than of Japheth—he thinks it a pity, probably, that his advice was not asked in the premises)—and, in its transmission, it has been

committed to the ordinary exposures of human things. Yet we have it now as purely and as fully as is necessary for human purposes. In the Modern Editions of the English translation, there are said to have been found some fifteen hundred variations from the original edition of the Forty-Seven; yet even Mr. Gliddon has not scrupled to lay to the charge of the Forty-Seven whatever he found in one of these "corrupt" modern editions.

Mr. Gliddon's argument, if it proves anything, would prove the sheer absurdity or absolute impossibility of any inspiration or revelation whatever. Did he mean to prove this? He sneers indeed at the "apostolic imponderable;" but did he intend gravely to prove its non-existence? Apparently; and his argument is essentially this;—we have not the original autographs of the writers of the Bible, and the MSS. of the Hebrew text abound in various readings, therefore the Bible was not inspired, and is of no divine authority, indeed, is of no authority at all. The Vulgate and the Septuagint are not faithful translations of the Hebrew Text, *therefore* they are not inspired!

He labors through some thirty large octavo pages closely printed in minute type to prove that, for a similar reason, the received English translation is not "inspired!" Now for whom was all this written? Whom does it refute? To whom is it addressed? Does he mean to insult his "scientific" readers by supposing that they believe in the "inspiration of King James's Forty-Seven translators?" Does he not know that no intelligent Christian—no one who could be expected to read his book—believes in their "inspiration?" Or, has he entered into a "scientific" discussion with the ignorant, vulgar multitude? If so, pray, what has he accomplished when he flourishes his "Archaeological scalpel," and shouts his *bravos* in exulting triumph? Who is defeated? Who is killed?

But though his *conclusion* here may be correct, and certainly will do no harm; the same may not be true of his course of *argument;* and we shall call the special attention of our readers to it, that they may judge of Mr. Gliddon's qualifications for the critical task he has undertaken in exposing the exegetical blunders of the Forty-Seven. It must be premised that he constantly treats the unfortunate Forty-Seven, and most English biblical critics since their time, as a mass of "ignoramuses" and incorrigible "dolts."

He places before him Cahen's "Traduction Nouvelle, avec le Texte Hébreu en regard," and will not condescend to enter into a discussion with anybody who is not also familiar with Cahen. In his own archaeological, hierological, critical, and

exegetical preëminence, he needs the assistance of but one other arm.

"To Anglo-Saxon Protestantism, the biblical profundities of the 'Professor of Sacred and Interpreter of Oriental tongues at the Vatican,' since the year 1820, are entirely unknown. Written in the purest Italian, exclusively for the lettered—restricted to one edition of one hundred and twenty-five copies for each work, at a cost of 125 francs ($25) per copy—and, for manifold reasons, artistically fashioned upon a plan not easily comprehended without an *oral-key;* LANCI'S enormous labors upon Semitic palaeography to the 'profanum vulgus' of Theology must long remain sealed books. . . . . Our mutual friend, Mr. R. K. Haight of New York, is, in the United States, the sole possessor of Lanci's works that we know of."

In the presence, now, of the gigantic erudition of Mr. Gliddon, with the *unheard-of* "biblical profundities" of Professer Lanci, "in the purest Italian," all to himself, and the "Traduction Nouvelle" of Cahen, too, at his side—of whom and of Lanci we confess equal ignorance—of course, we, "profanum vulgus of Theology," might be expected to shut our mouths in silent and awful submission; to lay down our arms at once, and surrender at discretion.

Nevertheless, we shall venture into the arena, though it be with only a shepherd's sling and a smooth stone from the brook. We proceed therefore at once to what Mr. Gliddon terms the "experimentum crucis," by which the "vaunted accuracy of the Forty-Seven translators is to be tested;" observing only that the thrice "vaunted accuracy" of their critic will be "tested" by the same means. He has "tabulated" the "literary curiosities," as he calls them, of this his "experimentum crucis" under twenty-six heads, designated by the letters of the alphabet.*

"L and M. 1 Sam. xix, 13 and 16.

'And Michael took an image and laid *it* on the bed, and put a pillow of goat's *hair* for his bolster, and covered *it* with a cloth.'

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* While preparing this article for the press, we find that we have been anticipated in a portion of our work, by a very able article in the October number of the Christian Examiner; in which the writer has conclusively shown Mr. Gliddon to be grossly and scandalously at fault in nearly every example of his "tabulated" "experimentum crucis" from A. to K. inclusive. We refer our critical readers to the article itself for a rich treat. The writer intimates that we may expect a continuation of his Review, taking up the remainder of the Table. Meantime, omitting entirely the portion which he has so thoroughly disposed of, we retain some of our imperfect notes upon the remainder, which will not interfere with the more perfect and systematic handling which we shall be happy to see from our friend and fellow-laborer, who has begun his work so well.

'And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goat's *hair* for his bolster.'

—"Whence it is evident that the Forty-Seven deemed the 'image' to be of the masculine gender. Their notions of an Oriental *bed* too must have been peculiar, in England, two hundred and fifty years ago, when a pillow was made to serve for a 'bolster;' and such a hirsute contrivance! However, having commenced rolling down hill, they reach the bottom through a series of cascades that would excite Homeric smiles, were not 'God's word' the sufferer; as may be seen by the subjoined restitution; after comprehending that Michal, the astute daughter of King Saul, was a princess in whose 'trousseau' were doubtless many of the crown regalia:—'Michal took her casket full of jewels, and placed it upon the bed; whence were reflected magnificent splendors; and she hid them with a curtain [? coverlid]. . . . . The messengers having arrived, O surprise! the jewels [being] upon the bed, from their summits was thrown out a magnificence of splendors.'"

Whence it is evident that Mr. Gliddon is ignorant of the simplest facts in the history of the English language; and does not know that "*his*," in Anglo-Saxon, in Old English, and in the English of King James's time, was the common possessive of *he* and of *it* (or *hit*);—the form *its* not having been yet introduced, and not being at all used in the English Bible. Yet such a man ventures to charge the Forty Seven with utter "ignorance of Hebrew," because "if they had even suspected that IM was already a plural termination, they would not have *doubled* it by printing 'Cherubims' for Cherubs, or 'Seraphims' for Seraphs! What should we think of the French scholarship of a person who wrote tableauxes?" He declares that the Hebrew author of Genesis, too, "must have been unacquainted with the first elements of Hamitic tongues; else he could not have appended his own Semitic plural IM [in Naphtuhim] to a foreign name that was already pluralized by its national prefix NI and suffix U—a blunder to be paralleled in English by the vulgar cockneyism of 'post'ses' for posts."

We shall not undertake to defend the author of Genesis, content to believe that he probably knew as much of Hebrew and its proprieties, and perhaps of "Hamitic tongues" also (—Mr. Gliddon elsewhere insists upon it that Hebrew itself was a Canaanitish dialect—and the Canaanites were certainly Hamitic) —as the late consul of the U. S. in Egypt, who, it seems, can blunder in Latin and even in English. As to the Forty-Seven, they were neither *pedants* nor prophets, and were content to use the English language as it then existed. They did not in

vent the form "cherubims" any more than Mr. Gliddon invents the double plural *children*, or the double comparatives *lesser*, *nearer*, &c., when he uses them. Does he avoid their use as he would *tableauxes*, *post'ses*? But have the Forty-Seven ever used "Cherubim" or "Seraphim" for the singular number? If not, what becomes of Mr. Gliddon's bold assertion of their ignorance?

And as to the question of their translation of *Teraphim* in this passage, in 1 Sam.; they have here put the word "Teraphim" in the margin, as they have always done elsewhere, when they have not transferred it into the text, thus showing their modesty and scrupulous fidelity, for they expressly claim their marginal readings as a part of their translation. They have here, indeed, translated it "an image," but elsewhere always "images," "idols," "teraphim." And that they knew it to be a plural word is evident in those cases where they have transferred it into the text, e. q., Judges xviii, 14, 20, and Hos. iii, 4;—if, indeed, it is necessary gravely to defend them against such a reckless slander and foul aspersion of ignorance as that cast upon them by Mr. Gliddon.

Professor Lanci declares that *Teraphim* never means "idols." Gesenius, on the contrary, defines the word to mean *Penates*, household gods. And moreover we submit whether the Septuagint, some 300 years before Christ, themselves Jews, and St. Jerome, who studied Hebrew in Palestine, some 400 years after Christ, are not as likely to have ascertained the true meaning of the word as Prof. Lanci or Mr. Gliddon? At all events "a casket of jewels" would make a curious figure in some passages, (not to say in this;) e. q. Ezech. xxi, 26, (22;) the king of Babylon consulted "his casket of jewels;" and Zech. x, 2; "for the casket of jewels have spoken vanity." In the case before us, however, our translators certainly did not follow the Septuagint, for the latter render *teraphim* here by κενοταφια.

כבר, from which כביר comes, means primarily to *bind*, *braid*, or twist; whence it has also the derivative signification of *strength*; and כביר may, as an adjective, mean *much*, *mighty*, etc.; but, as a noun, it may also retain its primitive sense of *braid*, anything *braided*, *plaited*, or *quilted*.

As to the word translated "goat's hair," a similar word meaning *splendors* exists in Hebrew, it is true; and the Forty-Seven knew it as well as Messrs. Lanci and Gliddon; but the word used may certainly mean a *goat*, or *goat's hair*, and they conceived that they had good reason and the weightiest authority for concluding it to mean *goat's hair* in this case;—and so do Hebraists think to this day, such "biblical profundities" as Lanci and Gliddon to the contrary notwithstanding.

The *verbatim* translation of the original is as follows:—"And Micah took the teraphim and laid on the bed, and a braid [wreath or wisp] of goat's *hair* she put at its [his] head, and covered [it] with a coverlid. . . . . And the messengers came in, and, behold, on the bed the teraphim, and a braid of goat's *hair* at its [his] head." It is to be observed, by the way, as bearing upon the propriety of rendering "teraphim" by "an image," in the singular number, in this place, that the suffixed pronoun with *head*, (*his* head,) is in the singular number in both cases. We venture to think the translation of the Forty-Seven, notwithstanding all the "Homeric smiles" of Mr. Gliddon and company, at its "series of cascades," will survive as long as the "biblical profundity's" "restitution." At all events "Anglo-Saxon Protestantism" is not likely to adopt the "restitution" on the mere *ipse dixit* of anybody, even of Prof. Lanci, though backed by the high authority of Mr. Gliddon.

N. Lev. xvi, 8, 10, 26.

"And Aaron shall cast lots upon the two goats, one lot for the Lord, and one for the scape-goat," &c.

"ÂZAZL—âzazel—is the Hebrew word. 'This terrible and venerable name of God (says Lanci) through the pens of biblical glossers has been a *devil*, a *mountain*, a *wilderness*, and a *he-goat*.'"

"The ante-Christian Hebrew text was undivided into *words*. Our preceptor re-divides AZAZeL into two distinct nouns; A-ZAZ and EL. The latter, every sciolist knows, means the *strong*, the *puissant* par excellence, the *Omnipotent*. AZAZ, identical with the Arabic *âzàz*, has its radical monosyllable in âZ, 'to conquer' and 'to be victorious;' wherefore AZAZ-EL signifies the 'God of victory'—here used in the sense of the '*Author of death*,' in juxtaposition to JeHOuaH, the '*Author of life*:' to the latter of which *authors* the Jews were enjoined to offer a *dead* goat; while, by contrast, to the former they were to offer a *live* one. Thus death to the *Life-giver*—life to the *Death-dealer*. The symbolical antithesis is grand and beautiful."

We observe (1) that this word, עזאזל, occurs nowhere else in the Bible except in these passages. (2.) Its meaning has always been a vexed question, and our translators, therefore, with their accustomed honesty and caution, have placed the Hebrew word in the margin. (3.) If Lanci's conjecture, for at best it is nothing more, should not appear altogether unfounded, it certainly is not to be considered as deciding such a question without appeal. (4.) The Forty-Seven regarded the word as compounded of עז, *goat*, and אזל, to *send away* or *depart*, which is apparently the most obvious view to be taken of it.

Gesenius derives it from עזל to *remove*, supposing it to mean *averter*, *expiator*, and to refer *originally* to some idol, some Moloch, appeased by sacrifices, and afterwards to some supposed demon in the wilderness. (5.) The root עזל exists in Hebrew as well as in Arabic, and with the same signification, but, *in both languages, without the aleph between the two* ז. The Hebrew Bible does not, indeed, present the precise form of the 3d pers. Sing. praet. Kal, but an abundance of derivative forms which imply it. (6.) אז *is not in the Hebrew word for "Azazl," but only* ז. Does ז ever stand alone for "the *strong*, the *puissant*, the *Omnipotent?* Does "every sciolist" know that fact? Does Mr. Gliddon know it? If any part of a word may be arbitrarily put for the whole, or even if the letters of a word may be anagrammatically transposed, (though transposition is not here alleged by Mr. Gliddon,) then anything may easily be made of anything. The Forty-Seven have very judiciously abstained from such means of illuminating obscurities and settling vexed questions. (7.) How should the "God of victory" be the "author of Death" rather than of "life." Is the "Author of Life," then, the "God of defeat?" So much for the artistic "grandeur and beauty" of Messrs. Lanci and Gliddon's "symbolical antitheses."

But Mr. Gliddon proceeds with his "*experimentum crucis.*"

"Having thus entirely misapprehended the sense of the above passages, it was quite natural that our gifted translators, one *Divine Name* having vanished through their skill, should have been blinded to many others. Here is one of them:

O. Job 21, 15. 'What *is* the Almighty that we should serve him? and what profit should we have if we pray unto Him?'"

"We have illustrated, under the preceding letter N, the splendor of antithesis which Hebrew literature conceived in the selection of *Divine Names;* and herein leniency may be accorded to the English interpreters, because neither they nor early or later scholiasts could have anticipated a discovery due to the profoundest Semitic savant of our generation, the affable Professor (for thirty-nine years) of Sacred Philology at the Roman Vatican."

"The original of the substantive rendered "profit" is NUâIL —a noun which, recurring but once amid the 5642 words preserved, in the Hebrew and Chaldee Bibles, to our day (fragments, so to say, of the ancient tongue)—is unique; and consequeutly its signification is recoverable solely through its extant radical in Arabian dialects. Its true root is *wâal*, 'to be eminent;' and its sense, 'the most *sublime*.' The prototype of

'Almighty' is textually ShaDaI; literally, 'the most *valorous*.' Let the reader now compare King James's version with the subjoined:—

'Who is the *most* VALOROUS, (ShaDaI,) that to him we must be servants? who the *most* SUBLIME, (NÛâIL,) that we should go [out of our way] to meet him?'"

We note, with due acknowledgment, his generous "leniency" in this case; and proceed to observe:—

(1.) The "noun" here, נועיל, is doubtless "unique," for it is no other than the regular first person plural of a verb in Hiphil. The same verb occurs in the third person singular in Job xv, 3; and in the first person singular, in Job xxxv, 3,—where a "noun" cannot be thought of, and where the connection determines the sense to be the same as the Forty-Seven have given here in Job xxi, 15. In Isaiah xlvii, 12, and xlviii, 17, it occurs in the infinitive. In all these cases, the conjugation is Hiphil, and the sense reflexive, or as Gesenius has it, "intransitive." Why, then, is its "signification recoverable *solely* through its extant radical in Arabian dialects?

(2.) It is true the Hebrew root, יעל, or ועל, of this verb does not occur in the Bible, in the conjugation Kal; but it is easily inferred without any resort to the Arabic; and, from the signification assigned to the Hiphil, it would naturally have the same sense as the Arabic word referred to; and, finally, the comparison with this Arabic word is no wonderful "discovery of the profoundest Semitic savant of our generation, the affable Professor" Lanci, but is also given by Gesenius in the sense of to *rise above*, to *be eminent*, hence, to *have worth*, to *be of use*; whence the Hiphil means to *elevate*, *advance*, or *profit one's self*.

(3.) Without stopping to comment on the "grandeur and beauty" of substituting "*most valorous*," for *Almighty* or *Omnipotent*, as a translation of שדי; or upon the other equally unfounded improvements in the version of this text, we are tempted to ask whether it will not be well for Mr. Gliddon, the next time he attempts such an "*experimentum crucis*," to know the rudiments of Hebrew himself, as well as be able to judge of "the purest Italian?"

But—"variety is pleasing," says he, "so we skip over to

P. Micah v, 2.

'But thou Bethlehem Ephrata, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel.'"

"The emendation suggested relates principally to the word rendered 'thousands,' of which the singular, in the unpunctuated Hebrew, is ALuPh.

"ALePh, א, first letter of the Hebrew alphabet, in its Phœnician original, is the tachygraph of a BULL'S HEAD; and its name is derived from that of the animal, because the *bull* is 'leader' of the herd. Hence ALePh became a title as the 'leader,' general, dux, or *chief;* of which examples are numerous in the discrepant so-called 'Dukes' of Edom, &c.; corruption of the Latin 'dux duces;' which, with more propriety in English, should be rendered *chiefs*. Copying the Latin and Greek versions, without archæological knowledge of the Hebrew tongue, our translators have read *Elf-im* 'thousands,' when *chiefs* is its real meaning; thus:—'And thou Bethlehem of Euphrata, [even] if thou art little among the CHIEFS of Juda, I will cause to issue from thee the dominator of Israel.'"

"Without regard to the fantastical and spurious headings to this chapter in our version, we may add, that the reading of CHIEFS is as old as the second century B. C., when the LXX Greek version was made by Hellenistic Jews of Alexandria; because about 68–69, A. D. the author of the '*Good Tidings according to Matthew*,' in citing the above passage from Micah, read 'Princes;' and he does not appear to have been acquainted with the Hebrew Text."

Now (1) the construct plural, אלפי, which is here used, certainly *may* be from the singular, אלף, meaning *thousand* or *family*, as well as from אלוף, meaning *head of a family, Chiliarch, duke, chief*. The simple question is, which is the more likely? Let us consult usage that we may see; and we will follow the "unpunctuated Hebrew," as Mr. Gliddon seems to have been told that there is some special virtue in that. (2.) The plural construct of אלוף is אלופי, and never אלפי, in Gen. xxxvi, 15, 16, 17, 18, (suff. 19,) 21, 29, 30, (and suff. 40,) and in 1 Chron. i, 51; i. e. *in every case* in which "the discrepant so-called Dukes of Edom" are referred to, under the const. plur. form. So much for the "biblical profundity" of Messrs. Lanci and Gliddon on this point. (3.) There are three other cases in which the construct plur., and one in which the singular, though found without *vav*, has been punctuated by the "Masora" with *Shureq*, indicating that, in their judgment, it should mean *heads of thousands* rather than *thousands:*—these are, Zech. ix, 7, in the singular, translated by the Forty-Seven "governor," but may mean *thousand;* Zech. xii, 5, 6, pl. const., twice translated "governors," but may mean *thousands;* and Jerem. xiii, 21, pl. const., translated "captains," but may mean, again, *thousands*—thus, "Thou hast taught them over thee thousands for head," i. e., "Thou hast taught thousands of them (or, their families) to be head over

thee." (4.) But Mr. Gliddon has no right to appeal to, or receive any light from the Masoretic points; he is bound to follow the guidance of the *vav*, which he seems to know is called one of the "*matres lectionis*," whithersoever it may lead him. In his discussion of *Cush*, it will be seen that he considers this same "mater lectionis" as a very essential element of a word. And, following this guide, it appears that אלוּם retains the *vav*, in the construct plural, in a great majority of cases, and perhaps in all. So far, therefore, is it from being certainly true, as he dogmatically asserts, that אלפי, [or *Elf-im*, as he seems to think it is; for, with all his boasted "archæological knowledge of the Hebrew tongue," he does not seem to know enough of the Hebrew text, to be aware that the word in question is Alphi (or Alphe) and not Elf-im] so far is it from being certainly true that אלפי is the plural of אלוּם, meaning *chief*, that it would seem much more probable, judging strictly from usage, to be the plural of אלף, meaning *thousand*. (5.) Still we freely admit and maintain that either meaning may be given it here. But in our apprehension, it is a striking proof of the fidelity of the Forty-Seven, that while they knew, as well as Mr. Gliddon or Mr. Sharpe, that, in Matthew, the word had been translated "*princes*," and they were, therefore, under a strong theological motive to conform their translation of the Old Testament to the quotation in the New, they, nevertheless, followed the slightly divergent interpretation of the then unanimous Hebrew authorities of the Jewish school. (6.) We do not perceive that Mr. Gliddon has given indications of any "achæological knowledge," in this case, which the Forty-Seven did not also possess. It is true he complains that they did not conform their translation of Micah to the quotation in Matthew and to the original Septuagint;—forgetting entirely the poor "itinerant simplicities" that labor for the conversion of the Jews. (7.) And as to his "*Good Tidings according to Matthew*," which he so often and so pompously cites from his friend Sharpe, (whom, however, he severely snubs on the Egypto-chronological question,—is the substitution of "Good Tidings" for the term *Gospel*,—the term employed by the Forty-Seven, and now so familiar, and we suppose, too, so intelligible to every body, even to children in Sunday Schools,—an instance of mere affectation and pedantry, or is it really intended as a specimen of his "archæological knowledge?"

Q. Isaiah xviii, 1, 2.

Of a passage so much vexed and not yet understood, in regard to which Mr. Gliddon says "all interpreters are at fault, Cahen inclusive," we shall merely submit Gliddon's copy of Lanci's amended version, without note or comment, either of

our own or his, that the intelligent reader may, at his leisure, compare it with the translation of the *Forty-Seven.*

"Ho! Land of the *Winged Globe!* which art beyond the rivers of KUSh: that sendest into the sea, as messengers, the canals of thy waters; and that navigatest with boats of *papyrus* on the face of the waves. Go, ye light messengers, to the *elongated* people and *shaved* nation; to a people terrible from the time that was, and also previously; to the *geometrical* people, who treading; whose lands the rivers will devastate."

"R. Eccles. xi, 1-2.

'Cast thy bread upon the waters, for thou shalt find it after many days. . . . . Give a portion to seven and also to eight; for thou knowest not what evil shall be upon the earth.'"

"Unless there was some cabalistic *key* to the latter portion of these sentences, through which the translators understood what *they* wrote, the super refined meaning they attached to the numerals seven and eight, surpasses our feeble comprehension; even Solomon, reputed author and great magician, could not unravel their knot. Let us substitute: 'Cast thy bread where fruits are borne, because time will restore it with usury. . . . . Give the measure (*porzione*) even to saturity and abundance, because thou knowest not what evil may come upon the earth.' Here, comments Lanci, the sage exhorts man to do good, and to charitable acts towards the poor who, satiated with abundant food, will cause to rain upon him, through the fervor of their prayers, ample benedictions during bad seasons."

(1.) If we understand this translation and comment, "even to" here means *usque ad*, or, *jusqu'à*, (or, perhaps, *même à*) for which there is not the slightest authority in the original Text. The Hebrew, of which, by the way, there are no variants, places the word וגם = "and even," or, "and also," *between* Prof. Lanci's "saturity and abundance," instead of *before* them; which little trifle by itself annihilates the "biblical profundity's" version at one stroke.

(2.) The following is a literal translation of this passage, interpreted according to the ordinary usages of the Hebrew tongue: "Cast thy food on the face of the waters, [not, 'where fruits are borne,'] for in abundance [not, increase or 'usury'] of days, thou shalt find it, [not 'time will restore it.'] Give a portion to seven and even to eight, for thou knowest not what evil shall be upon the earth." Mr. Gliddon may be a judge of the "purest Italian," but we cannot believe that he ever pretended to read the original Hebrew of this passage.

(3.) We know as well as he, or as Prof. Lanci, and so did the *Forty-Seven* know, that שבעה *may* mean *saturity* or abundance—and without any "cabalistic *key*" we can trace this

derivative force from its original signification—and that שמן means *fat*, and one might thence conjecture, if he will, that שמונה means *fatness;* but he and Prof. Lanci ought to know also that the former ordinarily means *seven*, and the latter *eight*. If, therefore, any unusual sense is to be given to the words here, there ought to be an extraordinary reason for it. Is there any such reason?

(4.) The Translators were bound, as such, to give the English corresponding with the Hebrew words. They were not, perchance, bound fully to "understand" the sense of the whole passage either in the original or in their translation; although we have no doubt they fully understood this passage, and understood it substantially just as Lanci does. And we submit that Mr. Gliddon has not only betrayed his complete "ignorance of the first elements of the Hebrew tongue," but a "feebleness of comprehension" which places him quite beneath the average of ordinary simple readers, and which, therefore, it is not well for him to charge upon the "great magician, Solomon." That the word שבעה, *seven*, was often employed for an indefinite round number, like our *ten* or a *dozen*, must be well known to every one who is at all conversant with Hebrew usage; and here וגם, *even to*, שמונה, *eight*, is naturally added, as also in Micah v, 5, to strengthen the expression, as indicating a number ever so great. The less forcible expression שש, ושבע "six and even seven," is also used for a similar purpose, as in Job v, 19; "in six troubles he shall deliver thee, and in seven no evil shall touch thee." To understand such expressions, we never supposed it necessary to imagine any "super-refined" sense, or magical charm in the numerals six, seven, and eight. Nor, we venture to say, have English readers of ordinary "cranial capacity" felt the need of any "cabalistic *key*" to comprehend the meaning of this passage in Ecclesiastes, or the aid of the "reputed author and great magician, Solomon," to help them "unravel the knot."

"But," continues the triumphant critic, "what can be expected from men who translate 'Tor, Sus, and Agur'—ve-TUR, ve SUS, ve âGUR.

S. Jeremiah viii, 7,—by

'the turtle, the crane and the swallow'—

when the prophet meant 'the bull, and the horse, and the colt?'"

Mr. Gliddon speaks positively, as usual. Has he had an interview with the prophet himself? But there is no need of that. The dictum of his "biblical profundity," in the "purest Italian," has, doubtless, settled the matter as definitely as the

prophet Jeremiah himself could do, if he were to come back again. But let us listen a moment to Dr. Nott: "The inadequacy of King James's version to express literally the meaning of the Hebrew writers, compels us to follow the Bible of Cahen, Director of the Israelite School of Paris, and one of the ablest translators of the day. This work, printed under the patronage of Louis Philippe, commenced in 1831, and completed its twenty-two volumes in 1848: '*La Bible, Traduction Nouvelle, avec l'Hébreu en regard; accompagné des points-voyelles et des accens-toniques, avec des notes philologiques, géographiques, et littéraires; et les variantes des Septante et du texte Samaritain.*' There is nothing like it in the English language; nor shall we discuss O. T. questions with those who are unacquainted with Cahen and the *Hebrew Text.*" (p. 112.)

But, alas! this same most able, voluminous and redoubtable Israelite, Cahen, "*prefers*," as Mr. Gliddon admits, "the old reading of this passage" in Jeremiah. "What, then, can be expected from a man" who so grossly mistakes "the literal meaning of the Hebrew?" Will twenty-two volumes of French Translation, with the Hebrew text opposite, vowel points, accents, variants, philological notes, &c., and the patronage of Louis Philippe, suffice to save him? Or, will the "purest Italian" of the "biblical profundity" yield to the pure French of the "Traduction Nouvelle?"—for it must be quite evident by this time that our authors, with all their magisterial fulminations, are altogether innocent of any acquaintance with the *Hebrew Text*, except *en regard*, (by sight.) They talk, indeed, of the "splendid achievements of continental criticism," as if they knew something about them. Why, then, have they chosen to ignore the whole galaxy of German Exegesis, and insist on imposing upon us as supreme and sole authorities an Italian and Frenchman whose names and whose works are scarcely known in the critical world? Was it because they wished to avoid being tested? One is almost tempted to suspect that their Lanci and Cahen are a mere hoax; and that they have meant to play off the same trick that Sheridan did in the British Parliament, with his extempore mock-quotation from the Greek of Demosthenes. But be that as it may; at all events, the translation of the *Forty-Seven* may be allowed to stand in this case, while it is endorsed by the preference of "one of the ablest translators of the day."

So we pass on:

"T. Zech. v, 1-3.

'Then I turned and lifted up mine eyes and looked, and behold a flying roll. . . . . And he said to me, What seest

thou? And I answered, I see a flying roll; the length whereof is twenty cubits, and the breadth thereof ten cubits. . . . . Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off, *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.'"

"If the prophet had been so unfortunate as to receive the words of this angelic vision in *English*, he would have required a second revelation to understand its Translators' impenetrable meaning."

"A 'flying roll!' Think of a parchment synagogue *roll* (MeGiLaH, *Meghillà*,) of such proportions, actually *flying* through the air! Consider the amount of inspiration it must have required to comprehend *which* side was mortiferous to thieves, which to swearers; for in Aristotelian logic, 'if the one is the other, the other must be the one;' and remember that, in the phrase 'according to it' lies lost, forgotten, and entombed *one-half* of the *ineffable Tetragrammaton* IHOH (JEHOVAH!) that most terrible, the most occult monosyllable of the palindromic name vocalized as ADONAI, the 'Lord!' Here is the sense *verbatim et literatim:*

'And turning myself, I raised my eyes, and saw; and behold a whirling disk (of fire, having a mystic relation to the Egyptian *Winged Globe*, emblem of KHEPER, the Creator-Sun.) Then the angel said to me; 'What seest thou?' I answered, 'I see a *whirling disk* of twenty cubits in length and ten in height, [its *wings* enlarging the lateral diameter.] And he said to me: 'This is the malediction [of God] which spreads itself upon the surface of the whole earth; verily, every thief by this [the *whirling disk*] *as* (*if*) *by* OH [deutero-syllable of IHOH] shall be destroyed; and every perjurer by this [the *whirling disk*] *as* (*if*) *by* OH shall be destroyed.'

'The which philologers will recognize as common sense and justness, if as much was not perceived by those wretched theologists (theologastri) who, in philological knowledge not surpassing the Hebrew alphabet, go hunting about through lexicons, in order thence to spit forth a doctoral decision in people's faces; says Lanci."

(1.) We shall not defend the Translation of the *Forty-Seven*, except so far as to say that it manifests an evident anxiety to be strictly faithful to the original Hebrew, whether it seemed to make any sense or not. And it is to be observed that they have placed another and an intelligible translation in the margin. At all events, it cannot be pretended that, in either version, they followed the Septuagint, which reads, "by this shall every thief be punished unto death," &c.

(2.) As Prof. Lanci, in his "biblical profundity," has quietly set himself above all Lexicons and Grammars, and utterly scouted their authority, it would be useless to appeal to the fact that the Dictionaries uniformly give "roll" or "volume," (as of a book,) and that only, as the definition of מגלה. Though we may not, therefore, relying upon such a source, perform the courteous act which he has so felicitously described, of "spitting a doctoral decision into people's faces;" it must at least, be admitted as something to the purpose to say,—when he so politely thrusts into our face his own, unsupported, "doctoral decision,"—that the constant usage of the whole Hebrew Bible, as well as the authority of the most distinguished Hebrew scholars,—Cahen, "one of the ablest Translators of the day," included,—is altogether against him. מגלה has been nowhere else, and, so far as we know, by nobody else, recognized as being a "disk" or "globe," "whirling" or at rest, with "wings" or without them. And we can just as easily conceive of a "roll," as of a "whirling disk" or a "winged globe," of such dimensions (or, as he says, "proportions") *flying* through the air. עפה signifies *flying* and not *whirling*—it refers to the motion of a *bird*, never to that of a wheel or globe.

(3.) As for the other emendation proposed,—by analyzing כמוה, which, as a compound particle, means *as it, like it, according to it*, into כ, מו, and וה, meaning "as by וה,"—we confess it is ingenious; and, had it been modestly suggested as a critical conjecture, and not dogmatically set forth as a "doctoral decision," the author would have deserved some credit for his acuteness. Still we should have to suggest that the use of וה for יהוה is a thing elsewhere unheard of in the Hebrew Scriptures. And, if "one-half of the ineffable palindromic *Tetragrammaton** lies lost, forgotten, and entombed in the phrase 'according to it,'" pray, where does the other half "lie lost, forgotten, and entombed" in this amended version? Is it sunk in the abyss of "biblical profundity?" We do not doubt that Prof. Lanci writes in the "purest Italian," and can express a clear sense in his own language; but whether such clear sense be *the* sense of the prophet Zechariah, is altogether another question. The "plainness of the sense" is an utterly false test of the correctness of a translation. Surely a great many "just

* He elsewhere speaks of Jonah's going "in compliance with the *Tetragrammaton's* behests." Is such a phrase used in mimic mockery, or in sacred awe at the ineffable name? Our readers can judge. And, moreover, our readers can judge whether, if conjectural emendations are to be resorted to, that of the Septuagint, who read a ה instead of the final ת in כמוה, is not as good and as probable as Lanci's.

and common sense" statements might be made, which it would be folly, on the ground of their "common sense and justness," to urge as correct translations of any passage of an ancient prophet. "Folly! It is worse than folly; it is an impudent mockery of educated reason; a perpetualized insult to honest understandings; and a perdurable dereliction, on the part of interested and self-conceited" sciolists "of Almighty *truth*. Ignorance, abject ignorance, is the only plea whereby it is possible to escape the charge of knavery." Such is the style in which Mr. Gliddon lashes himself into fury about the interpretation of the "genesiacal numerals." We will not imitate his example. We beg leave, however, to opine that this "profound" method of translation, by selecting the last letter or the "deutero-syllable" of a word, and letting them stand for the whole of it, will require some further authority than that of Messrs. Lanci and Gliddon, before it will be recognized as legitimate in Hebrew criticism.

Mr. Gliddon proceeds: "But as the time for the exposition of these recondite biblical arcana has not yet arrived, our meaning is best conveyed to the *Illuminati* by amending

U. Psalm xxxvii, 7,

'Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass'—

as follows:—'Keep silence in (the secret of) IHOH, and take delight in it: dispute not with him who seeks to penetrate into the acquiring of it, nor with any vain man who attempts it.'"

In return we shall merely propose a strictly literal translation of the same passage, for whose accuracy we are ready to vouch either before or after any "recondite exposition" that Mr. Gliddon may make; for, not being of the number of the *Illuminati*, but only of those who are content to receive the Scriptures in their plain, simple, literal sense, we really find neither "secret" nor secrets, arcanum, nor "arcana," in the whole text.

"Be silent* for [before] Jehovah, and roll thyself into thyself for [before] him. Be not emulous of him who maketh his way prosper, of him who accomplisheth his schemes."

But we are weary, and have no doubt our readers are, of this sort of game. We will dismiss the rest in briefer style.

"V. Psalm cx, 1–7."

In his commentary, which we shall not transcribe, Mr. Gliddon obliquely suggests that *St. Thomas* has been substituted

* See also the marginal reading of our Version.

for TAMUZ, and that "the Lord said to my Lord" may mean "Jehovah said to Adonis"! The principal point of amendment in Lanci's translation is,—"Thou, O Melchizedek, shalt be, upon my word, priest forever." He thinks Melchizedek was a "sacerdotal friend of the composer." And he seems to think, too, that it was perfectly natural to Hebrew usage in David's time for Jehovah to speak "on the faith of a gentleman." He certainly would have to look beyond our knowledge (which may or may not "extend beyond the Hebrew alphabet"—we neither threaten nor boast, but humbly reckon ourselves among "the profanum vulgus of Theolgy") to find another instance in which על דברתי means "upon my word." That it means, "after the order (or manner) of," we have all the ancient authorities—we may not cite "Lexicons"—confirmed by that of St. Paul, who, we are credibly informed, was mighty in the ancient Scriptures, *and spoke both Hebrew and Greek.*

"W. Gen. xxi, 33.

'And *Abraham* planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.'"

"He did nothing of the kind! [dixi!] He ABRAHAM, 'set up (אשל, ASeL) a *tablet* (or *stele*) in Beersheba, and קרא, KaRA, *read;* also, *write*) *engraved* it with the name of JeHOuaH to perpetual duration.'"

The word אשל means *tamarisk*, or *tree* or *trees* in general. Comp. I Sam. xxxi, 13, with I Chron. x, 12. In the latter case is substituted another name of a tree—*terebinth* or *oak*, or any strongly rooted or planted tree. That אשל should mean "a *tablet* or *stele*" is a mere conjecture. קרא is never known to mean *engrave*, or *print*, or even *write*. Will Mr. Gliddon admit that Abraham possessed the art of alphabetic writing? The Forty-Seven are safe in this passage. Theirs is the natural interpretation, even though Lanci's be possible.

"X. II Kings xxiii, 6."

In this passage we doubt not the forty-seven have erred. Instead of "grove," they should have said *Asherah*, or image of *Asherah*, or Ashtaroth, or *Astarte*.

"Y. Judges vi, 25, 26."

They have made the *same* mistake here. In every other respect their translation of this passage is more faithful and accurate than that of Mr. Gliddon; indeed it is right in every other instance where he differs from it. We have not space to insert the two translations with Mr. Gliddon's comments; and only add: that the prevailing and proper meaning of הרס is to *rend*, to *tear*, to *tear* or *pull down*—and not to "*fell*," as an ox. So the cognate word in Arabic, Greek, German.

"Pull down the altar of Baal which is thy father's"—is the translation, word for word—"and the Ashera that is upon (or by) it thou shalt hew in pieces. And build an altar to Jehovah thy God upon the head [summit] of that rock, according to rule; and take the second bullock and offer a burnt offering, with the wood of the Ashera which thou shalt have hewn down."

"We may now inquire of the reader," says Mr. Gliddon, "in all good faith, whether in every instance laid hitherto before his acumen, our emendations have not made plain sense of that which was utter nonsense; and whether the Bible, properly translated, is not a much loftier book, far grander as regards literary excellence, than the version, 'authorized' exactly two hundred and fifty years ago, has ever made it appear."

So then Mr. Gliddon is, after all, in reality, a great friend and eulogist of the Bible. The Hebrew text, notwithstanding all the "radical, enormous and irretrievable corruptions of the MSS.," if only translated by his hand, would assume a character of "loftiness, grandeur, and literary excellence." But, for infidelity to complain that Christianity is not pure and lofty enough for its sublimated notions, it is an old story, and deceives nobody.

We ask, in our turn, that our readers would remember the sweeping charges of utter ignorance and incompetence which Mr. Gliddon has reiterated against the Forty-Seven; the boasts he has made of the "biblical profundities" of his Goliath, Lanci, as well as of his own immense researches, whereof he has volumes of "Manuscript in his Portfolio," from which he has had space to make only "excerpts." We ask our readers to observe that, out of the whole mass he has selected twenty-five cases as best suiting his purpose of exposing the blundering ignorance of the Forty-Seven; and yet, has actually failed—utterly and shamefully failed—to prove them at fault in more than four or five instances; while he has himself committed egregious blunders in more than half of the whole number. The result is perfectly astounding. We have no doubt there are errors, many errors, and even blunders, in the Translation of the Forty-Seven; and we should have supposed that any one whose "knowledge of Hebrew extended beyond the Alphabet" might easily, without amassing volumes of "Manuscript notes," have selected twenty-five or even a hundred and twenty-five cases in which the Forty-Seven were unquestionably wrong. "Sed quem Deus vult perdere prius dementat."

We have seen how dogmatically and authoritatively Mr. Gliddon has expressed his criticisms and proclaimed his "doctoral

decisions:" and, from his accuracy and competence in this chapter, his readers may judge what confidence can be placed in his positive and sweeping assertions in other parts of the book. It has been often remarked that uneducated, or so-called self-educated men, are apt to be pedantic, pretentious and dogmatical;—that those who first become acquainted with certain branches of learning late in life, are prone to think that they have made some new discoveries, and that all the world were as ignorant of them before, as they were themselves.

Mr. Gliddon finally winds up the "tabulated" instances of his "experimentum crucis" with the twenty-sixth and last. "Z. Josh. x, 12–14." We shall not detain our readers with his remarks or ours on this much vexed and disputed passage. The Translation of the Forty-Seven may be wrong, or it may be right. It is quite as clear and intelligible, as "lofty" and as "grand," and, apparently, as faithful to the original, as is that of Lanci, with all its parenthetical explanations. Moreover, Cahen, it seems, "one of the ablest translators of the day," does not agree, in this case, with the "biblical profundities" of the Italian Professor.

Such are the phenomena which "resile to our view" from Mr. Gliddon's vaunted "experimentum crucis;" such the achievements of his "archaeological scalpel." He has given the challenge, chosen the weapons, selected the ground, and sounded the trumpet: and is bound to abide by the result. As to threats of *more*, which he brandishes *in terrorem* over all his critics;—the frequent references to his unpublished manuscript notes, to the contents of his Portfolio, to his immense biblical erudition, in short, to what remains behind in the inkstand;—we heed them not. When he has barked so much, we know he would have bitten if he could, and if he dared. And we warn all simple readers not to be disturbed at vain-glorious boasts, or high sounding threats. They may chance to be "vox et praeterea nihil."

We abide by the facts, the results, the "experimentum crucis." And we apprehend Mr. Gliddon may, by this time, see cause to contract somewhat his overweening confidence in second-hand accumulations of the mere dicta of infidel authorities and—to use Lanci's polished phrase—in the licked up "spittle" of their "doctoral decisions." He talks largely, it is true, of "the noble achievements of continental exegesis," as though he had those, as well as his "biblical profundity," the affable Prof. Lanci, all to himself; and as though his opponents—whom he politely styles the "profanum vulgus of Theology"—were of course entirely ignorant in this department, and had never

heard of Michaelis, Gesenius, DeWette, Ewald, &c. &c. He may perhaps be more conversant with the decidedly infidel criticism of the continent than most of his Christian readers. He cites Strauss several times, as high authority. This is not unnatural—"par nobile fratrum." But his citations; e. g. his substituting "Christian conscience" for "Christian consciousness," show that he has read only a French translation of his author. Those who are really familiar with Strauss's works, and know his whole character and position, and are acquainted with the history and movement of modern German speculation and exegesis, will know how much account to make of the reading and judgment of a man who relies upon Strauss for authority, and quotes him against Schleiermacher. Can it, peradventure be a fact that Mr. Gliddon, with all his parade of references, and continental exegesis and erudition, is unable to read a German author in his original tongue? Of Lanci's "purest Italian" we doubt not, he is a tolerable master.

That this whole so-called "Archaeological Introduction" was written with the purpose, and, so far as it should be trusted, would have the effect, of discrediting the authority of the Scriptures generally, in the original text as well as in any version, whether English or other;—to ridicule, under the nickname of the "apostolic imponderable," the very idea of *inspiration* or *Divine Revelation;*—and that it was not intended *merely* to show that the first or the tenth chapter of Genesis is not to be received as literal history;—we think must have "resiled to the view" of every impartial reader "with the force" of a moral certainty, if not "of an Euclidean demonstration."

We have seen above how he indirectly makes Prof. Stuart Godfather of the essentially infidel and anti-christian assertion that "a miracle is an absolute impossibility." He is not content with this. He has the effrontery also to claim the authority of the Fathers of the Church for his sweeping denials of the genuineness and inspiration of the Holy Scriptures of the O. T. We have had the curiosity to endeavor to verify his citation from one, Clemens Alexandrinus; and the result has been as we anticipated. He quotes Clemens as saying, in Strom. III, 42;—"For your Genesis in particular was never the work of Moses." Now we have carefully examined the whole of Strom. III, and can find nothing in the slightest degree resembling the above quotation. On the contrary, Clemens earnestly insists that the "law was given by Moses;" he dilates upon the personal existence, the age, and character of Moses; and declares that his function was to be a *historian* as well as a legislator and a prophet. He does not doubt the divine in-

spiration and authority, the genuineness and Mosaic antiquity of the book of Genesis; and if he has anywhere used the words above ascribed to him, either in Strom. III, or elsewhere, we feel quite sure he must have used them for the precisely opposite purpose to that for which Mr. Gliddon has cited them, viz., to show that Genesis was of a yet higher than even a Mosaic original. This must be the case, unless Clemens has most grossly contradicted himself; which, in the wide compass of his loose and somewhat rhetorical speculations, we confess, is not altogether impossible.

If the real purport of the "Archaeological Introduction," in which the author speaks so superciliously of "the peculiar provincialism or *patois* of each biblical writer," were not to disparage or discredit the whole Bible; it was a work of supererogation; for it is styled an "Introduction to the Xth chapter of Genesis;" and this Xth of Genesis, notwithstanding all the various readings and "irretrievable corruptions of Hebrew MSS.," he admits to be a very ancient and most respectable and reliable document. It is true, he takes for granted it has not a divine origin, and he denies its Mosaic authorship; but in all this "Introduction" he has not furnished the first particle of proof for either point. He asserts and asserts and reasserts, and then who will dare deny? The chapter upon the Genealogical Chart of the Xth Genesis is plentifully interlarded with boasts of familiarity "with the discoveries of living Egyptologists, Hebraists, Cuneatic students, and similar masters of Oriental lore," together with the usual supercilious sneers at theologians and evangelical commentaries, the usual authoritative assertions for arguments, and assumptions for conclusions, and the reiterated admonitions of abundance of manuscript in reserve. And yet, so far as facts or positive explanations are concerned, it is mostly "taken second hand from Bochart" and Michaelis, "ignoring," or rather in manifest ignorance of "the very accessible criticism of continental archaeologists."

The author flatters himself that he has given the first perfectly satisfactory exposition of this genealogical table; that its meaning and application are now, at length, settled on a new and immovable basis, finally and forever.

One of the latest and most learned works from the school of German criticism, on this subject, is that of Knobel, published in 1850. Knobel's general views about "Elohistic and Jehovistic documents," about the application of the names in this table to people and tribes, and about the exclusion of Negroes proper from the direct view of the writer, &c., coincide substantially with those which Mr. Gliddon has retailed. It may be

interesting therefore, to compare some of the results of his "geographical distribution" with the dogmatic decisions of the latter, that we may see how far these are likely to be received by continental *savans* as finalities.

We do not say which set of results is right. Such questions are not to be decided by any man's *ipse dixit*—not even by Mr. Gliddon's. And, we apprehend, it is doing quite sufficient honor to his position as an exegete and an archaeologist, to place him side by side with Knobel.

"No savant," says Mr. Gliddon, in his usual style, "whose opinion is worthy of respectful attention, but excludes all knowledge on the part of the writer of Xth Genesis, of any portion of Europe except the coasts of the Peloponnesus and Thracia."

Knobel, on the contrary, in his monograph, in 1850, has ventured unhesitatingly to include Scandinavians, Germans, Celts, Hispano-Iberians, Etruscans, Illyrians, Macedonians, &c., within the purview of the sacred writer.

"Nos adversaires," says Mr. Gliddon, "have read our analysis of KUSh. They have seen every affiliation of KUSh settled in Arabia. [Mr. Gliddon, it is true, speaks of this himself with just as much positiveness as if he had "seen" it with his own eyes; but it is taking for granted a little too much even for him, to assume that his readers, whether adversaries or not, have the same sort of second sight that he has.] Now if every affiliation of KUSh in Xth Genesis be Arabian, why must we seek for these KUSh-ites elsewhere? [To be sure—*voilà la raison démonstrative.*] KUSh and its affiliations being irrevocably determined in Arabia and proved to have been generally of the Himyar-red stock, it would be as absurd to look for them in Nubia as on the Caucasian mountains. [Plainly.] We know that until the twelfth and perhaps the eleventh [sic.] dynasty the boundary of the *MZsRim, Egyptians*, was the first cataract of Syene: and inasmuch as the *Nubias* were then little known to Egyptians, they were undoubtedly far less known to Asiatics.

"Consequently there was a time when *Nubia* herself was a *terra incognita.* We have only to continue this Asiatic ignorance of Africa for a few centuries, and every one will allow that there is no improbability involved in the assertion that the *Nubias* were unrevealed to the compiler of Xth Genesis at Jerusalem or at Babylon. [What a superb specimen of scientific argumentation!] His *map* proves that they were so; [*ipse dixit*] and thus far discussion is at an end. [!!]

"With the *Nubias* vanishes the last possibility that *Negro* races were known to the writer of Xth Genesis. He never mentions them, [does he mention *white* races as such?] nor indeed does any other canonical writer from Genesis to Malachi.

"Negroes are, therefore, [*therefore*,] excluded from mention in the Old Testament; together with *Finns*, *Uralians*, *Mongols*, *Tartars*, *Malays*, *Polynesians*, *Esquimaux*, *American Indians*, &c., &c. The *map* of Xth Genesis, under the heads, 'Shem, Ham, and Japheth,' merely covers those families of mankind, classified by the Egyptians in the days of SETHEI-MENEPTHA, fifteenth and sixteenth centuries before Christ, into the *yellow*, the *red*, and the *white* human types.

"Such is our conclusion. [Yes.] Science and reason confirm it. [When? where? how? through whom?] Xth Genesis proves it. [*Proves* what?] Nevertheless few persons beyond the circle of education exempt from ecclesiastical prejudice, will for some time to come, accept this result."

Now Knobel—and we take him as the latest exponent of the "noble achievements of continental exegesis"—finds Cushites in Hindostan, in Ethiopia, and in Nubia, as well as in Arabia. Indeed he considers "*Cush*" as being intended to be applied to Southern dark colored races generally,—although he does not suppose that Negroes proper were directly known to the author of Xth Genesis. This may be sufficient to show that reasonable men may continue to have some doubts of Mr. Gliddon's infallibility.

But, for our own part, we do not see the slightest improbability that Moses may naturally have been acquainted with proper Negroes;—and if he were not, their Creator, under whose inspiration Moses wrote,* may have known something about them. The Egyptians are admitted to have known them before Moses' time, and he was learned in all the wisdom of the Egyptians.† If Xth Genesis was written by a still later author than Moses, (as Mr. Gliddon so frequently and so flippantly *asserts*,) "at Jerusalem or at Babylon," then may its "compiler," for a still stronger reason, have known something of Negro races.

Mr. Gliddon admits (p. 485) that "In hieroglyphics coeval with the twelfth dynasty at least, or 2200 years B. C., an Afri-

* Whether Moses were *inspired* or not, Mr. Gliddon, or any infidel, may *question* if he will; but that Moses was *not* inspired he is not logically allowed to take for granted without any proof whatever.

† It is admitted by Dr. Nott, (p. 181,) that Negroes were in Egypt 2300 years B. C. Moreover, according to him, they could not have migrated from the South. Whence came they, then? The age of Moses is about 1500 B. C.

can nation situate immediately south of Egypt always bore the following designation, in one of many dialectic forms,—as 'KShI, *barbarian country;*' or spelt KASh, KeSh, KiSh, or KSh; with or without the terminal I.

"The human portraits, whenever accompanying this name on the monuments, are invariably Africans, but more generally ["more generally," observe,] of the dark mahogany-colored Nubian, than of the jet-black Negro type." Both Dr. Nott and Mr. Gliddon admit the constant *gradations* of type in passing from Nigritia to the table lands of Asia, and they regard the Egyptians as constituting a natural and necessary step in this gradation, or link in this chain. Dr. Nott admits also (p. 230) the African character and "Negroid type" of the ancient Egyptians. And Lepsius maintains distinctly, and entirely aside from the theological point of view, that "the language and blood of the ancient Egyptians are fundamentally African."

Thus it is admitted, and indeed "demonstrated" by monumental evidence, that dark-skinned races to the south of Egypt, Negroes, and "more generally" Nubians, were designated by a name which strikingly resembles Kush, and which, notwithstanding all Mr. Gliddon's special pleading to the contrary—wherein he has one of his own high authorities, Mr. Birch, against him, (p. 259)—it would seem most probable, is etymologically identical with it. It is also admitted that the Mizraim, the old Egyptians, are cognate with these Cusheans, being themselves of a *Negroid* rather than Asiatic type. And in regard to the later, or *middle age* Egyptians, it is elsewhere admitted in accordance with the express authority of Dr. Morton, that they are of so "*mixed a race*" that it is impossible to reduce them to any specific classification.

Yet Mr. Gliddon gives no less than fourteen of what he himself confesses to be "*à priori* assumptions," to prove that Kesh is not Kush, and that Kush is not Ethopia but merely Arabia; and he then proceeds to classify what he calls "KUShean affiliations," "in hopes that they will justify his *à priori* assumptions." The mode of this justification is characteristic. It consists in asserting and re-asserting *in detail* what had already been assumed *in a mass*—and then the whole is proved beyond contradiction! So that if a "divinity student" should ask him how it appears that Kush belongs exclusively to Arabia? he "glibly" answers, "because all his affiliations settled there." And if the youthful "theologer" fails to apprehend the convincing evidence of so clear a demonstration, and persists curiously to ask, how it appears that all the affiliations of Kush

settled there?—again he "glibly" answers, "because they did." And finally, to the impertinent question, how he knows that? he reasserts it, or says, "because it has been shown by fourteen '*à priori* assumptions,' that Kush, in general, belongs exclusively to Arabia;"—or, he grows irritated or sarcastic, and retorts with charges of "ignorance," or "stupidity," or "theological prejudice." For a man to believe the declaration of the Bible argues great simplicity; but to doubt, for a moment, Mr. Gliddon's "doctoral decision," and "scientific" accuracy is unanswerable evidence of the grossest ignorance, not to say impudence.

We could give almost innumerable instances from this book, in which the same sophistical method is employed of general anticipative assumptions followed by subsequent detailed assertions, in the way of proof;—sometimes hundreds of pages intervening. And thus, for the whole mean time the general argument is pursued as if the postulate in question were already established by irrefragable proof. Thus, (on page 74,) we are told that "in the chapter on Hybridity *it shall be proven* that, in many instances what have been called varieties are really distinct species; hence that hybridity is no test. We *shall prove* that many varieties of dogs and wolves are specifically distinct," &c. Then, when we come to the chapter on hybridity, we find nothing in the shape of proof on these points but novel definitions, unwarranted inferences and strong assertions. So, (on page 249,) we are told, in anticipation of this very argument about Kush, that "it is *thoroughly demonstrated* in Part II, that the writer of Xth Genesis omits Negro races altogether in his tripartite classification of humanity." So again, (on p. 181,)—"We *shall show* that all the gradations of the African man *are indigenous to the soil.*" Then follows not the slightest particle of proof, except a repetition, through many subsequent pages, of the same general assertion in detailed application to the several tribes or gradations taken separately.

But in truth this whole elaborate argument about Kush, even supposing it to be a "thorough demonstration," is to very little purpose except to throw dust into the eyes of simple readers. Of what moment can it be to those who receive the authority of the Bible and hold the unity of mankind, whether or not Moses were personally acquainted with Negroes, or *expressly* included them under the designation Kush? Such persons have no doubt that Moses was unacquainted with the American Indians, as such; and Mr. Gliddon may add "the Finns, Tongouses, Esquimaux," &c., if he will. Yet they, in company with Lepsius, Humboldt, Bunsen, &c. &c., believe in

the genealogical unity of the human race. Can Mr. Gliddon suppose, therefore, that it throws any insuperable obstacle or any new kind of difficulty in their way, to prove (which, however, he has, by no means, done) that Moses, or "the writer of Xth Genesis," was altogether ignorant of Negro races?

In fact, Mr. Gliddon seems to have taken great pains to get himself into a dilemma by this very argument. The reliableness and accuracy of "that venerable and ancient document," the Xth of Genesis,—though he does not allow it to be Mosaic,—he fully and freely admits. Now, even supposing that Negroes are not expressly mentioned in it; it is undeniable that many and, in his view, very diverse types of men *are* mentioned in it, from the swarthy Arab and "Negroid" Egyptian to the Iranian, the Circassian, and the Greek. And it is equally undeniable that its author represents all these, which Mr. Gliddon styles "the white, the yellow, and the red" types of humanity, as lineally descended from one common stock. But if the tripartite division may have a common origin, why may not a quadripartite or quinquipartite division have a common origin also. If "science" admits that all the types, confessedly enumerated in Xth Genesis, may have been developed from one stock, by what nice distinction can science show that the other types may not also have been developed from the same stock, through some of those subordinate branches or affiliations? If the Arab, and the Greek, and the "Negroid" Egyptian are admitted to be of a common stock, on what *scientific* basis does this special and anxious effort rest, to exclude just the Negro—only the Negro—from our common humanity?

But Mr. Gliddon thinks it *scientifically* proved—Lepsius, Humboldt, &c., to the contrary notwithstanding—that even the genesiacal tripartite division includes many diverse stocks.* Then, to what specific purpose all this great *fuss*, from one end of the book to the other, about *Kush* and *Negroes*? As an *argumentum ad hominem*, we have seen it comes to nothing—at least, to nothing *new*; for we readily admit that Moses probably had no special acquaintance with the American Indians. If, therefore, Mr. Gliddon admits the truth of the Scriptural declaration that what he calls the *white*, the *yellow*, and the *red* races are descended from one stock, this argument about Kush and Negroes is scientifically nugatory, and all the commotion is lost. If, on the other hand, he denies the truth of the *ex-*

* "Primitive stocks of Caucasian men infinite." p. 67. Species indefinite in number—or only one. p. 83. This last we believe to be the true scientific posture of the question of races.

press scripture doctrine, then this argument, as a proof of such a negation, is utterly useless and meaningless—and the great commotion about it is doubly wasted.

We leave Mr. Gliddon to extricate himself and his pet "demonstration" as best he may.

Some of his other arguments are equal curiosities. Having proved, with great parade, what nobody was disposed to deny at the outset, that most of the names in this genealogical table designate cities, countries, people, tribes, he naïvely assumes that he has proved they *never* designate individuals, i. e., that cities, countries, people, tribes, existed and were named before any individual men,—that cities were never known to be named from their founders, nor people or tribes from their patriarchal ancestors, nor countries from the people or tribes inhabiting them. So that there was never any such person as Abraham or Jacob, or Judah; and the whole beautiful story of Joseph and his brethren vanishes into a myth.

Mizraim, according to Mr. Gliddon, can never have been the name of an individual, because it is (*erroneously*, he says, for it should have been *Mitsrim*) in the *dual* number. This is, of course, an additional reason why there was never any such person as Ephraim. But suppose the names, in Xth Genesis, which are in the plural or dual form, do, therefore, *properly* designate tribes or people; still, it is to be observed, they are mixed up with others, which are in the singular form. Moreover, a plural form is commonly regarded as a derivative from a root in the singular; and is it not altogether natural to suppose that, as these tribes are presumed to have descended from somebody, the proper names of their ancestors should be the singular roots from which these plural names are derived; and that the plural forms, being the names in actual use at the time when the Xth Genesis was written, were applied by the author, indiscriminately with singular forms, to designate the patriarchs of the several tribes as well as the tribes themselves?

Mr. Gliddon's argument resolves itself into this:—because the Greeks and others have invented names of their founders and their forefathers, therefore the Holy Scriptures have invented them for the Hebrews, and for the various families of mankind; and, therefore, neither have any founders or forefathers at all. The fabulous character of the heathen Mythologies proves the fabulous character of the Holy Scriptures. One witness has testified falsely, therefore no witness is to be believed. The imitation proves the non-existence of the original. There have been lies, therefore there is no truth. There have been hypocrites, therefore there is no virtue. There have

been pretences, therefore there is no reality.* Such are the new saws of modern infidelity.

Mr. Gliddon thinks to make a great point by showing, (with the aid of Strauss and others, which was altogether unnecessary,) that the word *all* and other universal terms are often used in the Scriptures, (as, indeed, in what other work are they not?) in a loose, or rather in a partial, sense. And this to prepare the way for his exposition of the declaration of St. Paul, that "God hath made of one blood all nations of men," &c.:—as though, because *all* is sometimes used in a manifestly loose way, we therefore can never know when it has its proper meaning, or, indeed, that it, or any other word, has any proper meaning at all! And then, to show his consistency, both he and Dr. Nott obstinately and exultingly insist upon it, that, according to the express words of Scripture, the flood was absolutely universal.† What interest have Mr. Gliddon and Dr. Nott in the meaning or the authority of St. Paul? Do they intend merely to thrust forward an *argumentum ad hominem?* If so it does not hit.

In order to have an opportunity for some sarcastic jeers at the "sanctity of the Hebrew tongue," Mr. Gliddon has seen

* "Thus do the compilers of Genesis antedate Abraham with symbolical names of mythic patriarchs gifted with impossible longevity." (p. 695.) He is as sure as if it had been especially revealed to him that Peleg's name does not refer to the dispersion of mankind, but perhaps to some great earthquake.—p. 545.

† On page 663, Mr. Gliddon speaks of the "fabled reality" of the flood; and declares that the "level of the waters being some two miles above the line of perpetual snow, the Ark would have been frozen solid but for a universal thaw. This is what the Hebrew chronicler meant by KaL HaHeRIM HaGi-BuHIM—*all the high mountains;* even if Hindostan and America were as alien to his geography, as such an aqueous elevation is to the physicist." From what "physicist" did Mr. Gliddon borrow his ideas of the occasion of the increased cold of elevated regions? The equator is elevated much higher than Noah's flood, but we have not heard of the waters of the ocean being "frozen solid" in the equatorial regions. If the accumulated matter were transferred from the equator to the temperate zones, would they be straightway "frozen solid?" or if the diameter of the earth were increased some ten or a dozen miles would the whole ocean become a mass of ice?

At pp. 326, 327, we have another specimen of physics and logic; where, from the presumed fact that a given fixed star is so distant that light would be 60,000 years in coming thence to us, it is inferred that such star must have been created at least 60,000 years ago. Very likely it was—we are not disposed to doubt it. We do not pretend to know when the stars were made. But we are at a loss to know how it has been ascertained that, *if they were created at all*, they could not have been created with their rays of light already diffused through space, as well as with the power of afterwards diffusing those rays. The laws of God's *instantaneous creation* cannot, of course, be required to be consistent with Mr. Gliddon's laws of "increasing progression."

fit repeatedly to assert that that language was borrowed from the Kanaanites. "Israel's descendants, forgetting their mother tongue, adopted afterwards in Palestine the speech of KNAâN; and *calling* it 'Hebrew,' unwittingly sanctified the language of the 'slave of slaves,' instead of that of the true Abrahamidae!" "Every effort, therefore, made by orthodox Rabbis, Doctors, or Moolahs, Jewish, Christian, or Muslim, to enhance the antiquity and holiness of the tongue they call *Hebrew*, only renders more venerable the language of KNAâN."

"To suppose that the 'speech of *Kanaan*' (misnamed Hebrew) can answer the purpose of an 'open Sessame' to the signification of all proper names in Xth Genesis, which the writer himself has carefully segregated from each other into *three* groups of tongues, spoken by *three* groups of humanity, (in his day as in ours, from each other entirely distinct,) is one of those aberrations that no educated person of our generation would be likely to boast of; if he reflected that, in considering *Hebrew* as a fitting key to anything more than one, the *Semitic*, of these three linguistic portals, he would be as great a dolt as if he sustained that *English* might be contained in a Chinese radical or in a Mandingo root. [Yet even Lepsius, after the most profound linguistic studies, believes that all languages have been constructed upon a common basis, and developed from a common original—great dolt!] No philologist of the present day, when he beholds in the Xth Genesis the proper name NPhTtKhIM would seek for its explanation in a *Hebrew* vocabulary, because a proper name belonging to the *Hamitic* group of languages," &c.

Here we have the distinct recognition of the fact, which, indeed, no smatterer, even, in Philology could pretend to deny, that the Hebrew, whether Kanaanitish or not, belongs to the *Semitic* and not to the *Hamitic* "group of tongues," which are and were "entirely distinct." Now, of Phut and Kanaan he says, in particular, that they are of "*Hamitic* and *not Hebrew*" etymology, whence it will follow of course that, *Hebrew* being "the speech of Kanaan," "borrowed from the Kanaanites,"—the "open Sessame" to the signification of *Kanaan*, at least, is not to be found in its own speech, but in an "entirely distinct group of tongues."

Yet, to make confusion worse confounded, he elsewhere speaks of the "*Hamitic* language of Kanaan (*falsely called Hebrew*") and, conformably with the Xth Genesis, assigns to "*Kanaan a Hamitic origin.*" "Quatremère," says he, "objects to the opinion which attributes a Semitic origin to the Kanaanites (aside from its opposition to Xth Genesis, which he

considers of *Mosaic* editorship) that it reposes uniquely upon the resemblance of the tongue spoken by the Kanaanites with the languages in vogue among other peoples to whom general consent now applies the name of Shemitish. He holds this basis to be unsafe, because all the affiliations of Shem did not speak one language, notably the Elamites of Persia; whose tongue differed entirely from that of Aramæans or Arabs; at the same time, surrounded as the KNAâNI ever were by Semitic influences, their language would necessarily imbibe such exotic idioms." And elsewhere Mr. Gliddon classes the Hebrew, together with the Aramæan and Arabic, among the *Semitic* dialects, and treats its study as a matter of "Semitic palæography." He even charges the "Hebrew chorographer" with being "ignorant of the first elements of Hamitic tongues." It would seem, therefore, by his own showing—and "no educated person of the present generation" needed his showing to be convinced of the fact—that the Hamitic Kanaanites must have borrowed their language from the Semitic Hebrews, rather than the Hebrews from them. And what becomes, then, of his "scientific" chuckling over the theological "sanctity" of the language of the "slave of slaves?"*

Did the learned author draw his second-hand materials out of his Portfolio at hap-hazard, and print them off as they came, without comparing or even understanding them? It is clear that a writer of such vast erudition and lucid and lofty conceptions has a right to "presuppose that his readers have passed beyond the elementary schoolroom; and it is not in 'Types of Mankind' that any one need expect to find an Archæological 'Primer.'" "In the days between Walton and Kennicott, a theological student" who should be guilty of putting together such a farrago of crudities about Hebrew and Kanaan, and Semitic and Hamitic tongues, "would have been sent incontinently to study his elements of Logic, or to con his Hebrew roots. When this task was executed, the young man would have found a place on the lowest form for ignorance of the rudiments of his class. Shame would soon have compelled an ingenuous youth of those days gone by to cram his head with simple facts of which some of his elders now seem quite unaware." (See p. 643.)

* Almost equally confused and contradictory statements are made about the *Coptic* and *Berber* languages. pp. 230—1, conf. pp. 234, 281. Indeed *linguistics* is evidently not the *forte* of our authors. They are more at home when they can grow eloquent about such themes as "the Evangelical Theologers and their crocodilean grief wasted over the oppressed Israelites."

Yet such a philologist presumes magisterially to inform us that "the Hebrew language was not *triliteral* until after the age of Moses, 1400 B. C."! And, under the head of "Tarshish," he asks us to compare "King James's version, 'Sheba and Dedan and the merchants of Tarshish with all the young lions (?) thereof,' Ezek. XXXVIII, 13,—with Lanci's lucid *Italian* rendering:—'The inhabitants of the strong places of *terrafirma*, Saba and Dedan, and the maritime merchandizers and their colonists will say unto thee.'"

Did Mr. Gliddon know that "the inhabitants of the strong places of *terrafirma*" came from the preceding verse, and is rendered by our Translators, "that dwell in the midst of the land?" They might have said "height of the land," or, "of the earth;" and that, no Hebraist could deny, would be a literal translation of the Hebrew. And for the rest, "Tarshish" is unquestionably *Tarshish;* and "the young lions"—which seem to excite the critic's wonderment to the highest pitch—is the literal and proper, and only *proper*, translation of the original. *Whelps* or *young ones* will stand, figuratively, for *villages* or *colonies*, or (à la Gliddon) for "affiliations." Nevertheless, *translation* is one thing, and *glossing* or *exposition*, another. Our translators, though they were Forty-Seven in number, did not feel at liberty, as certainly they were not bound, to *explain*, for the convenience or "the feeble comprehension" of any man, all the figures of speech they found in the Hebrew Bible. Do "educated persons of the present generation" need to be informed of such a fact?

Mr. Gliddon has given a dissertation on the "Structure of Gen. I, II and III. He calls Gen. I and II, 1, 2, "Document No. 1, 'Elohim,' Harmonical Ode of Creative Cosmogony—antique and scientific;" and then he accompanies it with the names of the days of the week and of the planets, and with the Solfeggio of the Gamut. Gen. II, 4,—III, 24, he styles "'Jehovah.' Popular creation of the world,—later and Persic." He then gives his own (or rather Cahen's retranslated) translation; and proceeds:—"Our present object limiting itself to the *creation of man*, as set forth in the above two documents—each, the reader now perceives, [why?] distinct altogether the one from the other—we withhold (contrary to our habit) authorities for our arrangement of the Document 'Elohim.' The Hebraist will concede that we have adhered with rigid fidelity to the Text; [?] and that suffices until we resume biblical mysteries on a future occasion, when authorities shall be forthcoming. Yet to the curious investigator we feel tempted to offer the 'Air' of the Music of the Spheres. [Here follows a Staff

with musical notes!] If he be a musician, he can play it on a piano; if he is a geometrician, he will find its corresponding notes on the sides of an *equilateral triangle* added to the angles of a *square;* if he loves metaphysics, Plato will explain the import of *unity*, *matter*, *logos*, *perfection*, *imperfect*, *justice*, *repose;* while Pythagoras will class for him, *monad*, *duad*, *triad*, *quaternary*, *quinary*, *senary*, and *septenary*. We hope to strike the OCTAVE note some day ourselves; but in the meanwhile should the reader be profound in astronomical history, and if he can determine the exact time when the ancients possessed *neither more nor less* than 'five planets besides the Sun and Moon,' there are two Archæological problems his acumen will have solved—1st, the arithmetico-harmonical antiquity of the number Seven; and 2nd, the precise era beyond which it will thenceforward be impossible to carry back the composition of that ancient Ode we term 'Genesis I–II, 3.' . . . . . Adam, as we shall see, was never intended by the Jehovistic writer to be the *proper name* 'Adam,' as the versions pretend."

As this last is the only point in this whole business, bearing upon the subject of the book, it may be well to see *first* how he has made *this* out. "As the versions pretend," says he. Now we venture to say that the "versions" are not a whit more chargeable with such "pretension" than the original. They simply put "Adam" for אדם—they substitute Greek or Roman characters for the Hebrew. *Any and all of the Versions, whether Greek, Latin, English, or other, are just as susceptible of Mr. Gliddon's gloss and exposition as the Hebrew is.* If, then, this charge be a blunder of Mr. Gliddon's, is it worthy of an "educated person of the present generation?" And if he knew better, did he intend to deceive his confiding, "scientific" readers? As to the use of the *capital letter* as the initial of "Adam"—if that is alleged against the "Versions,"—we have to say that the old Greek and Latin manuscripts made no distinctions between capitals and other letters; that in the old English, and in the German, even at the present day, *all* nouns substantive begin with capital letters—and we suppose it will be admitted that "Adam" is a noun substantive, whether proper or common; and, finally, that the capital letter has been retained by Mr. Gliddon even in his improved and "rigidly faithful" Version.

In this "rigidly faithful" translation he makes אדם mean *literally* "the universality of the Adam, the red man." If this is a *literal* translation, what would he call a *paraphrase?* He gets along swimmingly, however, with this *literal* and "rigidly faithful" translation, until he comes to Gen. II, 21,

where he reads "JeHOuaH-ELOHIM made the Adam, the red man to fall into a great drowsiness, and he slept. And he took one of his ribs and filled in flesh in place thereof. And JeHOuaH-ELOHIM constructed the rib which he had taken from the Adam, the red man, into AiShiH (woman,—or Ise, Isis) and brought her to the Adam, the red man." Here at length we find "the universality of the Adam, the red man" dropped. Why? Was he afraid of saying that "the universality of the Adam, the red man," grew drowsy and fell asleep? Surely "It is not the proper name of Adam as the versions pretend." And "the Hebraist will concede that we have adhered with rigid fidelity to the text." Is the text, then, for *Adam* different, in Chap. II, 21, from what it is elsewhere?" So much for "the universality of the Adam, the red man, the blusher."

And as for the rest of this hotch-potch and rigmarole about an Arithmetico-harmonical, cosmogenical, antique and scientific Ode,—unless it is meant as a piece of downright blasphemy, sheer ridicule and mockery of the sacred Text—a text known by Mr. Gliddon to have been held sacred in the Christian Church in all ages,—it shows equal ignorance of Music and of Mathematics, of Plato and of Pythagoras. This may be thought to be treating it more respectfully and seriously than it deserves. Perhaps it is. It may all be a mere jeu d' esprit—very inopportune, however, very reckless, we think. But, in fact, Mr. Gliddon has subsequently, after his usual manner, referred to this as a solid and conclusive argument. A hundred pages further on, he gravely says: "It has been shown (supra page 562) that the first chapter of the book of Genesis is an ancient cosmogenical *Ode*, with a 'chorus' like the plays of the Greek dramatists; that its authorship, if entirely unknown, is not *Mosaic*;—that its age, the style being *Elohistic*, and the writing *alphabetical*, cannot ascend even to the tenth century B. C.; and that being based upon the harmonic scale of seven notes, in accordance with the erroneous planetary system of Chaldaic magianism, (of five planets, and the *sun* and *moon*;) it is an arbitrary human production, founded upon ignorance of the physical laws and phenomena of Nature—as this Nature is unfolded by science in the nineteenth century."

Yet, our readers will be surprised to learn, there is not, at the place referred to, the slightest proof of any of these points, more to the purpose than what we have transcribed above—nothing, indeed, which is not altogether of a piece with it. And this is what Mr. Gliddon calls proof, scientific proof, in

accordance with the "physical laws of nature," in this nineteenth century.

Finally, the whole position of Mr. Gliddon, in regard to the Scriptures may be seen at a glance in the following *morceau*. "*Exeter Hall* shudders at the thought [of a new English Translation]: 'Bible Societies' whine that the reign of Anti-Christ is come indeed. As positivists, we lament not that our brief space of life will have been measured, long before a new English version may be 'authorized;' because, through the slow but unerring laws of human advancement in knowledge, by the time that *theologists* shall have accomplished their metaphysical transition and have awakened to the stern realities of the case, the development of science will have rendered any *new translation* altogether supererogatory among the educated who are creating new religions for themselves."*

We trust that hereafter Mr. Gliddon will not consider it any personal abuse to be treated as a Skeptic or an Infidel. He certainly will not, if he wishes to retain the credit and the character of an honest man. And such a character he may like to retain, even if he renounces that of a Christian. Meantime we have no objection, as a matter of courtesy, to treating him or any man as a Christian, if he really wishes to be so called and considered; only we think that, as a Christian, and in courtesy to other Christians, he should not treat the Bible with ribald contempt, nor claim the privilege, as "an educated man," to make a new religion for himself. We are not disposed to call hard names or even disagreeable names; but, in a discussion which involves the deepest principles of truth and religion, it

* We take leave also to refer to the following passages. On page 496—Solomon's temple (if he built any temple at all—which is doubted,) "a little paganish edifice," incredibly expensive for its dimensions. On page 499—the Queen of Sheba's visit compared with a Chinese story, and declared to be *less historical*.

On page 610—an attempt is made to show that certain savage tribes are incapable of being Christianized; because, in the dialect of one, "no more euphonious name for "*God*" can be found than MOOIGNIAZIMOONGO; and, in that of another, "no idea of 'original sin' can be conveyed without the agglutination of monosyllables into TLACATZINTILIETLATLACOLLI;' nor of 'repentance' in that of a third, until his mind has perceived the meaning of SCHIWELENDAMOWITCHEWAGAN." Yet on page 507, he had given, among a dozen or more "Archæological" twistings of *Nimrod's* name, Lanci's "Semitic Signification," thus: [Let us print the "agglutination," as we have a perfect right to do, and as fairness and justice require, *without the hyphens*,—which Mr. Gliddon has inserted between the English words:] HEWHOSERVOYALACTIONSCORRESPONDTOTHEGODODOROPHERVAME." What would a "*Sowaheleo*" African or an "*Ottomi*" Indian say to such a short word as that? And if it were shown to a Hebrew as the translation of "Nimrod," what would he think of the capability of the English language for expressing the ideas of the Hebrews?

is important—even to a right mutual understanding between the two parties—that their true *logical position* in relation to the subject in question—their *personal* position is of no consequence—should be distinctly understood. Now we are ready to acknowledge ourselves—and that in the face of all Mr. Gliddon's innuendoes and sneers about "ignoramuses" and "great dolts," "interested and self-conceited supernaturalists," "impudent mockery of educated version," "folly," "ignorance," "abject ignorance," "imbecility," "knavery," "the apostolic imponderable," &c., &c., &c.,—we are ready to acknowledge ourselves believers, humble believers, in the proper and supernatural inspiration of the Holy Scriptures of the Old and New Testaments. We retort none of these courteous names and epithets upon him; but, if he does not believe in the divinity of the Christian Revelation and of the Christian Scriptures, if he is really an Infidel, we do not see why, with his expressed views of those who do receive the Revelation, he should be unwilling to be called by his proper designation. We should suppose that, "as an educated person of the present generation," he would hold the title of Infidel an honor, and that of Christian a disgrace and an infamy.

For ourselves, we shall, of course, be numbered among "Nos adversaires, the biblical dunces in the United States, whose zeal in opposing the long-pondered, long-published views of Morton, Agassiz, Nott, Van Amringe, myself and others, has been more remarkable than their literary courtesy."

Small part of Mr. Gliddon's performance, surely, can make any pretence of a claim to the character of *scientific*. And as to the main *scientific* question, we repeat that, with Lepsius, and Humboldt, and Bunsen, and a host of other "great dolts and dunces," out of the United States as well as in them, we are content to differ from Morton, Agassiz, Nott, Van Amringe, and even from the redoubtable "*myself*."

As to the "brutal" onslaught which Mr. Gliddon, in utter dereliction of the scientific character and spirit, has undertaken to make upon the Holy Scriptures;—with what ability and with what success he has accomplished his work, let his readers and ours judge. We close our comments in his own courteous and respectful words:

"*La medicina diventa amara. Spero che sarà salutifera. In tanto si prenderà.*"

Art. III.—ADAPTEDNESS OF THE PRAYER BOOK.

1. *Memorial of Sundry Presbyters of the Protestant Episcopal Church;* presented to the House of Bishops, Oct. 18, 1853.

2. *Forms of Prayer*, or Sameness of Words no Hindrance to Devotion. A Sermon by the Rev. T. W. Coit, D. D. New York: 1845.

The Memorial named above has started the inquiry, "Whether the Protestant Episcopal Church, with only her present canonical means and appliances, *her fixed and invariable modes of public worship*, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men, and so adequate, to do the work of the Lord in this land and in this age?" And consequently the Commission of Bishops, appointed at the late meeting of the General Convention to consider and report upon that Memorial, has set about collecting information on the following, among other, points: "Could changes be advantageously made in our Liturgical Services? By lengthening, shortening, or dividing? By adapting the Lessons, Anthems, &c., better to the different ecclesiastical seasons? By a larger number of special services and prayers for special occasions?" &c., &c.

What answer the Church will return to these questions, and what action will be the consequence, remains to be seen. We do not wish to anticipate the result, neither do we now propose to go into a discussion of the general subject. No doubt much can be said in favor of rendering every form of worship as pliable as possible, and well suited to the particular wants of the times; and our pages have frequently spoken of the position and duty of the Church in this respect. Still we profess to be among the number who are very well satisfied with *the Prayer Book as it is*. We have used it too long, and known too well its capability to meet the spiritual necessities of men, to desire any essential changes. We have learned to see in it a flexibility, a fulness, a perfection, which leaves but very little room for farther legislation; and, after all, perhaps what we need most is, not anything different from what we already have, but only a more faithful application and use of our present system. But even should some modifications be introduced, such as a division into its original distinct Services, we are confident that, under such a conservative body as our House of Bishops,

guided by the sound views of the Church at large, they will be so slight and so homogeneous to the old modes, as only to prove more forcibly what we shall contend for in our present discussion. They will not attempt to do away with the Prayer Book, but only to carry out its main principles more completely. They will not imply a doubt of its adaptedness to the purposes for which it is intended, but only seek to make that adaptedness still greater.

For some observations on this subject, we can have no better text than the Sermon of Dr. Coit, also cited above. It was published several years ago; but we have not since seen, and do not expect soon to see again, a more ingenious and beautiful, as well as satisfactory, argument for the Church's Liturgy. From the example of our blessed LORD in the Garden of Gethsemane, Who there "prayed the third time, saying the same words,"* the Reverend Author deduces an authority for "Forms of Prayer;" and argues that "Sameness of Words is no Hindrance to Devotion." Without following out his train of reasoning, we will simply say that it leads to the point which we propose to develop—that, notwithstanding the "sameness" of the Book of Common Prayer, it is admirably adapted to the varied wants and circumstances of men. There are no estates of life, no phases of individual feeling, no conjunctures of human affairs, to which it does not apply. It is like the eye of a portrait; turn which way you will, it is still fixed upon you. We may say of its contents, as Bishop Horne has said of the Psalms of David, and say it because they are those Psalms and other portions of the Sacred Volume applied to the purposes of devotion:† "They suit mankind in all situations, grateful as the manna which descended from above and conformed itself to every palate;" or, as Dr. Donne has expressed the same idea, "As manna tasted to every man like that he liked best, so do these minister instruction and satisfaction to every man in every emergency and occasion."‡

We know that, in affirming this of our Prayer Book, we are affirming what some will maintain no form of prayer is capable of becoming. It is a favorite objection, urged by all advocates of extempore devotion against precomposed services, that they admit not of being accommodated to changes of circumstances; they cannot be so framed as to reach cases of individual experience; they are the impositions of other men, perhaps of other ages, that thought and felt differently from ourselves.

Strange that men who reason in this way do not perceive

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* St. Matthew xxvi, 44. † Preface to Commentary, p. 164. ‡ Sermons, p. 149.

that their reasoning impugns the wisdom of our blessed LORD, Who, when His disciples asked Him to teach them how to pray, said, "When ye pray, say, Our Father which art in Heaven." What was that but a form—a single precomposed prayer, intended for many different persons at first, and expressing the wants of men in all subsequent periods of the Church—a guide to devotion, given eighteen hundred years ago, which still we find appropriate for daily use even now? And what has ever come home so closely to the hearts of a needy world, or helped so many to reach the heights of holiness and glory, as that same Prayer of our LORD? Infant voices have lisped their petitions in its simple words; and manhood, with all its accumulated necessities as well as wisdom, has found no better mode of making its requests known to GOD; and even Saints and Martyrs, advanced towards perfection and preparing for their final passage, have taken this as their viaticum, saying with their last breath, like one of England's noble sons about to suffer on the scaffold for his religion, "I will only repeat the LORD'S Prayer upon my knees, and then lay my head upon the block."*

But, passing by our Saviour's authority on this point, let us look at the nature of man's wants, and see if a fixed form may not be capable of expressing them. He is not a mere isolated being, with necessities peculiar to himself. He is one of a great family, one of a vast brotherhood; and, when he has a feeling which would pour out itself in prayer, he has that feeling in common with all his fellow members. Has he sins, and does he wish to confess them; has he received mercies, and does he long to give thanks and praise; does he realize his many needs, and desire to ask GOD to relieve them? It is no solitary, no local, no temporary experience. Millions of hearts, of earlier as well as later days, in every quarter of the world, beat here in harmony. Touch the circumstances of one, and you strike a chord which vibrates through all. For this reason, language in which men of other ages or other lands, working out their salvation, have embosomed their desires to GOD, will be felt to be a mysterious anticipation of and provision for our own; and so would we gain nothing, even in this respect, by framing for ourselves petitions suggested by the feelings of the moment, or by having another person to whom our case is known, frame them for us. How much we should lose, it comes not in our way now to show, except that we should lose a sense of that communion one with another, and with innumerable

* Lord Capel, who was beheaded by the Puritans in the Rebellion, March 9th, 1649. See Bishop Morley's "Account of his Death."

Saints departed as well as on earth, which is so delightful and improving to all that ever felt it, and of which a Liturgy is such a bond and preservative.

Having thus seen that a Form of Prayer can be so constructed as to be adapted to the needs of all and to all the needs of each, we next take the position that our Book is such a Form. It realizes the idea, which its title suggests, of "*Common* Prayer." "Common," not in the sense of lowness and vulgarity, of want of elevation of style and sentiment, as if only the ignorant and uncultivated could enter into its meaning and spirit; but "common" in a broader sense, of fitness to the difference in the mental and moral constitutions of mankind and to their manifold wants—"common" like the air which we breathe, and which is suited to the capacities and to the necessities of all classes. Persons seemingly the most unlike in their minds and characters and positions—the scholar familiar with other models of beauty and other standards of art, the daily laborer knowing little but the deep yearnings of his own heart, the matured Christian and the babe in CHRIST, the careless sinner and the penitent—may here find each what he most approves or most requires; so that in this point of view, we have, as one of the many who have fed on its abundant stores has witnessed, "a well furnished garden, in which are shades of the deepest verdure, and flowers of the brightest hue, waters flowing from perennial fountains to fertilize and delight, and seats at which at proper intervals we may rest and be refreshed."*

In order to see this, let us begin with looking at the style of the volume. Considering the period of its composition—we mean of course the period of Anglican history, when it first began to assume its present shape,—for, as is well known, it is little more than a collection and translation of ancient primitive Liturgies—our Prayer Book is, as Bishop Jebb has remarked, "a kind of literary miracle."† In vain do we look for much that possesses any great claim to distinction in English literature, until we come down to the time of Elizabeth. The best writings of the previous reigns of Edward and Henry are sufficiently correct and expressive, but still are marked with coarseness far from being agreeable to the taste of later times. But the Prayer Book is a singular exception, being drawn up in language which, while it never offends by uncouthness, still retains much of the venerable simplicity of a former age. It

* Bishop Dehon, Sermons, Vol. 1, p. 202.
† Correspondence with Alexander Knox, Vol. 1, p. 247.

is elevated and elegant, without being too highly wrought. It is plain and perspicuous, without being homely or vulgar. Like the Common Version of the Bible, to which it bears a striking resemblance in style, it equally satisfies a king and his subject, a scholar and a peasant; and it probably will continue to be thus generally acceptable so long as the English tongue shall last, or at least so long as there shall be a love for its present purity and strength.

But when we come to examine the contents of this Book, how does its adaptedness expand to our view. For what condition of life, for what possible exigencies of man, does it not provide? It provides for its wants in the first moments of his being; and, no sooner is he born into this world of sin and misery, than it admonishes that he be brought to the baptismal font, and there prays that he may be "regenerated and born anew of water and the HOLY GHOST." He grows in years, and still it provides that, like his Divine LORD, he may also grow in grace and wisdom, by means of a Catechism containing the Creed, the Lord's Prayer, and the Ten Commandments, and other things which as a Christian he ought to know and believe to his soul's health. Is this done? It then calls upon him to renew in Confirmation the solemn vow and promise made in Baptism, and invokes GOD'S continued blessing upon him. Soon it summons him to the Holy Communion of the Body and Blood of CHRIST, and, in a service of inimitable solemnity and fulness, fills him with new life and strength in running the Christian race. Now perhaps he turns his thoughts towards the holy estate of Matrimony; his Prayer Book furnishes him with a form for its solemnization, which represents it as honorable and makes it impressive. Is he then the head of a family? The same volume supplies him with morning and evening Domestic Devotions, in which no want which either he or his may feel is forgotten. It loses not sight of him if he be among the sick, but, in an Order of Visitation for such, provides him with exhortations and collects suited to any circumstances of suffering; and, if he has learned their excellencies, he will feel, even on a dying pillow, their sufficiency for his needs; and, if asked what prayers he will then have, will say with the sainted Herbert, "the prayers of my mother, the Church; no other prayers are equal to them."* And have those prayers now done all that any could do for him while living? There are others still to hallow his Burial, and to commit his body to the ground in the hope of a blessed resurrection.

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* Walton's Life of Herbert.

View also this Book as it presents to us, year by year continually, the life of our blessed LORD, and the examples of His Holy saints in the annual round of its Services. Beginning with the Incarnation, it prepares us, through four successive weeks, to hail that Day of Joy on which to us CHRIST is born, to us a Saviour is given. Then it carries us, in wonderful order, over the successive steps of His most holy life, reminding us of His obedience to the law in receiving the rite of Circumcision, of His Manifestation to the Gentiles, of His Presentation in the Temple, until it comes, after forty days of solemn preparation, to the most important week of all, the week of His Passion and Death. It afterwards proclaims His Resurrection, and shows forth His Ascension, and commemorates the descent of the HOLY GHOST whom He promised, closely following with a day in which we are expressly taught "to acknowledge the glory of the eternal TRINITY, and in the power of the Divine Majesty to worship the Unity." Space would fail us to speak of the season which succeeds, and in which the practical duties of Christianity are taught more than its doctrines; or of the many Festivals scattered along the whole year, sacred to the memories of the faithful. But when all has been completed, what truth has been left out, which it is necessary for man to know; what duty, which it is necessary for him to perform? And is not that Feast on a Mountain, with the story with which the Christian Year winds up,* telling us to "gather up the fragments that remain that nothing be lost," truly emblematical of the feast which the Prayer Book has spread before us? Seeing the great number, with their varied wants, to be fed from its few pages, we might have been tempted to doubt of their sufficiency, and to ask, "What are they among so many?" But it confidently replied, "Make the men sit down." And they did sit down—wise men and simple, philosophers and peasants, "besides women and children"—and there has been enough and to spare. All have been filled, and none have been sent empty away.

We have room merely to glance at the Order for Daily Morning and Evening Prayer, to see how it illustrates the adaptation of the Liturgy to the wants of men. If we look at the General Confession, we shall find it so full that, under some one or other of its clauses, every sin with which a man may charge himself may be included, and yet not so minute but that all may use it. Of the Te Deum as a most satisfactory anthem of praise, even one who did not belong to the Church

* See the Gospel for the Twenty-fifth Sunday after Trinity.

which uses it, has said, "It seems to unite one in spirit with the whole Catholic Church in earth and in heaven."* In the Litany are petitions against all calamities, from temporal evils to everlasting damnation; under all circumstances, in prosperity as well as adversity; of all kinds, for the traveler, the sick, the bereaved, and the oppressed. But it is unnecessary to pursue the subject, and we will conclude this part of it in the words of Dr. South, "I know no prayer necessary that is not in the Liturgy, but one; which is this, that GOD would vouchsafe to continue the Liturgy itself in use, honor, and veneration in this Church forever."†

Thus has a hasty inspection of the Prayer Book itself showed us that it is suited to all the changes of circumstances and all peculiarities of individual feeling. And cannot additional proof of the fact be gleaned from the experience of those who have taken it as their spiritual help and guide? We can point to instances of men, in every station of life, finding their comfort in feeding their souls on this manna and proceeding on their pilgrimage, as no other food, save Holy Scripture and the Sacraments, has enabled them to do. From the pages of Hagiography it would be easy to collect a volume, which would give marvelous support to the position we are maintaining.

When Archbishop Laud was accused of high treason and committed to the Tower, he was allowed to return to Lambeth in charge of the Black Rod for some books and papers. He remained there till towards evening, and attended Divine Service for the last time in his Chapel. The First Lesson for Evening Prayer, according to the Calendar, was the fiftieth Chapter of Isaiah, in which occurs this passage: "For the LORD GOD will help me; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? Let him come near to me. Behold the LORD GOD will help me; who is he that shall condemn me?" In the Psalter for that evening of the month were such verses as these: "The waves of the sea are mighty and rage horribly, but yet the LORD who dwelleth on high is mightier. Blessed is the man whom Thou chastenest, O LORD, and teachest him in Thy law; that Thou mayest give him patience in time of adversity, until the pit be digged for the ungodly. For the LORD will not fail His people, neither will He forsake His inheritance. In the multitude of the sorrows

* Richard Watson, Methodist. † Sermon on "Brevity of Expression in Prayer."

that I had in my heart, Thy comforts have refreshed my soul. They gather them together against the soul of the righteous, and condemn the innocent blood. But the LORD is my refuge and my GOD is the strength of my confidence." "This gave me comfort," writes the afflicted Primate in his Diary; "GOD make worthy of it, and fit to receive it."

The adaptedness of the Liturgy to the various cases of need which may arise in the course of one's life, so strikingly exemplified in the instance of Laud, might be farther illustrated from the biography of his unhappy master, Charles the First, who was so deeply affected in his prison, on the morning of his execution, by the history of our LORD'S Passion in the twenty-fourth Chapter of St. Matthew's Gospel, read by Bishop Juxon as one of the regular Lessons of the day; and from the story of the Seven Bishops who resisted James the Second's attempt to establish Popery in England, and who were so strangely comforted, on the first night of their imprisonment, by hearing the account of St. Paul's imprisonment in the appointed service for the day; and from the fact said to have occurred in the first American Congress on their next meeting after hearing of the attack on Boston, when such appropriate expressions broke forth from the Psalter for that morning, read by a Clergyman of the Church.* But we forbear to dwell on particulars which

* The story is told by John Adams in a Letter to his wife, and, besides illustrating the point we have in hand, shows on what Power the Fathers of our Republic relied for help. He says:

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams arose and said, 'that he was no bigot, and could hear prayer from any gentleman of piety and virtue who was, at the same time, a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche (Dushay they pronounced it) deserved that character, and therefore he moved that Mr. Duche, an Episcopal Clergyman, might be desired to read prayers before the Congress to-morrow morning.' The motion was seconded and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duche, and received for answer that if his health would permit, he certainly would. Accordingly, next morning, he appeared with his clerk, and in pontificals, and read several prayers in the established form, and then read the Psalter for the seventh day of September, a part of which was the thirty-fifth Psalm. You must remember this was the next morning after we had heard the rumor of the horrible cannonade of Boston. *It seemed as if Heaven had ordained that Psalm to be read that morning.*"

The following are a few of the verses in the Psalm referred to by Mr. Adams:

"Plead Thou my cause, O Lord, with them that strive with me, and fight Thou against them that fight against me.

"Lay hand upon the shield and buckler, and stand up to help me.

"Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation."

must be familiar to every reader of history, and pass to another fact which may not have been so generally noticed.

It is now more than two hundred years since a company of persons, who had separated from the Church of England because, among other imagined grievances, her Prayer Book was deemed insufficient for their spiritual needs, crossed the Atlantic. They came to these western shores; and, after a tempestuous voyage, landed on the Rock of Plymouth, near the end of an inclement December. Their first act was to fall down before GOD, in grateful thanks for His preservation of them on the great deep, and in humble prayer that He would watch over and bless them in the wilderness to which they had come. In what language they expressed the feelings of their hearts at that moment, history does not tell us, except that it was extemporary, after the preferences of those Pilgrims. But, whatever it was, could it have been so seasonable and so suitable as this, which the Prayer Book they had renounced would have put in their mouths, had they used its Psalter for that day, the twenty-second of the month:

"They that go down to the sea in ships, and occupy their business in great waters;

These men see the works of the LORD, and His wonders in the deep.

For at His word the stormy wind ariseth, which lifted up the waves thereof.

They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

So when they cry unto the LORD in their trouble, He delivereth them out of their distress.

For He maketh the storm to cease, that the waves thereof are still.

Then are they glad, because they are at rest: and so He bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for His goodness; and declare the wonders that He doeth for the children of men!"*

But the reader should comply with the request of Mr. Adams in a subsequent part of his Letter: "I must beg you to read that Psalm. If there is any faith in the Sortes Virgilianæ, or Sortes Homericæ, or especially the Sortes Biblicæ, it would be thought providential."

* A storm at sea, such as the Psalmist here describes, is one of those emergencies when some might expect the Prayer Book would be out of place. But to see its adaptedness even then, take the following incident which occurred at the well remembered loss of the Steamer San Francisco, in December, 1858. We quote from a secular paper:

"At a moment when hope was almost abandoned, and despair sat on every countenance, Death in the most appalling form seeming inevitable, in a state of half distraction, 'Do, Sir, pray for us,' was the request to the Rev. Clergyman

And then, again, in reference to their new home and future history, how appropriate the following from the same Psalm:

"He maketh the wilderness a standing water, and water-springs of a dry ground.

And there He setteth the hungry, that they may build them a city to dwell in;

That they may sow their land, and plant vineyards, to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly, and suffereth not their cattle to decrease.

And again when they are minished and brought low through oppression, through any plague or trouble;

Though he suffer them to be evil-entreated through tyrants, and let them wander out of the way in the wilderness;

Yet helpeth He the poor out of misery, and maketh him households like a flock of sheep."

Such is the ample provision which the Church in her Prayer Book makes for her faithful children, dividing and distributing it as each has need; and so do men mistake when they leave her fruitful pasture and flowing waters for any thing which Dissent can promise. And if they go to the other extreme, do they lose less or fare better? What satisfaction can there be to a soul that knows its own wants, in a Ritual which, however splendid and imposing to the outward eye, is celebrated, either in whole or in part, in a tongue unintelligible to the great body of worshipers; which puts human mediators between them and their GOD, taking away the glory of the one Mediator JESUS CHRIST; which denies to the people the blessing of the Cup in the Holy Eucharist; and which mystifies them with superstitious stories and legends? When the pres-

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(Mr. Cooper, of the Protestant Episcopal Church, on his way to South America.) Some one having said, 'Oh, Sir, in this awful crisis, your Prayer Book can be of no service to you,' the only response to this, by the faithful Herald of the Cross, the Missionary of the God of Mercy, was to fall on his knees, and with a fervor that penetrated every heart, implored in the solemn words of the Litany:

'O GOD, the Father of Heaven, have mercy upon us miserable sinners.

O GOD, the Son, Redeemer of the World, have mercy upon us miserable sinners.

O GOD the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O holy, blessed, and glorious TRINITY, three Persons, and one GOD, have mercy upon us miserable sinners.'

"The effect of this was electrifying. Tears were in every eye, and they all, as if with one heart and one voice, joined in supplicating their GOD to save them from a watery grave, themselves, their wives, and their children—when He who rides in the whirlwind and directs the storm and commands the winds and the waves, 'peace, be still,' and there was a calm, raised their sinking hearts, granting the earnest prayers of the humble suppliants."

ent Bishop Kip was at Rome, he witnessed the celebration of High Mass at St. Peter's on Christmas morning; which he describes as gorgeous in the extreme, but at the same time little else than empty show, the seriousness of devotion seeming to be wanting and the Pope the real object of worship. At a later hour of the day he went to the English Chapel, where our simpler and more edifying Liturgy was used; and as he was leaving, a friend said to him, "Did you receive much spiritual benefit from the services at St. Peter's this morning?" "Yes," he answered; "indirectly, I received much; for it taught me to realize the value of our own services as I never did before, and I trust therefore to use them for the rest of my life with greater benefit."*

We did not intend, however, to speak so much of the comparative advantages of the Prayer Book, as of its positive merits in being fitted to meet the necessities of all persons in any and every age. We had purposed, in further illustration of the point, to cite some facts from the pastoral experience of our clergy, which would show, more especially, how this venerable Volume can furnish "songs in the night" to GOD'S people, and sanctify their sorrows by the words which it teaches. And we had also marked several passages in the Reports of our Western Bishops and other Clergy, to exemplify the ease and success with which our Liturgy, just as it now is, can be accommodated to the circumstances of new countries, where the place of worship is often a school-house or a log-cabin, and the congregation composed mostly of strangers to our forms and ways. But we must stop, at least for the present; merely adding that, even though the Book, of which we have been speaking, admits of some improvements, it contains enough for the Church to work with to great effect. She can say of it as David said of Goliath's sword, "There is none like it;"† and we care far less to hear of her changing or in any way trying to better the instrument, than to see her engaged in wielding it with increased diligence, zeal, and power.

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* Christmas Holidays in Rome, p. 66. † 1 Sam. xxi, 9.

Art. IV.—THE EASTERN CHURCH.

1st. *The Doctrine of the Russian Church, being the Primer, the Shorter and Longer Catechisms, and a Treatise on the Duty of Parish Priests. Translated from the Slavono-Russian Originals.* By Rev. R. W. Blackmore, B. A. Aberdeen: 1845.

2d. *Harmony of Anglican and Eastern Doctrine.* Aberdeen: 1846.

3d. *An Appeal to the Scottish Church.* Edinburgh: 1849.

4th. *An Apology for the Greek Church.* By I. Masson. London: 1844.

5th. *A History of the Holy Eastern Church.* By the Rev. John Mason Neale, M. A. London: 1850.

6th. *Dissertations on the Orthodox Communion.* By William Palmer, M. A., Deacon. London: 1853.

7th. *A Tract for the Church in Jerusalem.* By the Right Rev. John Henry Hopkins, D. D. LL. D. Burlington: 1854.

In an Article in our last Number, we gave a brief history of the Eastern Church; and showed, as we think, that there is nothing, in that history at least, which authorizes us to deny that she is essentially orthodox. We now proceed to examine some of the Symbolic Books to which we then referred.

The first and simplest is the "Primer for Children," published by the Russian Synod, though in its main features coming down from an early time. We shall endeavor to give a full *rationale*, and where desirable the text itself. The Primer commences with Daily Prayers.

"In the name of the Father, the Son, and the Holy Ghost. Amen. Glory be to Thee, O our God, Glory be to Thee.

"Oh, Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere, and fillest all things, the treasure of blessings and giver of life, come to us, and make Thine abode in us, cleanse us from all impurity, and save our souls of thy goodness."

After which follow a few short prayers ending with "Our Father," then an address *to the Mother of God:*—

"Hail Mary, Virgin, Mother of God, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls."

Also a prayer "*On rising from sleep:*"—

"O Lord, I thank Thee with my whole heart, that Thou hast raised me up from sleep safe and sound, that Thou hast scattered the darkness of night, and gladdened mine eyes with the light of this day. And now, O Lord, I believe in Thee with my whole heart; scatter I pray Thee the darkness of my ignorance, and of my passions, and lighten my mind and my will with Thy almighty grace. Grant me to do cheerfully and zealously every work which Thou hast appointed for me, and reverently to search out the wonders hidden, and Thy holy law, ever calling with boldness upon Thy holy name."

Then follow a prayer "*On going to rest,*" a grace before and after dinner, and the Creed. The blessing before dinner strikes us as peculiarly appropriate and beautiful, being nothing but the verse from the Psalms, "The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thy hand, and fillest all things living with good." After this follow quite a number of "*Short Moral Precepts,*" as for example:—

"My good child, remember always that God looks not only to our actions, but also to our inmost thoughts and intentions.

"Have no strife nor enmity with any body, and even though any injure thee, bear it patiently; for this is true greatness.

"Be merciful even to the beast, which God hath given man for his service.

"When thou knowest not neither affirm positively, nor deny.

"Be gentle and not forward, silent rather than talkative.

"Never make game of old or poor people."

At the end of these precepts is the following: "Do thy best to acquire a habit of observing these rules while thou art young, that thou mayest continue the same, even to age. And if thou doest all this, then thou wilt be really happy and in favor with God and man." Here follows "*a Brief Catechism,*" intended for children and the very illiterate, the whole of which is peculiarly beautiful and appropriate. It need not be quoted here with respect to doctrine, as quotations of that kind will come more satisfactorily from the fuller Catechisms—in fact there is very little of doctrine in this Catechism, it is almost entirely practical. A few quotations to show its general character will suffice:

"Q. Of what does this Symbol or Creed first put thee in mind?

A. Of God; that He made me, and all the world; and governs and preserves me, and all the world; and therefore my conscience continually reminds me that I ought to love Him with all my heart; worship Him in sincerity, and believe that there only can I think or act well, when I think and act as His holy law commands.

* * * *

Q. Is it enough to have this knowledge and conception of God, and then do as thou pleasest?

A. By no means; as I have this knowledge of God, so should I also live agreeably thereto: for instance—if I know that God is just, I should fear to do evil, lest I fall under His just judgment, and lose the blessings of His mercy and goodness; if I know that God is merciful, I ought to repent me of all that I have done amiss, in the hope that He will not reject my repentance; if He is Omnipresent and Omniscient, I ought neither to do nor even think any evil, but strive to serve Him always with a pure conscience and blameless thought.

* * * *

Q. Is Faith alone, without good works, enough for salvation?

A. By no means; for Faith without works is dead.

Q. Where hast thou rules prescribed for good works?

A. In the Law of God, which is contained in the following Ten Commandments.

* * * * *

Q. What needest thou to enable thee to keep these Commandments?

A. The assistance of God's grace, which like every good thing, is to be obtained by hearty prayer. And prayer is the lifting up of our minds and hearts to God, to seek from Him those good things which are necessary and profitable for our souls."

This Primer is completed by "*A Short Sacred History, from the Creation of the World to the Day of Pentecost,*" divided into twenty reading lessons, after which comes a Multiplication Table.

The next work which we shall examine, is entitled "*Elements of Christian Learning: or a Short Sacred History and a Short Catechism. Revised and approved by the most Holy Governing Synod, and published by Command of his Imperial Majesty, for the use of Schools.* St. Petersburg, at the Synodal Press., 1840. The Introduction to this "Shorter Catechism" we give entire, it being the most perfect and complete thing in its way, we remember ever to have met with:

"Q. What learning is most needful for all men?

A. Christian learning.

Q. Why?

A. Because it leads us to God, to everlasting salvation, or in other words to everlasting happiness.

Q. How can we draw near to God?

A. By thought, wish, and deed.

Q. Who draws near to God by thought?

A. He who rightly believes in Him.

Q. Who draws near to God by wish?

A. He who prays to him.

Q. Who draws near to God by deed?

A. He who walks after God's will and law.

Q. Whence may we learn to believe aright?

A. From the Creed.

Q. Whence may we learn to pray?

A. From the Lord's Prayer.

Q. Whence how to walk after God's will and law?

A. From the Ten Commandments.

In connection with this Shorter Catechism we shall likewise take up the longer one which is entitled "*The Longer Catechism of the Orthodox, Catholic, Eastern Church. Examined and approved by the Most Holy Governing Synod, and published for the use of Schools and of all Orthodox Christians, by order of His Imperial Majesty;*" and having given some extracts from its Introduction, proceed by the aid of both to examine some of the more important points of Christian doctrine. Both these Catechisms, though originating in earlier works, were drawn up and published in their present form by Philaret, the present Metropolitan of Moscow; and after careful revision were not merely approved and licensed, but adopted and promulgated by the Most Holy Synod as the Catechisms of the Church Herself, A. D. 1839. The Longer Catechism, in particular, having been translated into Greek and sent to all the Eastern Patriarchs and other Churches of the same Rite and Communion, and having been received on all sides with unanimous approbation, has a just claim to that title which it bears in the original, and which literally translated would stand thus: *A Full Catechism of the Orthodox Catholic Church of the East.* The following are extracts from the Introduction:

"Q. What is an Orthodox Catechism?

A. An Orthodox Catechism is an instruction in the orthodox Christian faith, to be taught to every Christian to enable him to please God and save his own soul.

* * * *

Q. What is necessary in order to please God and save one's own soul?

A. In the first place, a knowledge of the true God, and a right faith in Him; in the second place, a life according to faith and good works.

* * * *

Q. Whence is the doctrine of the orthodox faith derived?

A. From Divine Revelation.

* * * *

Q. How is Divine Revelation spread among men, and preserved in the true Church?

A. By two channels; holy Tradition and holy Scripture.

Q. What is meant by the name *holy Tradition?*

A. By the name holy Tradition is meant the doctrine of the faith, the law of God, the sacraments, and the ritual as handed down by the true believers and worshipers of God, by word and example from one to another and from generation to generation.

Q. Is there any sure repository of holy Tradition?

A. All true believers united by the holy tradition of the faith, collectively and successively, by the will of God compose the Church, and she is the sure repository of holy Tradition, or, as St. Paul expresses it, *The Church of the living God, the pillar and ground of the truth.* 1 Tim. iii, 15.

* * * *

Q. Which is the more ancient, holy Tradition or holy Scripture?

A. The most ancient and original instrument for spreading Divine Revelation is holy Tradition. From Adam to Moses there were no sacred books. Our

Lord Jesus Christ himself delivered His divine doctrine and ordinances to His disciples by word and example, but not by writing. The same method was followed by the Apostles also at first, when they spread abroad the faith and established the Church of Christ. The necessity of tradition is further evident from this, that books can be available to only a small part of mankind, but tradition to all.

Q. Why then was holy Scripture given?

A. To this end, that Divine Revelation might be preserved more exactly and unchangeably.

Q. Must we follow holy Tradition, even when we possess holy Scripture?

A. We must follow that tradition which agrees with the Divine Revelation and with holy Scripture, as is taught us by holy Scripture itself. The Apostle Paul writes: *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.* 2 Thess. ii, 15.

Q. Why is Tradition necessary even now?

A. As a guide to the right understanding of holy Scripture, for the right ministration of the Sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution."

Here follows the Canon of Scripture, the mention of the Apocrypha as *not* forming any part of the Canon, and a brief notice of each of the books of the Old and New Testament. The book of Psalms is thus spoken of:—"This book, together with the doctrine of religion, contains also allusions to its history, and many prophecies of our Saviour Christ. It is a perfect manual of prayer and praise, and on this account is in continual use in the Divine Services of the Church."

Then follows a section on the composition of the Catechism, which is peculiarly happy and beautiful. The text from St. Paul, *And now abideth faith, hope, charity, these three,* is taken as the basis; the Christian needing, First, Doctrine on *faith* in God, and on the sacraments which He reveals, the instrument used by the Church in introducing us to which is the *Creed;* Secondly, Doctrine on *Hope* towards God, and on the means of being grounded in it, the guide for which are our Lord's *Beatitudes* and the *Lord's Prayer;* and Thirdly, Doctrine on *love* to God and all that he commands us to love, the elements of which are to be found in the *ten commandments.* The whole Catechism is but an amplification of this. In connection with these two Catechisms we might as well mention here, "*The Treatise on the Duty of Parish Priests,*" as we shall also give quotations from it. Its author was George Konissky, Bishop of Mogileff, who was assisted by the Bishop of Smolensk; it was first printed at St. Petersburgh, A. D. 1776. "This treatise on the Duty of Parish Priests has been adopted by the whole Russian Church, and even beyond its limits wherever the Slavonian Church dialect is understood; and all candidates for holy Orders in the Diocesan Seminaries, and in the Superior Spiritual Academies, are required to read it; and

to show their acquaintance with its contents, previously to being ordained."

Having thus seen that the Eastern Communion holds to the Creed and thus has the basis of orthodoxy, and having also given some short account with examples of those Symbolic Books from which we shall principally quote, we now proceed to examine more minutely Her faith. And what first? Travelers from whom we have obtained most of our knowledge with respect to the Eastern Church, generally begin by telling you how often the Greek Christians cross themselves, how fond they are of placing their foreheads in the dust, how they kiss the Icons till there is hardly any paint left on them, and how they make themselves thin by fasting: and when they have so done they think that they have given a correct idea of the religion of that great portion of Christendom which we call the Eastern Church. Now we cannot but think that this is rather unfair; the eastern Christians strive to follow out the apostolic injunction of worshiping God with their bodies as well as their souls, while the Protestant Christian hardly makes the attempt: and yet, through ignorance of the language knowing nothing but what he sees, he brands the Eastern with making his religion of that which he, the Protestant, is too lazy to do at all. But we do not consider that the worship of the body, either in its performance or its neglect, is the most important part of a man's religion. We would rather know what he thinks of the Bible, than whether he sits, stands, kneels, or prostrates himself when he prays; therefore to that question let us now devote ourselves. How do the Eastern Christians regard the Holy Scriptures?

Our readers doubtless remember the passage quoted above, comparing Tradition and Scripture. What follows is on the same point, from a living Russian divine.

"Traditions which are adduced concerning dogmas of faith and practice, involved neither formally nor virtually in Scripture, should have no weight and ought to be rejected. 1st, Because Scripture alone is the base of Theology. 2d, Because the said Scripture is so necessary, that the faithful can draw all things belonging to the attainment of salvation from no other source except from itself. 3d, Because it is so perfect that it contains all dogmas necessary to salvation.

In the *Longer Catechism* there is not a single article of faith, and hardly any point of practice, which is not enforced and illustrated by a Scripture text, and in the Duty of Parish Priests we find the following:—

"All the Articles of the Faith are contained in the Word of God, that is, in the books of the Old and New Testaments, and are as set methodically by Theology, a science with which it is absolutely necessary for the Pastor who is to teach others to be acquainted."—p. 160.

"None other books are to be held by us as Divine Scripture, as called the Word of God, than the two volumes of the Old and New Testaments."—p. 162.

"Since the Articles of the Faith and the Law of the ten Commandments are contained in Holy Scripture, as aforesaid; it follows beyond dispute, that we hold the Word of God, that is the books of the Old and New Testaments, *as the source, foundation, and perfect rule* both of our holy Faith, and of the good works of the Law. Wherefore it is our duty to search the Word of God, and draw from it divine truth to teach the people; and to confirm our own words from the Word of God; *and to this test to bring all doctrine which either we ourselves may hear from others, or others from us, receiving what is agreeable thereto and rejecting the contrary.*

"This is evident both from God's own Word and from the Canons of the Councils, and from the teaching of the holy Fathers. *Search the Scriptures,* saith the Lord himself. John v, 39. *Blessed are they that search His testimonies; they will seek Him with their whole heart.* Psalm cxix, 2. To the same purpose are Acts xvii, 11; 1 Tim. vi, 3, 4, and the two parables of *the treasure hid in the field,* and of *the pearl of great price.*"—p. 161.

Mark also the beautiful simplicity of the following, when, after speaking highly of the Fathers, and of the assistance which they give us in rightly understanding the Word of God, it adds:—

"But neither the writings of the holy Fathers, nor the Traditions of the Church are to be confounded or equalled with the Word of God, and His Commandments; *for the Word of God is one thing; but the writings of the holy Fathers and Tradition Ecclesiastical are another.*"—p. 164.

But what says the Greek Church on the point of the relation between Faith and Works?

"Q. What should be the effect and fruit of true faith in the Christian?

A. *Charity* or *love,* and *good works* conformable thereto. Gal. v, 6.

Q. Is not faith alone enough for a Christian, without love or good works?

A. No; for faith without love and good works is inactive and dead, and so cannot lead to eternal life. 1 John iii, 14. James ii, 14, 26.

Q. May not a man on the other hand be saved by love and good works, *without faith?*

A. It is impossible that a man who has not faith in God should really love him; besides, man being ruined by sin, cannot really do good works, unless he receive, through faith in Jesus Christ, spiritual strength or grace from God. Heb. xi, 6. Ephes. ii, 8, 9.

Q. What is to be thought of such love as is not accompanied by good works?

A. Such love is not real; for true love naturally shows itself by good works. John xiv, 21, 23."—*Longer Catechism,* p. 117.

"Since faith always has for its end godliness, according to the command of the Apostle, *Exercise thyself unto godliness,* it will be very much to the purpose and very profitable, if the Priest, in touching the Articles of the Faith, draw from them such instructions as may serve to a Christian life, and may be beside more particularly suited to the state of his people.

"When the Priest lays down this dogma of the faith, that *God is a Spirit,* he should deduce hence the inference that the worship, likewise, and the sacrifice offered to Him, must be spiritual: Rom. xii, 1; so that outward or bodily worship, and material sacrifices, as lights, incense, and other offerings and devotions, without spiritual piety and good living, cannot be agreeable to Him. * * The like method he should also use in explaining the other articles of the faith; for so his people will learn at once to live holily and to believe aright, and both will be more firmly rooted in their minds."—*Duty of Parish Priests,* p. 167.

"Further, every instruction should be accompanied by fervent prayer to God, after the Apostle's example, that He may vouchsafe to open the mind and heart of the hearers, to understand and receive His word, so that the seed sown in them remain not unfruitful."—*Ibid*, p. 167.

How the doctrine of the Eastern Church compares with that of Rome on the subject of Ecclesiastical government, may be seen from the following:—

"Q. What is the Church?

A. The Church is a divinely instituted community of men, united by the orthodox faith, the law of God, the hierarchy, and the sacraments.

* * * *

Q. Why is the Chuch one?

A. Because she is one spiritual body, has one head, Christ, and is animated by one Spirit of God. Eph. iv, 4, 6. The Apostle Paul writes, that for the Church as *the building of God, other foundation can no man lay than that is laid, which is Jesus Christ.* Wherefore the Church, as the body of Christ, can have no other head than Jesus Christ.

Q. What duty does the unity of the Church lay on us?

A. That of *endeavoring to keep the unity of the Spirit in the bond of peace.*

Q. How does it agree with the unity of the Church, that there are many separate and independent Churches, as those of Jerusalem, Antioch, Alexandria, Constantinople, Russia?

A. These are particular Churches, or parts of one Catholic Church; the separateness of their visible organization does not hinder them from being all spiritually great members of the one body of the universal Church, from having one head Christ, and one spirit of faith and grace. This unity is expressed outwardly by unity of creed and by communion in prayer and sacraments.

* * * *

Q. What hierarchal authority is there which can extend its sphere of action over the whole Catholic Church?

A. An Oecumenical Council."—*Longer Catechism*, p. 47–55.

The Sacraments.

"Q. What is a Mystery or Sacrament?

A. A Mystery or Sacrament is a holy act through which grace, or in other words the saving power of God works mysteriously upon man.

Q. How many are the Sacraments?

A. Seven.

Q. What virtue is there in each of these Sacraments?

A. 1. In Baptism man is mysteriously born to a spiritual life.

2. In Unction with Chrism (Confirmation) he receives a grace of spiritual growth and strength.

3. In the Communion he is spiritually fed.

4. In Penitence he is healed of spiritual diseases, that is of sin.

5. In Orders he receives grace spiritually to regenerate, feed, and nurture others, by doctrine and sacraments.

6. In Matrimony he receives a grace sanctifying the married life, and the natural procreation and nurture of children.

7. In Unction with Oil, he has medicine even for bodily diseases, in that he is healed of spiritual."

Upon the point of the septenary number of the Sacraments, the following, from the answer of the Patriarch to the Proposals of the British Bishops, will throw some light:

"We agree that Baptism and this (the Eucharist) are of *general necessity to salvation* for all the faithful; and that the other Holy mysteries instituted by Christ or appointed by the Apostles, which are not so generally necessary to all, ought nevertheless to be received and celebrated with due reverence, according to Catholic and immemorial practice."—*Head IX of Agreement.*

Of this Article, together with three others, the Patriarchs say in their answer that "they are true, and speak one sense; wherefore we receive them in the sense in which we judge they are to be taken. . . . . We hold likewise, that the Holy Sacraments are seven in number, but two only exceed in necessity and are such that no one can be saved without them.

Edward Masson, one of the Judges of the Supreme Court of Areopagus, and a Scotch Presbyterian, thus writes on this subject:

"Such is the Greek definition of a mystery, and such the preëminence they assign to Baptism and the Lord's Supper, that it is not of importance whether we call the other five, sacraments, mysteries, ordinances, apostolic rites, or simply services of the Church."—*An Apology for the Greek Church*, p. 48.

He also remarks that while Protestants are often shocked by the septenary number of the Greek Sacraments, the Greeks are as much startled when told that Protestants limit their number to two, and we will see that this is not without reason, when we remember the term used by the Easterns for Sacrament, μυστήρια. 'Δύο μόνον ἐστι μυστήρια' would startle even a Protestant. The following remarks upon this point from Mr. Palmer's "*Appeal*," are so pertinent that we cannot abstain from quoting them:

"The fact is, that there are two, and only two *chief* Sacraments, answering to the cardinal rites of the Law, Circumcision and the Passover, which may well be called '*the* two great Sacraments of the Gospel,' the one for the beginning, the other for the continuation of spiritual life: by which Christ communicates His own substance; which He is especially recorded in the written Gospel to have instituted Himself, both in matter and form; which alone are 'generally,' that is, to all men, necessary to salvation. But after, and in these there are other Sacraments innumerable, both in Scripture, in the Church, and in the world. However, Peter Lombard in the twelfth century, reckoning up the chief rites or Sacraments which are in the Church, and by which the Church is formed and kept together, counted *Seven*. And for my own part, I cannot say that he counted amiss: for I see that those Seven have a true relation to one another, so that they together make a kind of whole. It is true as I have said, that two are the chiefest object of all; and again, that there are innumerable others beside the *Seven;* but still the Seven have such a relation in common, that I do not think you can easily take one away, so as to leave six, or add one, so as to make eight. For, I. children must be *born naturally*, before they can be born again spiritually. For this we need *matrimony*. Then,

II. we need *Baptism, for their new, or spiritual birth.* To which, III. for *strength, Confirmation* is added. Then, IV. when they are spiritually born, they need spiritual *food.* This is the Eucharist. V. If their souls are hurt by sin, so that they fall away from their spiritual state, and are in danger of spiritual death, they need the Sacrament of spiritual *healing and restoration;* which is *Penitence and Absolution.* VI. If their bodies in like manner are sick, they are offered in *the Prayer of Faith with the unction of Oil,* a Spiritual Sacrament for the remission of sin, and even for *bodily restoration.* And VII. for the *Administration of all these* we need one more, which is the *Ordination of Clergy.*"

The doctrine of Baptism, as held by the Easterns, is identical with that of our own Church, with the single exception that they insist on *trine* immersion or affusion. That this difference, however, is of no great importance, inasmuch as they do not make it of the essence of the Sacrament, is shown by the fact that they admit the validity of Western Baptisms, which, as a general rule, are performed with a single affusion. The twelfth section of the third chapter of *the Duty of the Parish Priests*, forbids the re-baptizing of Romans, Lutherans, Calvinists, or any "who clearly confess the Holy Trinity, and admit the work of our salvation accomplished by the Incarnation of the Son of God;" and only requires that they should be made to "renounce and anathematize both their own and all other heresies, and so be received by Unction with the Holy Chrism, (Confirmation.)"

We will now consider the doctrine of the Eastern Church on the subject of the Holy Eucharist.

"Q. What is the Communion?

A. The Communion is a Sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life.

* * * *

Q. Why is the table on which the Sacrament of the Communion is consecrated, called *the throne?*

A. Because on it Jesus Christ, as King, is *mystically* present.

* * * *

B. Why is this (utterance of the words of Christ) so essential?

A. Because at the moment of this act, the bread and wine are changed, or transubstantiated into the very Body of Christ, and into the very Blood of Christ.

Q. How are we to understand the word *transubstantiation?*

A. In the exposition of the faith by the Eastern Patriarchs, it is said that the word transubstantiation is not to be taken to define the manner in which the bread and wine are changed into the Body and Blood of the Lord; for this none can understand but God; but only thus much is signified, that the bread, truly, really, and substantially becomes the very true Body of the Lord, and wine the very Blood of the Lord."

Now, doubtless, many after reading these passages would at once say, "this is nothing more nor less than the Romish doctrine of Transubstantiation, condemned by our XXVIII Article," and would go away perfectly convinced that the Eastern

Church holds that dangerous and material view of the Holy Eucharist. But that this would be the case with very many, does but show the importance of knowing the character of mind and tone of thought of a people, before we pretend to understand, or undertake to explain, their theological language. All who are in any way accurately acquainted with the theology of the Eastern Church, know that she does *not* hold the Romish view of Transubstantiation. Under the influence of Rome, she has indeed of late years received the *word*, but pointedly refused to accept the Roman definition, or in any way to commit herself to the scholastic theory which in the West is inseparably connected with it. She does but use the term as synonymous with those older expressions which were in use with her long before the *doctrine* of Transubstantiation was *invented*, expressing a *change*, a *transposition*, a *transelementation*, &c. And in this we find a striking exemplification of that constitutional difference of mind, which we have shown to have always existed between the East and West. The western mind of the Church of Rome has, with a few individual exceptions, invariably received and employed this word in a material and carnal sense, and in like manner the western mind of the Church of England has on this very account invariably rejected it: whereas the eastern mind of the Greek Church, feeling no temptation to materialism, has without thought of danger accepted the term Transubstantiation, employing it in a *spiritual* sense. In confirmation of this we have seen how, in receiving the term, they pointedly rejected the Latin definition, with the scholastic theory of "*substance*" and "*accidents*," and at the same time expressly declared that it *must not* be taken to define the *manner* of the change, a quotation to the same effect being added from John Damascene. Also, as we have seen, when speaking of the presence of Christ upon the Altar they say, "Jesus Christ, as King, is *mystically* present;" and to this we may add the following quotations from two of her distinguished divines. Methodius, Archbishop of Tyre, says:

"The disciples did eat *bread*, and drank *wine*, which were given them by Christ after He had consecrated them; and were taught by him to believe, that in receiving this food they received the Body and Blood of the Lord; and to do this for a memorial of Him."

Platon, Metropolitan of Moscow, in answer to a question of M. Dutens, a Frenchman, upon this very point, writes thus:—

"The Eastern Catholic and the Greeko-Russian Church does indeed admit and use the word *Transubstantiation*, meaning

thereby not a *physical* and *carnal* transubstantiation, but one which is *sacramental* and mystical; and she uses this word in no other sense than all the most ancient Fathers of the Greek Church have ever used the kindred and like words of *change, transposition, transelementation,*" &c.

Many more quotations to the same effect might be added, but we can make room but for one, which for strong language could hardly be surpassed by any Western Protestant; it should be remembered, however, that this Theophanes Procopovich from whom we quote, lived before the objectionable term had been introduced into the authoritative documents of his Church. Having spoken strongly against the Lutheran and Calvinistic errors, he continues:—

"And these two opinions err on the side of defect, or believing too little concerning the eucharist. A third then is that of the Romanists, which, like most of their other errors, is chiefly derived from this, that they make Divine worship and religion to consist entirely in outward things, and so are ever prone to ascribe to them a power and efficacy, which of themselves they by no means possess. For as they say of the other Sacraments, that they confer grace 'ex opere operato,' i. e. by the mere thing itself, (of which error we have treated above,) so of this sacrament also they say the same thing. And hence they will sometimes boast, that they are makers of their Maker; and pretend that by the power of their consecration they call down the Body of Christ from Heaven into, or rather into the place of, the bread . . . . And so all the priests of the Romish Communion think that they have found out exactly the *mode* or *manner* of the presence of Christ's Body and Blood in the Eucharist, and are for ever repeating *their word*, '*Transubstantiation*,' till one is sick to hear it." [Then after stating distinctly the doctrine of the real presence as the doctrine of the Eastern Church, he concludes:] "But the manner or mode of their presence we dare not attempt curiously to search into: nor ought we, seeing that the Apostle has taught us that we ought to bring all our understanding under the obedience of faith."—*Orthodox Christian Theology.*

Thus have we endeavored to give the sense of the Eastern Church on the chief points of the Christian Faith—the doctrine of the Holy Trinity; the value set upon, and the use made of, the Holy Scriptures; the comparative importance and estimation of the Bible and Tradition; the relation between Faith and Works; Church Government and Ecclesiastical organization; and finally the doctrine of the Sacraments. It is of course impossible for us, within our present limits, to examine in the like manner all the minor points of Christian doctrine and practice. We choose the chief points of faith, rather than the minor matters of opinion, for the simple reason that they are the most important, and that unless we find truth there, there can be no necessity of going farther. And we maintain that in the opposite course, which is so often followed, may be found one of the chief causes of the religious perplexities of the day. In examining the claims of the almost

innumerable societies which now profess to be true branches of the Church of Christ, we are too apt to look first to these minor matters of opinion, and finding them satisfactory, pass over carelessly any discrepancy which may exist with respect to the foundation stones of the Christian Faith, the doctrine of the Trinity, of the Incarnation, of the relation between Faith and Works, of the Sacraments, and of Church Government, and in that way practically magnify Works above Faith. Faith without Works is indeed dead: but, in a Christian, Works without Faith, are worse than dead.

We are very far from wishing to make our readers believe that the points of practice in which the Eastern Church differs from ourselves are either few or unimportant: but only that, in considering a subject of so vast and deep an interest as the deadness or vitality of a Church comprising its sixty odd millions of souls, we ought not to allow differences in matters of opinion in any way to interfere with a careful and just examination as to whether she has maintained the unity of the Faith. We have not now space, as we have said, to go fully into these minor matters, but lest we should be accused of ignoring what by many are made the chief charges against the Eastern Communion, we will here give a final quotation from a writer to whom we have already referred, and who, inasmuch as he has been for years a Judge in the chief court of Athens, cannot be considered as a favorer of superstition. He writes as follows, with respect to the honor paid to pictures, and the invocation of saints:—

"The belief and practice of the Greeks have been much misrepresented in regard to the salutation of pictures, and the invocation of saints. The lively fancy of the nations of the East, exemplified in their usages, ancient and modern, must be taken into consideration by Protestants who desire to form a correct notion of their sentiments on these subjects. The Orthodox Instruction explains the invocation of saints as follows:

"'The invocation of God is a most profound homage to His Divine Majesty, and a universal trust in him alone. The invocation of saints is a uniting of our prayers with their prayers. The saints, when alive on earth, prayed for others and entreated others to pray for them. Much more after death, when they are nearer to God, united to Him, and continually enjoying His presence, must they feel an ardent desire for the salvation of believers, known to God. Such being the case, what should prevent us from uniting our prayers, that is, our desire for our salvation, with the desire and prayer of St. Paul, for instance, or any other saint? Now in this consists the invocation of saints; which so far from superseding, implies the mediation of Christ, as the sure and necessary foundation both of our prayers and theirs. The greatest honor we can pay the saints is to strive to imitate their lives, and like them to put our trust in God alone.'

"The Greek Church expressly declares all worship of pictures to be idolatry. On the principle that the sight of the portrait of a venerated or beloved individual, awakens the respectful or affectionate remembrance of the absent or deceased original, she permits in her members, a simple expression of respect

for the original, at the sight of the portraits of such distinguished fellow Christians, as by their lives and deaths have glorified God. Any thing beyond this she condemns. * * * Images as calculated to attract too much attention to themselves the Greek Church strictly prohibits in places of worship.

"Such is the *theory* of the salutation of pictures abstracted from all consideration of its practical tendency. By the ignorant the practice is often sadly abused, though by no means to that extent which a protestant beholder is apt, at first, to imagine. Such abuse, however, the Church declares to be idolatry or superstition. How unfair, then, is it to confound the doctrines of the Church with the practice of the uninstructed!

"Enlightened Greeks do not upbraid Protestants for not saluting pictures and invoking saints; but they justly complain that Protestants should charge them with practicing or countenancing acts, in their nature necessarily idolatrous.

* * * * * * *

"The preceding remarks on the doctrines and spirit of the Greek Church have, I trust, convinced you that truth is 'in the field' and only requires to be cheered on in order to gain a full and speedy triumph. When St. Paul addressed the Greeks, he referred to their 'own poets,' to 'prophets of their own.' Whoever, at the present day, wishes to recommend pure scriptural religion to their attention, can appeal to their own standards of belief; for in them every point of sound evangelical doctrine is fully and clearly exhibited. Besides, in appealing to those standards, you refer through them, to the whole written word of God: which the Greek Church distinctly declares to be the supreme and perfect rule of faith and practice; and the study of which she considers the duty and the privilege of every Christian. If then the standards of the Greek Church were universally understood and realized, the moral and spiritual regeneration of the Greeks would be completely accomplished."*

"'Let foreigners bring us light, and we will thank them for it,' I once heard a Greek Bishop say, 'but we beg of them not to bring fire to burn our houses about our ears.' * * * In short, the Greeks dread schism and will always deprecate every attempt of missionaries to withdraw them from the pale of the Oriental Church. But they are not unwilling to be assisted in becoming heavenly minded members of the Church Catholic; that is in realizing their own standards of belief. * * * As various attempts have been made of late on your side of the Atlantic, to fix the charge of Puseyism on all who conscientiously deplore missionary interference with the Churches of the East, it may not be superfluous to state to you distinctly, that it is entirely on grounds of Christian expediency I recommend the opposite principle. In a letter I had the honor to write last year to the Bishop of Gibraltar, I expressed myself on the subject of non-interference as follows: 'Did I not think the Greek Church capable of gradually but effectually reforming itself, then I should at once say, O for an hour of John Knox on Mars Hill! As it is, however, let me assure you that you have hit on the true and only way of promoting, in this interesting land, the cause of religion true and undefiled; of contributing to stem the torrent of infidelity that threatens to carry away every thing before it; and of aiding churches which were planted and watered by the hands of inspired Apostles, to shake off the dust with which ages of bondage and darkness have obscured their primitive glory."—*Ibid*, p. 9.

Space will not allow us to pursue our examination further, but the closing sentences of our last quotation suggest to us a profitable subject, inasmuch as it is a practical one, for a few closing remarks. Of late years the principle on which Missions were to be conducted, having anything to do with Oriental Christians, has been a matter of no little controversy, and by

* Masson's Apology for the Greek Church, p. 32.

many has been made, or attempted to be made, a party question. All Missions must be prosecuted on one of two principles, depending of course on the spiritual condition of the people to whom the Mission is sent: if they be heathen or Apostate Christians, the principle must be that of *Conversion;* preaching the Gospel, setting up the standard of Christ in the shape of a distinctly organized Church, and calling all men to come unto it. If, however, they be not heathen or Apostate Christians, but only such as through ignorance or any other cause have fallen into error and superstition, still retaining the groundwork of the Faith, and the foundations of Christian Order: why, then, the principle should be distinctly that of *Reformation.* Now, as we have said with respect to Oriental Christians, there has been the attempt made in our own Church and in the Mother Church of England, to make this a party question; those who are in favor of the principle of reformation, being branded as "*Puseyites,*" while those who take the other view are by many called "*Low Churchmen:*" but with what show of reason it is hard to divine, for clearly it must be simply a question of facts, and not of opinions. Whether or no the sixty odd millions of Oriental Christians, form one great Apostate Church, which we are bound to convert and gather anew within our western "*sheep-folds,*" is certainly not a question depending for its solution on the *opinion* of Mr. A. or Mr. B.; or, upon what is said in the eloquent pages of this or that celebrated traveler. It is a question of far too deep and vital importance thus to be settled according to one man's theory or another's prejudice. It is, as we have said, a question of facts; of facts laboriously and carefully collected, impartially and carefully weighed. It is a question to be decided and acted upon, not by individuals, but by Churches, and that, too, only after earnest prayer for the guidance of God's Holy Spirit. For, upon the true solution of this question it must logically depend, whether or no in our Missionary zeal we be found fighting under the true banner of Christ, or the false colors of His adversary. If the Oriental Church be not Apostate, any attempt on the part of another Church to withdraw the sheep from her fold and place them in another, must be looked down upon by the great Head of the Church with deep displeasure: while, on the other hand, if she be Apostate, any attempt to fraternize with her would be both wrong and dangerous. If, then, it be a question involving such deep results, the effects of a practical solution of which may tell vastly for good or for evil upon future generations in the Church, does it not become us representatives, to this age of the world, of what we

maintain to be one of the purest branches of Christ's Church, to look well in this matter to our steps, lest we be found working against Christ?

But why, we would ask, need the Oriental Church be a doubtful field of labor? Is there no means of telling whether she is now Orthodox and living, or Apostate and dead? There was once a way in the Universal Church, of getting at a knowledge of such things, and all the civilized nations of the world, in their intercourse one with another, still practice it; and we see no reason why it should not now hold good in the intercourse of Churches, and that is by an Embassy. The late intercourse between this country and Japan, is a case in point. We wished to know something more than we did about Japan, and especially why it was that two nations which were not at war, should be holding no intercourse one with another. To this end we sent an Embassy, composed of those in whom we had confidence, and so ordered as regards power and numbers, as to insure respect. Now are not we, as a Church, placed in very much the same position as regards the Eastern Communion? We wish to know more about the Greek Church; and especially why it is, that two Churches which have never excommunicated one another, are not now in actual communion; whether this alienation has come about from mere circumstances, such as distance, ignorance, or prejudice; or, whether, in the belief and practice of the two Churches, there does exist some actual bar to union? And all this could be better learned by an embassy than in any other way. Let some of our best men, one or two Bishops, and six or eight Priests, noted alike for their piety, their orthodoxy, and their theological learning, be chosen for this Ecclesiastical embassy, and sent to the chief Pastors of the Oriental Church, to gain information and to open communications; the result of which would either be a conference, an offer of communion, or a letter of excommunication; the last two, of course, dependent upon the concurrence of the Church at home. In the meantime, missionary operations, whether on the principle of proselytism or of non-interference, would be suspended.

A plan like this may, perhaps to many, seem strange and Utopian. But let them weigh it carefully, and try it by the Canons of the Early Church, by the Law of Nations, and by the inherent principles of right and wrong, and all its strangeness and unreality will vanish away. That it would be attended with practical difficulties, none need doubt. But even if it would be hard to find men who *speak* the Greek language, or difficult to determine who are our most pious, orthodox, or

learned divines: still, these are difficulties on our side, and should never be made the cause for acting in so important a matter, either in ignorance, or in opposition to the principles and Canons of the Universal Church. And, oh! if, as every true Christian of whatever land or shade of opinion earnestly desires, the Oriental Church should be proved to be not apostate, but to be still clinging, notwithstanding persecution, ignorance, and superstition, to the foundation stones of that Faith which was "once delivered to the saints;" and to be bearing about with her all those elements of reformation, which, in the case of our Mother Church, from a state as, if not more, corrupt, sprang up into such glorious life:—how grateful will be the task to extend the arm of sisterly support and affection; helping to remove the dust from buried truths, and awakening anew forgotten energies; till, at last, side by side would stand the Oriental, the English and the American Churches, a girdle to the earth, advancing the bold front of Christian Truth and Apostolic Order against the kingdom of Satan, the subtleties of Infidelity, and the novelties of Rome.

Art. V.—INEFFICIENCY OF THE MODERN PULPIT.

1. *Gresley's Treatise on Preaching.* New York: D. Appleton & Co. 1843.
2. *Bishop Mant's Horæ Ecclesiasticæ, etc.* London: 1845.
3. *Porter's Preacher's Manual.* New York: 1829.

There has ever been in the human mind a strong proclivity to partial, one-sided views, in religion and everything pertaining to religion. Solifidianism, having its eye only on the injury done the faith of Christ, by the undue exaltation of works, ran into the opposite and equally pernicious extreme. Some, see in Christianity nothing but doctrines; some, nothing but Sacraments. So, also, Preaching and Prayer have been made to occupy positions antagonistic to each other; and each has had votaries who felt bound to war upon the other. Dissent has exalted Preaching to the prejudice of Prayer; and there are Churchmen who, by way of reprisal upon dissent, seem to undervalue Preaching and exalt Prayer much beyond it. Preaching, under divine power, is ordained for the conversion of the impenitent, and for the strengthening and nurturing of the graces of the Christian; Prayer is designed mainly for the sanctification and salvation of believers. Without Preaching, the world must needs ever "lie in darkness and the shadow of death."

Preaching is an ordinance of divine appointment. The Apostolic Commission ran—"Go ye into all the world and preach the Gospel to every creature." St. Paul said to his son Timothy, "I charge thee therefore, before God and the Lord Jesus Christ, * * * preach the Word." And the same Apostle said, "Christ sent me, not to baptize, but to preach the Gospel." And the Apostles "daily in the Temple, and in every house ceased not to teach and preach Jesus Christ." And after the dispersion at Jerusalem, "they that were scattered abroad went everywhere preaching the Word." Even the Blessed Saviour was a Preacher. "The Spirit of the Lord," said He, "is upon me because He hath anointed me to preach the Gospel, * * * to preach the acceptable year of the Lord."

Preaching has ever been regarded as of the highest dignity by our most eminent divines, and those of different shades of doctrinal opinion. Hooker saith, "Sermons are keys to the

kingdom of Heaven, wings to the soul, food to the healthy, physic to diseased minds." Hobart declared, "A parson's *pulpit* is his Joy and his throne." Bridge's language is, "Ministers are the mouth of the people to God, and the mouth of God to the people." The mouth of the people to God in prayer; and of God to the people, in preaching. Bickersteth said, "If it be a great triumph of art to restore to a few years of life, one about to die, * * * what can be the valuation placed upon ministerial labor, healing the soul of everlasting maladies?"

And yet the success that has attended the Preaching of the Word has not come up to the reasonable expectations of believers; nor to the results of the Gospel as preached in its earlier years. We design, briefly but plainly, to enquire into some of the causes of these unsatisfactory results.

The first cause, in many instances, may be found, we fear, lying at the threshold of ministerial life; in the motives that induce men to seek the Ministry. The notes whereby a true inward call to the Ministry may be known, are, we think, these: first, deep conviction of the fundamental truths of the Gospel; secondly, a grateful sense of God's mercy in granting remission of sin to us, through the blood of the Second Person in the Trinity; third, an earnest desire to manifest our own gratitude for these mercies; and fourth, the well-weighed determination to do and suffer for Christ. These notes should ever be found in every applicant for Holy Orders. True, indeed, it is, that our Bishops are liable to be deceived; and while charitably hoping that men are actuated by the proper motive, they may ordain men with a "lie in their right hand." But at least the applicant may be warned of the fearful consequences of entering the priesthood, without "being called of God;" and the Bishop need not "lay careless hands on sculls that cannot teach and will not learn." Quesnel says, "The Ministry is purely a work of grace and favor. Who, then, will thrust himself in uninvited?" And he says again, "An earnest desire to gain continually more souls to Christ is the only avarice allowed a Minister." Origen once announced this text from the pulpit: "Unto the wicked God saith, why dost thou preach my Law;" and was so overwhelmed at the remembrance of his sin that he melted into tears and could not proceed. The mind of every candidate operated upon by wholesome feelings and motives, approaches the altar of the Lord with awe and misgiving. Augustine said, "All the Lord's priests, not only Bishops, but also Presbyters and Ministers of Churches, stand in a very hazardous condition. If, at the Judgment, it

will be a hard task for every man to give an account of his own soul, what will become of Priests, of whom God will require an account of the souls of so many others committed to their charge?" And Chrysostom thus discourses, 'Lord, how difficult, how hazardous an undertaking is this! What shall a man say to those wretched men, that rashly thrust themselves into such an Abyss of Judgments?' It is a wonder if any ruler in the Church be saved." Would to God, that these sentiments prevailed universally in the Church now: then the waste places of the Church would be reclaimed; Men would put forth exertions correspondent to the greatness of the solemn trusts assumed; and "the wilderness would blossom as the rose."

A second and a great cause of the unfruitfulness of the Ministry may be found in the neglect of prayer and study. Bishop Bull says, "There are three grand requisites of the pastoral office, viz: very large knowledge, a great prudence, and exemplary holiness." And it is only as men obey the Apostolic injunction, "Be ye therefore sober and watch unto prayer," that hopes can be reasonably indulged of attaining that holiness of heart and life, without which it were futile to look for success in the ministry. Wickliff declared, "The minister should be a man of prayer; he needs the internal instruction of The Great "Teacher." And Massillon writes, "The spirit of our ministry is the spirit of prayer;" and the want of this important element cannot be supplied. No amount of learning and eloquence can make amends for the absence of earnest, persistent prayer: Prayer should be habitual, like the beating of the heart; it should precede study, writing, preaching. Augustine said, "Let our Christian Orator who would be heard with pleasure and understood, pray before he speak." Even "Pericles, the Athenian Orator, never ascended the rostrum to speak, without invoking the gods." It were well for Christians to take a lesson from this man, heathen though he were.

Bishop Sanderson saith, "Prayer without study is presumption, and study without prayer Atheism." God revealed His prophecies to his servants in answer to prayer. Daniel was informed respecting the vision of the ram and he-goat after three weeks of prayer and fasting.

The want of personal holiness must inevitably prove a radical defect in ministerial character, and to reach the heart, men must preach *from* the heart. It were unpardonable trifling to teach the necessity of holiness, when in the life there is an utter absence of the indispensable element. Ministers are

ordained to "point to heaven and *lead* the way." The judicious Hooker says, "the life of a pious Clergyman is visible, convincing Rhetoric." It is a constant, ever-present pleader of the cause of God and the soul. There must not be "Jacob's voice and the hands of Esau." Many men there are, it is to be feared, who resemble "boatmen, who row one way and look another;" but such inconsistency must needs disgust rather than edify; as Bishop Bull says, "an irreligious minister is the most pernicious creature that moves on God's earth; he serves to the worst purposes; to make men Atheists, infidels, and heretics." Even Cicero declared, "That no man can be truly eloquent on a subject with which he is unacquainted." For no man will put forth exertions, correspondent to the greatness of the interests involved, in behalf of the salvation of others, who neglects his own. And Bishop Horne well describes this necessity: "He that undertakes to reprove the world, must be one whom the world cannot reprove."

Another cause for the inefficiency of Modern Preaching, is the withholding from Christ of the honor due unto Him. Saint Paul determined to know nothing else "save Jesus Christ and Him crucified." "God forbid that I should glory save in the Cross of our Lord Jesus Christ." Leighton had well learned the Apostolic lesson. Saith he, "Count the whole world in comparison with the *cross* of Christ but one grand impertinence." And another writer adds, "Persons wonder that we are always *preaching* Christ; but the truth is, we have little else to preach about; it is the plain duty of the ministry to make Christ, all in all; to study Christ, to preach Christ, to live Christ." The Cross of Christ consisteth not in external marks and signs; it is in the man of the heart; it is powerless when dissociated from the spirit of meekness, humility, faith, and obedience. Cranmer saith, "The chief labor of a Christian should be to believe, and of a minister to *preach* Christ crucified." And this testimony is a deliberate protest against the exaltation of anything above the crucified, at a time when Christ was displaced from His Throne. And says Bishop Horne, "To preach practical Sermons on virtues and vices without inculcating Redemption and grace, which alone enable men to forsake sin and practice virtue, were to put together the wheels of a clock or watch, and set the watch, losing sight of the main spring."

Outside of the Church, it is fairly astounding to see what topics have come statedly to occupy the modern Pulpit. We do not refer to the mad ravings of such men as Theodore Parker. We mean a class of men who are reputed to be orthodox. Wheth-

er it be, that, having given up the old doctrines of the Gospel, they have nothing else to preach about, or whether it is because they mistake "Reform" or "Philanthropy" for the Gospel of Christ, the result is the same. Christless metaphysics, a dry, sapless morality, modern civilization, politics, schemes of Reform, &c., &c., these are the themes by which the pulpit is now prostituted. And what old Bishop Lavington said in his day, is true now. "We have long been undertaking the reformation of the people, by moral preaching—with what success? None at all. Only we have dexterously preached the people into downright infidelity. We must change our voice, and preach JESUS CHRIST and HIM crucified."

Within the Church, the danger has been in another direction. It is possible, for example, for the Church, instead of preaching CHRIST, to preach herself. And the tendencies outside of us have presented a strong temptation here. The Church is to be honored; but only in her true capacity. She is the Channel—not the Fountain. She is, collectively, the Branches—not the Vine. She is the Body—not the Head or Soul. She is the Bride—not the Bridegroom. As the learned Eder said, "Make not the ark of Christ an idol; give not to it, the honor due to Christ; suffer not the type of Christ to become His rival; permit not the shadow which should illustrate, to eclipse the Redeemer's glory; but equally beware of despising it; leave it not to chance; but bear it reverently on your shoulders, rejoicing in so valuable a burden."

And here we cannot but give utterance to thoughts, frequently suggested we know, to those who, like ourselves, are lookers on from a distance. We see the fields all around us white unto the harvest. We see the ways of Zion mourn because the laborers are few. We turn to our larger cities for sympathy and encouragement. And what do we behold? Shall we tell how it strikes us, to see men who have taken upon them, before high heaven, the vows of Christ; have pledged themselves to an uncompromising warfare upon "sin, the world, and the devil," have assumed the responsibilities of treating for Christ with a world lying under condemnation, "of praying men in Christ's stead, to be reconciled to God;" and yet expending their time, and care, and resources in devising changes of raiment for the Altar; decorating it as a child its doll, writing learned disquisitions upon Altar cloths, Piscinas, Communion vessels, the Pix, painted windows, and Baptismal Fonts. We cannot hesitate to say that, to us, all this looks like a desecration of the sacred office; a wicked prostitution of talents given for nobler ends; like the tithing of "anise, cummin, and rue, to the neglect of the weigh-

matters of the law." Are we to forget that every one of those unhappy men who have apostatized to Rome, paid a transit duty here? Preston, and Ives, and Forbes, and McLeod, "et id omne genus," all these we have seen flitting about the torch until at last they became its victims. If our word of exhortation could be heard, we would say, Honor the Bride of Christ with the choicest gifts. Make her clothing of wrought gold. But forget not that you honor her most when you make her most luminous with the reflected light of Him Who is the glory of the Heavenly Jerusalem.

Another cause of unfruitful preaching is the want of Earnestness in the Pulpit. The advocate at the Bar brings to the defense of his case his every energy of mind, soul and body; and if, forsooth, the life and sacred honor of a client be placed in jeopardy, he would feel as if he had proved recreant to his solemn trust, should he fail to make the best impression upon the Jury, of which the cause was susceptible. He acts and speaks like a man who is in earnest. Is there any reason why the minister of Christ should not feel an equal interest, and make use of corresponding exertions in behalf of the solemn and weighty interests placed in his hands? Hooker saith, "the sum of our whole labor is, to honor God and save men."

Immortal treasures are confided to the care of Christ's minister. Souls are to be awakened. Sinners are to be convinced of sin and converted to God. Unbelief is to be refuted, and faith confirmed. There are no such themes at the Bar of earthly Courts for earnest appeal, no such calls for impassioned entreaty and eloquence as are given the Minister of Christ. Well might an eminent preacher declare, "while I have any reverence for Scripture, I will never speak of the glories of Christ, as if I were reading a Lecture on Mathematics."

And yet, when we see what the Preaching of Christ's Gospel ought to be, and compare it with the spectacle which the modern Pulpit actually too often presents, need we wonder at its inefficiency? A few vague generalities, noticeable for nothing, except for disturbing nobody's conscience—a few common-place truisms—a side hit or two at Enthusiasts and Sectarians—and all delivered with a dull monotony which both reflects and awakens about an equal amount of feeling—an evident impression on all hands as the congregation settle down into comfortable postures, that there is a certain sort of form called a Sermon, which must be gone through with in some twenty minutes—does anybody recognize this as a truthful picture? Compare all this with St. Peter's sermon on the day of Pentecost; and we have no reason to ask further, why the Pulpit has

so little influence. It lacks earnestness. It lacks boldness. It lacks definiteness of appeal. It reverses the Apostolic rule, and seems to say, "I seek not you, but yours." It reminds us of the old song of "the Vicar of Bray;" who, amid the civil revolutions which attended the reigns of Henry, and Edward, and Mary, and Elizabeth, declared that he had always been true to one principle, and that was to live and die "the Vicar of Bray." And he had his reward.

We do not suppose there is less of the pure Gospel of Christ presented in the pulpits of the Church, than in those of the multitudinous denominations around her. Neither are we insensible to the extreme temptations to dullness of manner and triteness of matter in him, who, during a long course of years, stands before the same congregation twice every Lord's Day, to speak upon substantially the same theme. Neither has he those adventitious sources of interest which attend the Lawyer in our Courts of Justice. And hence the greater necessity that he should come before his people with a heart warmed and animated with the love of Christ. Such a heart is a living fountain of interest. Such a preacher will never be dull or stupid. And dull and stupid he cannot but be, in the end, who has not this living fire within him kept constantly burning as with a live coal from off the Holy Altar.

Hooker, speaking of the effects of lukewarmness upon a congregation, says, "How should there but be in *them* frozen coldness, when his affections seem benumbed from whom theirs should fire? Congregations follow the law of fluids; they are sure not to rise above the level of the zeal of their teachers?" "If at the Judgment," in the language of St. Augustin, "it will be a hard task for any man to give an account of his own soul, what will become of those, of whom God will require an account of the souls of so many others committed to their charge?"

We said in the beginning of our remarks, that there is a tendency in the Church to undervalue preaching. And yet in the larger portion of our immense country there is a vast work to be done for the Church which can be done only by preaching. And the time has come when they who have spoken slightingly of this ordinance of God, should be careful of their words. Hooper, Bishop of two dioceses, preached daily. Tobias Matthew, Bishop of Durham, eighty years old, preached daily. John Wesley is said to have preached 40,000 times in fifty years. We shall be told this was enthusiasm: would to God there were more of it in the Church. Need we wonder at the rapid spread of Methodism, when we find the Founder,

impelled by a zeal that could not slumber while there were immortal souls out of Christ and exposed to eternal burnings? Bishop Andrews, under a conviction of the fearful responsibility resting upon the ministerial office, had engraved on his seal these words: "who is sufficient for these things?" Gregory Nazianzen was compulsorily ordained; his appreciation of the solemnity of the trusts of the ministry was so overwhelming that he recoiled from them. Ambrose would have escaped from the duties of the ministry if it had been possible; he fled three times from the offered Episcopate of Milan. The apostle of Hippo, when urged to accept the Episcopate, exclaimed, "Quid vultis? Ut peream?" St. Chrysostom was extremely distressed at his ordination, on account of its fearful responsibility. Bishop Leighton resigned the Episcopate of Glasgow, overwhelmed with its responsibility. He said during his Episcopate, "there is one Episcopal act above all others formidable to me, the ordaining of ministers."

What the Church in our day needs, is men of deep sensibility to the holy duties, the awful responsibility of Christ's Ministry; earnest men, willing to spend and be spent for Christ; true-hearted men, holding neither the Tridentine Symbol, on the one hand, nor the Presbyterian Confession of Faith on the other; men who have no sympathy or fellowship with error in any of its modifications; men who are prepared to stand shoulder to shoulder with Latimer, and Cranmer, and Ridley, and Hooper, and Rogers, on the platform of Primitive Truth and Apostolic Order; men who desire no approximation towards either Rome on the one hand, nor Geneva on the other; men who have no sympathy with the half-hearted go-betweens, that have so long and so unhappily "disturbed our peace;" men who are content to be written down, plain, Prayer-book Churchmen; men who can rally loyally around the Church, with her doctrines sound and Scriptural—her Orders Apostolic—her Creeds Catholic—her prescript Liturgy, just such as a devout heart, humble on account of sin, penitent, relying on Christ's blood for pardon, and earnest for salvation, would above all things desire—and her ordinances having full warrant of Holy Scripture.

And there are men, whom the Church does *not* want. Men who sneer at the doctrine of the Apostolic Succession, and at the Scriptural language of the Baptismal Service—men who rail at Creeds, and men who scoff at the Reformation—men who hold our "doctrinal Articles to be of no more authority than so much brown paper,"—who expose our noble Worship and Ritual to ridicule by aping the fooleries and fripperies of

her who "sitteth on the seven hills"—who, as far as they dare, use the dialect, teach the doctrines, and wear the livery of Rome, and show in the end that they are all the while playing into her hands. Open enemies, the Church does not fear. But traitors within her own camp, who secretly undermine her citadel, these are the men, who, and especially at this day, deserve the most unequivocal expressions of opinion.

There is still another reason for the inefficiency of the Modern Pulpit. It is in the want of the distinct recognition of the Third Person of the Trinity, and of the offices which the Holy Ghost now sustains to the Church. Until the Day of Pentecost, when the Holy Ghost was poured upon the Church, the Gospel made but little progress. Christ ministered personally for three and a half years; He exhibited as His credentials the omnipotence of Deity. Every element of matter was under His dominion; disease, death, the tempest, every thing animate and inanimate, obeyed instantly His behests. He labored most diligently in His marvelous Ministry; day after day was He occupied in the glorious work of human redemption. "The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me," and yet, notwithstanding the majesty of His works, the greatness of His power, the gentleness, meekness, goodness, benevolence of His daily walk, the sublimity of His discourses, the divinity that shone in every word and act, He numbered at the close of His ministry only about 500 disciples; and even these were irresolute and timid, quaking in the presence of danger, and "fleeing when none pursued." The whole army of the Cross deserted their standard when their Leader was crucified. Peter denied Him with imprecations, and all save John and a few women forsook Him and fled.

Fifty days thereafter, and how altered their bearing! Peter, who had denied Him in the Judgment Hall, now stands forth in the face of those who had borne a part in the bloody tragedy of the Cross, and directly charges them with the murder of the Son of God. Whence this marvelous change? "It is expedient for you that I go away; for if I go not away, the COMFORTER will not come unto you; but if I depart I will send HIM unto you, and when HE is come HE will reprove the world of sin, of righteousness, and of judgment." And now the Gospel was quickened into energetic life. Now it flew as upon the wings of light to the remotest corners of the known world. Now thrones, and dominions, and powers fell down before the Gospel, and did it homage. A few years, and this is the language of its opposers. "These that have *turned the world up-*

side down are come hither also." All this was the work of the HOLY GHOST.

And if this efficacious power was "expedient" for the Apostles, in an increased degree it is indispensable to us. Here we have the key to open and explain one great cause of the unfruitfulness of the Modern Pulpit. It was the Comforter by whom the Church was to be taught Divine wisdom: "The Comforter . . . shall teach you all things, and bring all things to your remembrance." It was through the Holy Ghost that the sinner was to be convinced of sin and turned to God. "He shall convince the world of sin," &c. It was the Holy Ghost who was to make efficacious the means of Grace. "He shall glorify me; for He shall receive of mine and shall show it unto you." If there be one truth more than another which needs to be stamped anew and indelibly upon the heart of every minister of Christ, it is this: that the HOLY GHOST is the Lord and Giver of Life; and that without His influences, no learning however profound, no eloquence however fervid, no power of argumentation however forcible, is aught else than sounding brass and a tinkling cymbal. As old Bishop Hall said, "There is not so much need of learning as of Grace to apprehend those things which concern our everlasting peace. Neither is it our brain that must be set to work, but our heart." And so also Jewell: "As the Scriptures are written by the Spirit, so must they be explained by the Spirit; for without the Spirit we have neither ears to hear, nor eyes to see." And as Bishop Sanderson also: "It is a kind of simony to expect to make spiritual gifts by hard study, independently of the Holy Ghost."

These remarks are designed to be suggestive only. We have aimed to do no more than allude to some considerations, showing where lies the secret power of that instrumentality which God designed for the accomplishment of such glorious results. In other words, if we have suggested to our readers some of the causes of the "Inefficiency of the Modern Pulpit," our end has been gained.

Art. VI.—THE CHURCH IN THE CATACOMBS.

The Church in the Catacombs: A description of the Primitive Church of Rome. Illustrated by its sepulchral Remains. By Charles Maitland, M. D. Second Edition, revised. London: Longman & Co. 1847. 8vo. pp. 396.

The Catacombs of Rome, as illustrating the Church of the First Three Centuries. By the Right Rev. Wm. Ingraham Kip, D. D., Miss. Bp. of California, &c. New York: Redfield. 1854. 12mo. pp. 212.

Aringhi closes the first part of his great work on the Catacombs of Rome with a long and eloquent inscription, appropriate to the character of these ancient monuments, and expressive of his sense of their untold richness and importance. Its first words direct the attention of the heedless wanderer in the busy city above to the fact, that there is a silent city of the dead under him: "*Siste gradum tu quis es O viator! Sacra haec Urbis, immo Orbis Coemeteria sunt, quae inspicis.*" Its closing words are: "*Sub Roma Romam quaerito.*"

The increased attention, which is now being given to the subject of Christian archaeology in its various branches, seems to be generally incited and governed by the purpose of seeking Rome under Rome. The Romanist is anxious to identify the controverted teachings and usages of his branch of the Church Catholic with those of the primitive Christians. The Protestant, on the other hand, wishes to disprove the primitive character of the former by the latter. The practice of testing doctrines and rites, which have been adopted without the clear sanction of Revelation, by a reference to primitive teaching and usage, is gaining ground even in the midst of the great degree of skepticism and self-reliance which is everywhere prevalent. This may well be regarded as a hopeful sign for the future.

The value of the paintings and sculptures of the Catacombs, as a source of information in this contest between primitive antiquity and modern innovation, purity and adulteration, has not been overrated by the few Protestants who have used them for such a purpose. The arguments against the modern Roman Church which can be derived from them singly, or as a

whole, are mostly of a negative character. We have to reason from the absence of certain signs, which usually accompany the prevalence of particular doctrines and practices, to the conclusion that the early Christians did not teach or do these things. With some minds such proof will be conclusive, while there are others with whom it can have little or no weight.

Everything which can clearly be shown to have pertained to the belief or to the practice of the Church, during the first three centuries of her spiritual warfare, while the simplicity and purity of her faith and worship were yet free from the dangerous advances of the god of this world, gains by such a connection a great additional importance. On the other hand, everything upheld as primitive in its character, which can be satisfactorily proved to have formed no part of the entire Christian system during those primitive ages, is justly liable to increased suspicion; and in some cases, as when a thing in itself repugnant to the whole teaching and intent of Scripture, to immediate rejection. Such, then, is the rule in the spirit of which we should judge of the importance of the art of the Catacombs, as bearing upon religious controversy.

It will not materially further our purpose, in this necessarily brief review of the more important relics of the Catacombs, to dwell upon the question of their origin, and the first occupancy of them by the Christians. This is a subject invested with the deepest antiquarian interest, and one which has been ably discussed by some of the early writers in this department of Christian antiquities. There can be no reasonable doubt of their having become places of refuge for the persecuted Christians late in the *first*, or very early in the *second* century. The earliest consular date satisfactorily determined upon from the inscriptions belongs to the year of our Lord 102. The famous Boldetti claimed to have discovered one of the year 98; but subsequent writers are disposed to consider the monument bearing it a pagan one. As it is, we must content ourselves with a reference to some of the more important works containing full materials for the examination of this point, and others of equal interest which we shall not be able to discuss here.

The history of the subterranean passages and galleries, so generally known as the Catacombs,* is very fully presented in the "Roma Subterranea" of Aringhi, a priest of the Oratory at Rome, who translated and enlarged the Italian work on

* The earliest use of this word to designate these cemeteries has been attributed to Gregory the Great, (A. D. 595.) In speaking of the monuments of the Catacombs, the specimens in the Lapidarian Gallery of the Vatican are of course included.

which the learned Bosio had spent thirty years of his life, and had left unpublished at his death. The first edition of Bosio's work was edited and published in 1632 by Severano, also a priest of the Oratory, and was then made the basis of a Latin work by Aringhi. The 'Roma Subterranea' is the work most commonly consulted by modern writers on this subject, it being more accessible and readable than the equally important Italian works.

The elaborate "Osservazioni sopra i Cimiterii dei Santi Martiri" of Boldetti, who also extended his labors through more than a quarter of a century, was published in 1720. This is esteemed one of the best that has appeared. Following this was the celebrated work of Bottari on the general subject of Christian Art, including full notices of the sculptures and paintings of the Catacombs. Not long afterwards was published that magnificent monument of industrious research, M. D'Agincourt's "Histoire de l'Art par les Monumens." This is more frequently met with in our public libraries than any of the great Italian works. D'Agincourt is said to have gone to Rome to prepare a portion of this work, with the intention of remaining only six months; but he became so absorbed in the study of the relics of antiquity there that he stayed *fifty years* instead. His is the last complete work closely connected with this subject. Various compendiums and essays on the Catacombs and kindred topics have more recently appeared, some of which are of great value. The writings of an accomplished antiquary of France, M. Raoul Rochette, are especially valuable. Through them all there runs a vein of keen appreciation of the beautiful side by side with the precision and dryness of a learned antiquarian. His essays on the Catacombs in Volume XIII of the Memoirs of the French Academy of Belles Lettres richly repay careful study.

Several other Frenchmen appear in this field of research, but we know little of their works. Of the proposed work of M. Perret, in course of publication at Paris, only a portion has been finished. It promises to surpass in richness of illustration all that has hitherto appeared in this department of literature. The German work of Bishop Münter, entitled, "Sinnbilder und Kunstvorstellungen der alten Christen," should be noticed in this connection. In it he traces the history and meaning of the various symbols and images used in the art of the early Christians as nearly as possible to their source. It is much esteemed for its conciseness and truthfulness. Little has been written in English concerning these remains, as they have not until recently engaged the attention of students either in

England or in this country. The two works whose titles are copied at the head of this article are the most important of any that have appeared in our own language. That by Dr. Maitland has a value which a mere compilation from larger and more pretending works would not possess; inasmuch as he has been able to present some of the numerous inscriptions and monuments discovered since the time of the last Italian authors. He also professes to have brought to the work of elucidating these monumental remains the additional information respecting primitive antiquity which the present increased study of the past has furnished. So far as it was practicable the author himself copied from the walls of the Lapidarian Gallery the inscriptions which appear on his pages, having obtained a license from the officers of the Vatican for that purpose. Coming to the task with these advantages, added to a personal fitness by his extensive learning and quick perception, we are led to expect from him a performance of unusual ability and interest. And such it is, so far as it relates to the Catacombs; but large portions of the work are liable to the objection that they have no immediate connection with the subject, and so distract the reader's attention, that, unless perchance he may have obtained his knowledge elsewhere, he closes the book with most indefinite notions as to the true character of "the Church in the Catacombs;" nevertheless he will gain much useful information respecting some of its prominent features. There is a sad lack of unity in the work. For instance, in the chapter on the "Martyrs of the Catacombs," which makes up nearly one-third of the whole book, more than one-half of the matter has little or nothing to do with the proper subject of the chapter. It was hardly necessary in such a work to attempt, as he has, the discussion of the whole subject of martyrology. Aside from this irrelevancy of portions, the chapter is an exceedingly rich one. He also introduces, near the end of the book, a dissertation on early Christian poetry, which is entirely out of place. But, for all this, the work is the ablest and most creditable that has yet appeared on this subject in English. There is an originality and freedom of inquiry occasionally exhibited in it, which are truly refreshing.

Bishop Kip, in the little compilation recently put forth by him, has avoided the great fault of Dr. Maitland, and confined himself strictly to his subject. This is the first work of the kind that has issued from the American press. In the preface the author disclaims all attempts at originality, and acknowledges his indebtedness to the larger productions of Aringhi and Maitland. It would, therefore, be an unfair treatment of

the book to measure its proportions by the standard of those greater ones from which it is professedly compiled. It should be regarded with reference to the author's declared purpose in the preface: "The writer believes that the argument derived from the Catacombs of Rome, in defense of primitive truth, is but little known in this country, and that he might therefore be doing some service by placing it in an accessible form. To most readers it will be a new chapter in the past history of the Church. Hitherto, the descriptions have been locked up in ponderous folios, or foreign languages, with the exception of two or three small volumes published in England. He believes that no work on this subject has ever been printed in this country." It is very true that the history of the Church in the Catacombs, as derived from these venerable monuments, is something with which most Christians are in no way familiar. It has escaped the notice of nearly every compiler of Church History, and has not heretofore been brought before the mass of readers in its separate form.* It appears to have been the intention of Bishop Kip to supply this deficiency, and to afford the great body of Christian readers the means of becoming somewhat familiar with early monuments of their faith, which are not surpassed by any in attractiveness. This praiseworthy purpose is excellently carried out in the work before us. A more happy and instructive selection than his could not have been made from the Catacomb paintings and sculptures. If such a presentation of the subject to the public does not serve to render it popular, certainly no other can; and students must be content, as heretofore, to enjoy these rich treasures alone.†

Of course it would be impossible to bring up in review within the limits of the few pages allotted to us here, any large portion of the thousands of Catacomb monuments which enrich the Vatican at Rome, or of the numerous representations copied from the walls and ceilings of the subterranean galler-

* Dean Milman's Hist. of Christianity contains a chapter in which this subject is briefly noticed. Most Church Histories pass it by altogether.

† We will not take leave of this book without noticing a mistake of the author's, which he will be glad to correct, in justice to a distinguished fellow-laborer with himself in this rich field. On page 80 he quotes a beautiful and truthful *resumé* of the characteristics of the Art of the Catacombs, which he attributes to D'Agincourt. This is an error. The extract is part of Rochette's Essay in Vol. XIII of the Memoirs of the Academy of Belles Lettres. The same quotation appears in Vol. II of Milman's Hist. of Christianity, page 359. [Upon turning to Milman, it appears that the Bishop's mistake arose from quoting at second hand; although Milman does not, as it might at first seem, attribute the passage to D'Agincourt.

ies into the works of the early explorers of their recesses. Our present purpose will be more readily attained by selecting a few of the more interesting subjects suggested by these works, and viewing them with a particular reference to the departures of the modern Roman Church from the simplicity and truth of the Christianity which finds expression in the Catacombs, and also with an eye to the beautiful lessons of faith with which they abound.

There is, perhaps, no subject connected with the Catacombs which has given rise to more discussion, and upon which the Church of Rome has taken a more decided stand against the truth, than that of the adoration of martyrs. The high esteem in which those who died for Christ's sake were always held in the early persecuted Church, is of so natural a consequence, and so in accordance with our better feelings, that it cannot surprise nor offend us. But it is not easy to account in the same way for the gross perversion of this sentiment which grew up in the Church not long after heathen persecution had subsided; for, as Dr. Maitland truly remarks, "martyrs and martyr-worship did not exist in the Church at the same time."

The position of the Church of Rome in relation to martyr and relic-worship has been fixed since the decree of the Council of Trent in its favor. It is hardly better than quibbling for a Romanist to plead that something less than worship is intended by his standards in the word *cultus*, as applied to sacred relics and images; for the constant practice of his Church shows what is taken to be the real meaning of this convenient word. And yet, if you object to him the inculcation of idolatry in his Church, he will scarcely ever fail to tell you that she teaches the "*cultus*" of the Blessed Virgin, relics, images, and the like, not the *worship* of them. It will be interesting to see how Aringhi argues for this practice in the "Roma Subterranea." In the first place he would advance Scripture examples tending to establish the miraculous power of the relics of saints. As, for instance, the bones of Joseph are said to have prophesied, (Ecclesiasticus, chap. xlix;) the case of the dead man who was revived by coming in contact with the bones of Elisha, (II Kings xiii;) then that the relics of saints were held in veneration by such holy men as Ambrose, Augustine, the Gregories, &c.; that, according to Ambrose, *even demons* revere the bodies of martyrs; Jerome, also, considers that honor to martyrs redounds to the glory of God; that the relics of such everywhere glitter (coruscant) with innumerable miracles. This is the foundation of the Catholic doctrine. The first heretic with regard to it was Eunomius;

then came Vigilantius, followed in turn by Eustathius, (Bishop of Sebaste in the fourth century.) This heresy (i. e. forbidding worship of relics) was condemned in the seventh General Synod. It had almost vanished in the darkness, when, "*impudentissimus Novatorum omnium coryphaeus Joannes Wiclef*" did not hesitate with rash daring to revive it "*ab inferis.*" He in turn was followed by the sectaries of Luther and Calvin; till at last the anathema of the Council of Trent against all asserting the contrary to the Catholic doctrine on this point settled the matter.* Such is the succinct and lucid account of Aringhi.

One of the richest storehouses of Catacomb art is the Cemetery of Callistus, so called because *repaired and adorned* under Pope Callistus. Aringhi copies a modern official inscription from the entrance of this Cemetery, which is worthy of a careful perusal in connection with the point under consideration. It is the following: "Hoc est Cœmeterium Callisti Papae et Martyris inclyti; quicumque illud contritus et confessus ingressus fuerit, *plenam* remissionem omnium peccatorum suorum obtinebit, per merita gloriosa centum septuaginta quatuor millium sanctorum Martyrum, una cum quadriginta sex summis Pontificibus, quorum ibi corpora in pace sepulta sunt; qui omnes ex magna tribulatione venerunt, et ut hæredes fierent in domo Domini, mortis supplicium pro Christi nomine pertulerunt."†

This blasphemous offer of full remission of all sins by the glorious merits—not of Christ's sacrifice, but of one hundred and seventy-four thousand holy martyrs, together with forty-six chief Pontiffs,—is something which we may well suppose would have been perused with ill-concealed horror by the early occupants of these subterranean chambers. Well might Aringhi, as a sincere Romanist, exclaim in the words of the waking Patriarch, "Truly this place is holy!"

One may also derive from this inscription a hint towards the true explanation of the astounding numbers given by the Roman martyrologists. The exact enumeration here is at least liable to suspicion. Another circumstance which has led candid men, even amongst the Romanists themselves, to suspect 'the faithful' of excessive exaggeration in reckoning the "noble army of martyrs," is well illustrated by the story of *St. Viar*, which Maitland (p. 183) quotes from Mabillon: "Some well-meaning persons (in Spain) having met with an ancient stone, inscribed with the letters "S.VIAR.," concluded it to be the epitaph of a

* Aringhi, i, 54. † Aringhi, Rom. Sub. i, 173.

St. Viar. Nothing daunted by the singularity of the name, or the total want of evidence in support of his sanctity, they boldly established his worship. But the zeal of his admirers, though it had conferred the honors of saintship, was unable to secure his immortality; for, on their application to Urban for indulgences, the Roman antiquaries required sound proof of his existence. The stone was, therefore, forwarded to Rome, where it was immediately seen to be the fragment of an inscription to a PraefectuS.VIARum, or, "Curator of the ways." This needs no comment. It will readily be granted that ancient incriptions, which cannot be so easily made out by the antiquaries as was this Spanish one, (and there have been many such discovered in the Catacombs,) stand a good chance of being interpreted in favor of Roman martyrology.* Abuses growing out of this liberty have at times roused the Church of Rome herself to legislation against herself.

Roman antiquaries have been accustomed to consider the cup or vase, which was very often found in connection with the graves of the Catacombs, and the branch of palm, as indubitable signs of a martyr's resting place. Aringhi boldly takes this ground. Rochette, and some other later antiquarians of the same Church, disagree with him. It is this cup-and-palm theory which has in a great degree served to swell the supposed number of martyrs to such prodigious proportions. The cup, it was said, contained a portion of the martyr's blood, and was put by the side of his grave at the time of his burial. The palm was sculptured on the monumental slab to signify that the soldier of Christ had come off victorious, and had gone to join the "great multitude" standing before the Throne, "clothed in white robes, and palms in their hands." (Rev. vii, 9.)

Aringhi relates that the early explorers of the cemeteries found in these cups coagulated blood of an earthen hue, which, when mixed with water, assumed its natural color and consistency, as if just drawn from the veins.† The subsequent dis-

* As, for instance, the inscription: "VRSVLA.ET.XI.MM.VV.," which, having been interpreted: "*Ursula et undecim millia Virginum*," gave rise to the strange legend of 'St. Ursula and her 11,000 virgins.' There can be no doubt that the proper reading is, "*Ursula et undecim Martyres Virgines.*" See Rochette's essay, as above.

† This substance is a fine reddish dust, and it has sorely perplexed the various writers on the Catacombs to account for its presence in the cups. Mr. Seymour (*Mornings with the Jesuits*) cuts the Gordian knot by supposing it to be *red earth*, provided for the purposes of a pious fraud. The distinguished chemist Leibnitz found it to be of organic origin. Dr. Maitland (p. 176) supposes it to be a deposit from the decomposition of either the bodies, the spices, or the soil. As it is found elsewhere in the Catacombs than upon the cups, his seems to be the true explanation.

covery by Bosio of two vases in the Cemetery of Callistus seems to have settled the question with the advocates of the blood-cup theory. Adjoining one of these, not upon it, was the following inscription: SA SATVRNII. This Bosio and his followers read, "*Sanguis* Saturnini," instead of "*Sancti* Saturnini." The other furnishes a remarkable foundation upon which to build so important a theory, viz: the difference between the letters G and C; and this to be made out, too, from a surface of rough cement, centuries after the inscription of the letter upon it. This vase, which was also from the Cemetery of Callistus, and contained, as Romanists assert, the blood of St. Victor, had four letters remaining upon it when found by Bosio. Of these three, SAN, were very distinct, the other seemed to be a half-way letter between a G and a C, (though if one look in any Romish work on the Catacombs, one will find it engraved an unmistakable G, (e. g. Roma Sub. p. 296;) whereas in Maitland's engraving (p. 175) it comes very near being a C,) which was eagerly adopted for a G by Bosio and his followers, but has been disputed by some more recent writers. The former would read the imperfect inscription SANG. (sanguis,) the latter SANC. (sancti.) On such slight threads hangs the huge martyrological system of the Church of Rome. As the early explorers of the Catacombs attempted to explain almost every inscription and symbol, with reference to the fact or to the manner of martyrdom, they were sometimes embarrassed by the figures which they found there. For instance, that small class of inscriptions in which a sort of play upon the name of the person appears in an accompanying figure; as on the tomb of *Navira*, where a *little ship* is to be seen; or that of *Leo*, with a veritable *lion* beneath the inscription. The tomb of *Dracontius* exhibits a *dragon;* that of *Onager* an *ass;* that of *Dolicus* a *cask;* of *Porcella* a *pig*. Dr. Maitland can hardly conjecture what the Roman martyrologists would make of these; he says: "Leo, indeed, would have been a victim to the *lions* of the Coliseum; but the pig and cask, the ass and the dragon, must have puzzled all but Gallonius, whose love of the horrible would doubtless have invented unheard of tortures to explain the symbols, and embodied them in engravings of fearful aspect."

It is time, however, to contrast with all this error and exaggeration the simple testimony of the Catacombs. The smallness of the number of early epitaphs in them, which are clearly those of martyrs, is very remarkable. Dr. Maitland asserts (p. 127) that only *five* have been discovered. Of these, one be-

longs to the time of the persecution under Adrian, (A. D. 130,) another to that of Antonine, (A. D. 160,) one or two to that of the Diocletian persecution, and one to the time of Julian. The following, the first mentioned above, is a good specimen of their simple character: "TEMPORE ADRIANI IMPERATORIS MARIVS ADOLESCENS DVX MILITVM QVI SATIS VIXIT DVM VITAM PRO CHO CVM SANGVINE CONSVNSIT IN PACE TANDEM QVIEVIT BENEMERENTES CVM LACRIMIS ET METV POSVERVNT I. D. VI." At the right of this inscription is the combination of the Chi and Rho, the monogram of Christ's name, equivalent in Catacomb inscriptions to "in Christo," and on the left the palm-branch. It should be read thus: "In Christ. In the time of the Emperor Adrian, Marius, a young military officer, who had lived long enough, when with blood he gave up his life for Christ. At length he rested in peace. The well-deserving set up this with tears and in fear. On the 6th, before the Ides of ——." It should be remembered that in computing the number of veritable martyr epitaphs, the numerous votive tablets, erected long after their death to the memory of martyrs, or of those supposed to have been such, are altogether excluded. Such are the following, from Aringhi: VLVASIO MARTYRI—"To the martyr Ulvasius;" MARCELLA ET CHRISTI MARTYRES CCCCCL—"Marcella, and 550 Martyrs of Christ." So then, we have, from all the vast recesses of the Catacombs, only *five* reliable epitaphs of martyrs from which to infer a true estimate of the relation of the Christians of this period to martyr-worship. And they speak with one accord against any such perversion of a natural and praiseworthy sentiment. Only five!—but has not the infallible Church set her seal to the fact that the Cemetery of Callistus alone contained 174,000 primitive martyrs? Yes, but "*credat Judaeus Apella.*"

Aringhi advances reasons for the Roman practice of adoring images as strange in their character, and quite as weak, as those pleaded for martyr-worship. We will present his *argument* in a condensed form. (1.) God himself made man in His own image. He commands images to be made for the Tabernacle. (Exod. xxv, 18.) He directs a serpent to be made, and set up, as a type of future things. (Numb. xxi, 8; St. John iii, 14.) This God allowed to remain about 600 years, until Israel abused the privilege by offering incense to it as to an idol, when King Hezekiah destroyed it, (II Kings xviii, 4,) out of regard to the Divine honor. (2.) Solomon, the wisest of all men, procured images for the Temple. (II Chron. ii, iii.) (3.) Christ himself miraculously impressed his own image upon a napkin (linteo) and sent it to King Abgarus, who, receiving it, was freed from an incurable disease: and moreover this miraculous image is still to be

seen at Rome. He also imprints His image on a piece of cloth, on His way to Calvary, and gives it to St. Veronica. This also has been preserved. A statue of Christ was erected at Paneas by the woman who was cured of an issue of blood. (Euseb vii, 18.) The later authority of Fathers and Councils supports this story. It remained uninjured some 300 years, until Julian the Apostate threw it down and put his own in its place; but that was immediately demolished by lightning. (Sozom v, 20.) (4.) The Apostles teach the *cultus* of images; and Councils approve their teaching. The image of Christ is painted by St. Luke; so also several of the Virgin, the Apostles, and other Saints. (5.) The practice is supported by various other arguments of less force.* Hence the idolatrous practice of the Church of Rome. If this be its foundation it is most assuredly a structure raised upon the sand. The character of the images represented in the Catacombs clearly forbids the supposition that any such use was made of them by the early Roman Christians. The class of representations most common in the modern Church of Rome are not met with there at all. Those which are found are such as are appropriate to be used only as symbols. When has the Romanist contended for the *cultus* of the representations of the Fall, the return of the Dove to the Ark, the offering of Isaac, of the smiting of the Rock in the Wilderness, or any other of the images occurring most frequently in the temples of subterranean Rome?

The Roman antiquarians have made a desperate effort to trace back to the Catacombs the use of prayers for and to the dead, and the kindred belief in Purgatory. But their success has not equaled their labors. Not a single instance of a prayer of the kind, of earlier date than the middle of the fifth century, can be found in the whole range of Catacomb inscriptions, and only one of so early a date as that has been clearly made out. This is now in the Lapidarian Gallery, and is thus translated by Maitland: "Gentianus, a believer, in peace. Who lived twenty-one years, eight months, and sixteen days. *Also in your prayers pray for us,*† for we know that you are in Christ." The oldest inscriptions on the graves of martyrs, those to which we should naturally look for the "ora pro nobis," if the custom is so truly primitive as the Romanists assert, generally contain no allusion at all to prayer. Hence the advocates of the practice are driven to the last resort of interpreting the common and

* Roma Sub. Lib. v, cap. iv.

† This phrase in the epitaph as copied by Maitland (p. 292) is constructed thus: ET IN ORATIONIS TUIS ROGES PRo No BIS. It is not, after all, so certain as it might be that this epitaph is not of a still later date.

natural ejaculations—"mayst thou rest well," "mayst thou rest in peace," as prayers for the dead implying, of course, a belief in Purgatory. They would also explain the fact that so very few of these prayers are found in the Catacombs by the convenient theory, that all the graves without them are the graves of *martyrs*, who having gone immediately to Heaven need no such supplications for their rest and peace. Perhaps a reference to the operation of such a remarkable theory as that would furnish the readiest explanation of the fact that the martyrs are collected in so large numbers by Roman writers on the Catacombs.

It is manifest, then, that these remains of primitive Christianity furnish no reasonable support for these later errors. They recognize neither creature nor image-worship.

There is a point of deep antiquarian interest, connected with the departure of the Church of Rome from primitive usage, in the substitution of the crucifix for the simple cross. The Catacombs abound in cheerful symbols of our faith; amongst which the Cross, plain or adorned with flowers, or, it may be surmounted by a dove, stands agreeably prominent. But there is no Crucifix there. There is no painful attempt to represent the sufferings of our blessed Lord, or those of His followers, but everything bespeaks 'joy and peace in believing.' The Cross itself becomes the emblem of the victory over sin and death gained upon it, and of the final triumph vouchsafed through it to believers. How different the scene in later Christian Art! The agonizing Sufferer, with torn hands and bleeding side—His upturned eyes, betraying the bitterness of His anguish—the distorted brow, the parted lips, whence we seem to hear the piercing cry, "My God, my God, why hast Thou forsaken me!" But we forbear; the scene is not one for the pen, much less for the pencil. What a subject to be daubed upon a piece of canvas, then sold for a few pieces of silver, to be at last suspended in some gay parlor, and made the object of trite criticisms by dancing amateurs! What is it but a mockery of our Lord's sufferings? Cardinal Bona marks four important steps by which this change has been brought about. First, there was the simple cross of the Catacombs. Then it appears with a lamb at its foot. Soon we find our Lord extended upon the cross, but not nailed to it, clothed, and with His hands raised in prayer. Then he appears fastened to it, still living, and with open eyes. Subsequently to these comes the dead Christ, His head hanging heavily upon His breast.* These latter changes afford a spectacle which all the magic of an Italian master's

* Quoted by Milman, Hist. of Christianity, II, p. 359.

pencil cannot divest of its horrors. Who does not see the purity of faith, in that touching allusion to the sacrifice of the "Lamb of God who taketh away the sins of the world!" and who does not see the progress of corruption in the revolting grossness of the latest developments in the history of modern Rome! We cannot pursue farther this process of testing Romish usages and teachings by these primitive monuments. The field is one that will richly repay the laborer in it. Any of the larger works which contain a faithful transcript of the Catacombs will be found to abound in incidental proofs of Rome's errors and *corruptions*. To these the reader has already been directed.

It is a far more attractive, and, perhaps, more profitable task to the student of these paintings and sculptures to trace out their positive teachings.

For by them lessons of enduring value and beauty are silently inculcated. We are most clearly instructed by them respecting the interior, the spiritual life of those who counted not their lives dear for Christ's sake; those earnest, untemporizing Christians, who so clearly realized the great truths of their system, that they could overlook and overreach intervening death, and lay hold by faith upon eternal life and happiness. They were wont to regard "the Resurrection of the body, and Life everlasting" as realities, and not so much as dogmas. How constantly they had the blessed thought of the Resurrection before their minds, and how fond they were of dwelling upon other gracious truths of the Gospel, will best appear from a glance at some of the subjects which adorned the walls and ceilings of their sunless abodes.

Of the scenes from the Old Testament history, that of Noah receiving the dove returning with the token of deliverance, occurs very often. A peculiar interest attaches to this as portrayed in the Catacombs. Noah is generally seen standing alone in an oblong box with a lid. His *ark* is hardly large enough to contain himself, and, of course, we may not expect to find any room in it for the other persons, and the great great multitude of beasts and birds. Once, on the ceiling of a chamber, in the Cemetery of SS. Marcellinus and Peter, the box appears within a small boat, of the same pattern as the one in a representation of the story of Jonah on the same ceiling. But in an adjoining chamber we behold him again standing in his box, with the lid thrown back upon its hinges, sailing on the troubled waters. A scene which, in spite of efforts to avoid such an association, always brings to our recollection an old picture of our childhood relating to a similar

sort of navigation by "three wise men." In the Cemetery of Priscilla the Ark assumes a circular form, and is set upon dry land, as is usual in the other representations of it. There is also a repetition of this scene in another part of the same Cemetery in which Noah seems to be looking out at a window; but the painting is on the ceiling, and is partly obliterated by a grave cut in near it, so that it cannot be clearly made out. It seems, however, to approach a step nearer the truth of sacred history than the other.* In view of the striking discrepancy between the Catacomb type of this scene and the account of the Old Testament, an important question arises as to the original from which the Christians copied; for it is manifest that they did not attempt to represent the description of Scripture. Various theories have been proposed in explanation of this difficulty, but none of them are entirely satisfactory. The one most generally received by antiquarians is that which ascribes the origin of this peculiar representation to the use made by the Christians of the Pagan Myth of Deucalion and Pyrrha, a fable itself derived from the Old Testament history. About a century and a half ago, a few ancient medals were discovered, having on them two figures floating in a box, accompanied by two doves, one of which carries an olive branch. Their inscriptions showed them to have been struck in Apamea, during the reign of Septimius Severus, probably after an inundation of that province. On the box appeared inscribed the first two letters (ΝΩ) of the Greek name of Noah. This for a long time perplexed the antiquarians, but at last the meaning of the whole was revealed. The figures in the box prove to be those of Deucalion and Pyrrha: the box itself is not the Ark of Noah, but a treasury chest; and the letters are ΝΕΩΚ, a contraction of νεωκορων, signifying *curatores*, of the sacred rites and temples.† Dr. Maitland says: "There can be no reasonable doubt that this preservation of Deucalion is the model from which all the bas-reliefs of Noah have been imitated." But, may we not ask, what has become of the female figure and the second dove? And why did the Christians remove the head-covering so noticeable in this figure of Deucalion, and represent Noah without it? And why entirely overlook the letters on the box? All these features, excepting the second dove, would have been appropriate in a representation of the Scripture story; why then omitted? These are queries which it

* Roma Sub. II, 145.

† For a description and engraving of this curious relic, see "Church in the Catacombs," p. 309.

will be very difficult to answer, if we are to consider the Christians such servile imitators of Paganism in this instance. It will be much better to explain this peculiarity in another way.

Nothing can be more evident than it is from all the paintings and sculptures of the oldest Catacombs, that the Christians there set at defiance all rules of propriety in Art, and were not at all careful to conform their representations to the letter of Scripture history. This appears almost as remarkably in the instance of Jonah, and the raising of Lazarus, as in this of Noah. But it is observable also that they often adopted types and symbols of an event, as suggestive of all the circumstances of it, and represented these in place of the proper history of the event. We suppose this representation of Noah to be such a symbol, a sort of epitome of the Old Testament history. There is too great a disposition on the part of modern writers on the Catacombs to search out Pagan originals for what may, with no greater difficulty, be considered exclusively Christian monuments.

There is a beautiful significancy in the frequent use of this story of Noah by the persecuted disciples of the Catacombs. The allusion is to that "eternal rest," prefigured by the Patriarch's name,* towards which their storm-beaten ship, the Church, was ever tending in her course.

We must pass over the oft-repeated subjects of the Offering of Isaac, and Daniel exposed to the lions, as they exhibit no remarkable variations from sacred history. The children in the Furnace would well repay a prolonged examination; but it must suffice to notice a single striking feature of the type here adopted. It is, that the figure of the "fourth person like unto the Son of God, (Dan. iii. 24,) is invariably omitted. The nearest approach to what may be considered an attempt to represent Him is found in the Cemetery of Priscilla, where a *dove* descending with a palm-branch, is added to the scene. We are not aware that any one pretends to have discovered a Pagan original for this type; and yet its departure from the letter of Scripture history is not slight. The scene is expressive of the blessed result of confidence in God.

It was a touching proof of the Divine support in the midst of the seven-times-heated furnace of persecution. The triumphant song "Benedicite" ascribed to these "children," and in use in the Church as early as the third century, shows with

* Noah-*rest*. They probably had in mind also Gen. v, 29, where it said of Lamech, Noah's father: "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands," &c.

what exultant feelings the Christians of that time regarded this event.

No one can look over the treasures of the Catacombs without being struck with the constant repetition of the history of Jonah, and the remarkable character of the most common type of it. Sometimes the whole story is crowded into one scene; the boat, generally with but one or two persons, including the prophet,—the casting Jonah into the sea—the dragon-like monster waiting with open jaws to receive him—the escape from his durance of three days and three nights—the repose under the gourd—all jumbled together within the space of a few square feet, in singular disregard of proportion, distance, and all the other proprieties of Art. There is an inaccuracy, noticeable not only in these primitive representations of Jonah's history, but also in the common writings and conversation of Christians in this more critical age. We mean the immediate connection of the *repose under the gourd* with the deliverance from the great fish: whereas it actually occurred not until after the *second* mission to Nineveh.* If those also who first committed the mistake of calling the 'great fish' which swallowed Jonah a *whale*, could but have examined the works in which these primitive Christians have embodied their conceptions of its form and character, they might have been induced to give it another name. It will be noticed that the appearance of this monster is much like that of the mythological dragons. Hence has arisen a theory, with such antiquarians as Rochette, referring this type to the sea-monster in the story of the exposure of Andromeda as its Pagan original. But this is unnecessary. There can be no doubt of the intention underlying the frequent use of the story of Jonah; since they had the authority of Christ Himself for interpreting it as typical of Him, their Lord. Death, Hades, and the Resurrection are its teaching. And in a portion of it they read also the clear assurance of their own final repose after the toils and sufferings of this life should be ended.

In the numerous subjects taken from the New Testament, the mystery of our Lord's Incarnation seems ever to have been prominently brought forward. The Nativity is portrayed several times by simple figures of the Virgin and Child, with the cattle in view, intimating the lowliness of the Saviour's entrance into the world, and with the adoring magi, in token of His divine origin. The "wise men" have none of the appearance of kings, but are clothed in plain sacks, and are either bare-

* Compare Jonah, Chap. iii, with iv.

headed or with simple caps, which Bishop Münter says are Phrygian, and which can hardly pass for *crowns*. Each has his gift in hand; and, altogether, they are more like shepherds than kings.' They are three in number in accordance with the constant tradition of the Church; but of the Romish theory of their regal rank there is no confirmation here. It is worthy of note that venerable Bede (De Locis Sanctis Libellus, cap. vii) says that in his time there was on the Eastern side of Bethlehem, "at a distance of a thousand paces from the city, a Church containing Monuments of the *three Shepherds* who were present at our Lord's birth."*

The Raising of Lazarus has already been noticed as one of that class of symbols in which strict conformity to the inspired history is not regarded. Lazarus generally appears as a mere child swathed in grave-clothes; while his sisters are seldom, and their Jewish friends never, represented as present at the tomb. In a few instances one of the sisters appears as a kneeling dwarf,† but the usual type is that in which only Christ and Lazarus are seen. The Lord generally has a rod in his hand similar to that with which Moses appears smiting the Rock in the Wilderness. The faith of these simple Christians did not hesitate to represent Lazarus coming forth from the tomb, obedient to the divine command, notwithstanding that he was "bound hand and foot with grave-clothes." It did not occur to them, as it has to some who have inherited their *name*, that such an obedience on his part was impossible. This is the most direct symbol of the Christian's resurrection to eternal life to be found in the Catacombs. The frequent use of it is a happy illustration of the spirit in which they lived and worked. Such a rude expression of their belief in the future resurrection of the body is most truly a 'sacred relic.'

Many beautiful fancies have been spun by antiquarians, who, like Rochette and Lord Lindsay, have a warp of poetry and feeling interlacing at intervals the woof of their essays, concerning the hidden intention of the artists of the Catacombs in representing Christ as a *beardless youth*.‡ The fact is an

* Compare St. Luke ii, 15, 18.

† Several curious specimens of this are to be found amongst Aringhi's Illustrations. There is one on p. 317 of Maitland's work; another on p. 125 of Kip's. It does not appear how Dr. Maitland was enabled to decide that this dwarf was intended to represent Mary rather than Martha; unless the partial agreement of her posture with that which Mary was wont to take at Jesus' feet (Luke x. 39) be a proof of his correctness in so doing.

‡ A beautiful specimen of this type is given on p. 177 of Part I of the Roma Sub. Others from the Cemetery of S. Agnes may be seen on p. 73 of Part II; and probably the middle figure on p. 89 is intended for Christ. Bishop Kip has copied one of the finest of these on p. 120 of his little book.

exceedingly interesting one, but it is not easy to find a satisfactory explanation of it. So also Abraham, Noah, Moses, and Elias are sometimes beardless, but never so young in appearance as this type of Christ's features.

Christians of all ages have delighted to contemplate their Saviour in the character of the Good Shepherd, as described in His own words: "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." Almost every ceiling in the Catacombs was adorned with one or more illustrations of this blessed truth, in the figure of a Shepherd gently carrying upon his shoulders one of his flock. A Christian's heart cannot but be moved by such a scene. The sentiment so frequently expressed by the early disciples in the repetition of this image is that of the beautiful apostrophe of Gregory of Nyssa: "Where is thy pasture, O Good Shepherd, who carriest a sheep upon thy shoulders? Show me the place of quiet; lead me to the grass good for nourishment; call me by name, that I, who am thy sheep, may hear thy voice, and by thy voice grant me eternal life." Rochette has succeeded in tracing the Good Shepherd, to what he supposes to be its Pagan original—the statue of Mercury bearing a ram upon his shoulders: and the fact that he is to be seen, in at least two of the Catacomb paintings, holding in his hand a Pan's pipe, is supposed by most to look towards an imitation of Pagan art. However that may be, the Christians attached to the figure a meaning altogether their own.

There is a single representation in the Catacombs of the five Wise Virgins of the Parable, which should be noticed on account of the singular purpose it has been made to serve by Rock, the author of "Hierurgia, or the Sacrifice of the Holy Mass."* The virgins are seen walking in procession, each with an oil vessel in the left hand, and four of them with palms in their right hands, the leader having a candle in her right hand. Aringhi, (a thorough Romanist, be it remembered,) in describing the chamber of the Cemetery of S. Agnes, where this occurs, gives it the following title: "*Prudentes quinque virgines olei vasa cum lampadibus deferentes*, et ut in sponsi thalamum admittantur, manu ostium pulsantes.†" It is not clear what he means by the last clause; for the virgins are not represented in the act of knocking at a door. In another place he says, in reference to this same picture: "In prima enim cubiculi tertii Coemeterii Beatae Agnetis tabula, mulieres quinque una cum lampadibus, quas manu deferunt, contemplandae exhibentur:

* Quoted by Bishop Kip, p. 141. † Roma Subterranea, II, 86.

quibus profecto hand alias, quam prudentes virgines indicari putamus."* These are Aringhi's exact words, from which it appears that he never supposed the figures represented to be any other than those of the five wise virgins. But Rock has discovered that they are *priests sprinkling holy water!*

Important light is also thrown upon the doctrine of the Trinity. That the doctrine itself was then received there can be no doubt. In regard to representations of the persons of the Holy Trinity, the Catacombs are entirely free from that bold presumption which mars the face of later Christian art. The Father's presence is symbolized only by a hand extending from Heaven; and even that belongs to the later monuments. There was no attempt to represent the features of the Father before the 12th century. Prior to that time a hand plain, or with rays of light shooting from the fingers, was the boldest essay.† The Son was variously represented in the Catacombs; but the prevailing type was that already noticed, which presents him beardless and of a cheerful cast of countenance. Early in the 5th century there is found to be a remarkable uniformity in the representations of Christ's features. Hence arose the numerous legends respecting true portraits of our Lord. The principal characteristics of this type of the 5th century, which may properly be called the Byzantine, are preserved in the late Italian School of Christian art, with whose *Ecce Homos* we are all more or less familiar. The modern German artists seem to be returning in a measure to the old type. The earliest professed portrait of Christ is that of the Cemetery of Callistus, really belonging to the end of the 4th century.‡ There are, besides, various other pretended portraits in the possession of the Church of Rome; such as that of St. Veronica, the one painted by St. Luke, and that presented by our Lord to Abgarus.§ It must be acknowledged that the origin of that type of the 5th century has not as yet been clearly traced out; though we are forbidden by the testimony of Augustine and other Fathers, and by the fact that it does not appear in the Catacombs, from supposing it to be an original likeness. The antiquarians who examine Christian archaeology through Pagan spectacles, have even ventured to derive the early representations of our Lord's features from the *Jupiter Tonans* of the Vatican.

The Holy Ghost does not appear upon the Catacomb monuments, except in the common symbolic form of the Dove. No

* Id. II, 305. † Didron. "Iconographie de Dieu."
‡ For a copy of this, see Aringhi I, 221, or Maitland, p. 329.
§ Maitland gives a concise sketch of the history of the last two, pp. 158 and 324.

pretended portraits of the Apostles appeared until quite late; yet they are several times represented on sarcophagi, (SS. Peter and Paul especially,) each with a book; S. Peter *without* the sword and keys, and S. John, young and fair. These traditional likenesses have become fixed, and are esteemed as the recognized types by which these early champions of our faith are distinguished in art. Concerning the degree of respect due to them as such, we may properly concur with the moderate statement of an able Roman Catholic writer: "Little authentic as they may seem to us, we ought to receive with respect the images which this epoch presents to us. Portraits or not, they are their (Christ and His Disciples) historical figures, venerated traditionally from generation to generation; we ought not to change them, but rather develop them."* Many features of the Early Church, illustrated by the Catacombs, we must pass by almost unnoticed. Such, for example, is the three-fold Order of the Christian Ministry. The office of Bishop is indicated in one inscription; another records a Presbyter; a third a Deacon. And this, be it remembered, was in the martyr-age of the Church.

Such, then, is the light that beams from these monumental relics of primitive Christianity. Properly concentrated and directed, it does not fail to discover gross errors and deceit, even where there is a professed conformity to the pure and simple faith of the first ages, and a loud pretence of spiritual infallibility. It also tends to confirm the opinion that we have still to look back to the childhood of Christianity, when, like the young Hercules, it earnestly struggles in its cradle against deadly foes, if we will behold the truest development of the strength and beauty of a living faith.

* M. Robert. "Philosophie d'une Art," &c.

AMERICAN ECCLESIASTICAL HISTORY.

Art. VII.—COLONIAL CHURCHES IN VIRGINIA.

No. VI.—*Church at Jamestown.*

BY REV. JOHN C. McCABE.

On the Northern side of James River, about forty miles from its mouth, stands an island once a peninsula, but by the narrowness of its connection with the main land, and the continued encroachment of the waves, now entirely isolated. There is but one thing to distinguish this spot from the lands on either side of this beautiful stream. These lands are usually some three feet above the level of the river, with only here and there a broken and uneven surface. We say there is but one thing on this island which arrests the attention of the traveler as he is borne rapidly along in the commodious steamers which daily pass up and down the winding stream. *It is a ruined Tower;* with a solitary arched entrance, and two apertures just above, over which sails the carrion crow, and around which the wild vines of the country cling. This Tower is of brick, about twenty feet in height, and about eight feet square. There is nothing in the appearance of the bricks of which it is composed, to distinguish them from the ordinary bricks with which our houses are built, except that they are a shade or two darker, and somewhat time stained. In the winter the shrill winds whistle through this memorial of another age, and in the summer, the poison oak and the wild jessamine, mingle their thick leaves, and intertwine their scarlet and golden flowers, and the "ivy green" wreaths its fantastic folds around and about it. The

owl nestles and brings forth its young in its crannies unmolested, and is answered by its own wild echoes as it croons undisturbed its ghostly serenade to the midnight moon. And yet could that Tower find tongue, with which to phrase its mighty memories, strange, sad, and beautiful, would be its story. Could it call up from the dust around it the mouldering forms that sleep in its shadows, and with the same power evoke the days of the past to roll back in the circles of time, what forms, what scenes, what stirring incidents would present themselves to the wandering gaze! But that Tower is silent, the dead slumber on, and the past can never return. To write the *history* of the spot marked by that Tower, would be what we cannot essay—(to write the History of Virginia)—for that ruined shaft is the monumental memorial of JAMESTOWN! The mute witness of the acts and doings of men of another generation,—the dead sentinel at the door of the temple which has been defiled and desecrated!

It is not therefore the intention of the writer to enter upon so wide a field as the history of Virginia, or that of the Church in Virginia. A mere wayside sketcher, his object is to bring together as much available material as will enable him to present facts and incidents connected with the earlier *local* Churches of the Colony—materials scarce in themselves, and only to be obtained by patient search among old County records, old Vestry books, (most of these very deficient and incomplete,) and old tombs, aided here and there by fragments of information from the earlier histories of the Colony.

The history of the settlement of Jamestown in 1607, is one with which it is presumed every Churchman is acquainted; it is only necessary therefore that we refer to the fact that the settlement of the Colony may be traced to Bartholomew Gosnold, as the principal mover, and Captain "John Smith as the chief actor in the settlement of Virginia." This expedition after hardships at sea, a threatened mutiny which was happily quelled by the pious Hunt, the Chaplain, and some incidents among the Indians which they found on their first landing at the Capes, determined to select at once a place for permanent location of the Colony. After some days spent in their examination, they "selected for the site of the Colony, a peninsula on the north side of the James River, and about forty miles from its mouth. In honor of the reigning King they named it Jamestown. It belonged to the country of the Paspaheghs. The situation, eligible in some points, was however extremely unhealthy. They landed at Jamestown on the 13th day of May, 1607. This was the first permanent settlement effected by the English in North America, after the lapse of one hundred and ten years from the discovery of the Continent by the Cabots, and twenty-two years after the first attempt to colonize it, made under the auspices of Sir Walter Raleigh."* We learn that among the very first acts of the Colonists was that of *building a Church;* and it would be interesting if we had time or space to furnish

* Campbell's "Introduction to the history of the Colony and Ancient Dominion of Virginia."

a full transcript of the laws in regard to attendance upon the worship and sacraments of the same; but although it is not necessary at this stage of our investigations to call attention to these, we shall see as we progress, that among other duties enjoined by statute, the observance of the Sabbath, the regular attendance upon Divine Service, the baptism and catechising of the children, the suppression of profane oaths, &c., &c., were not forgotten.

The *first Church* at Jamestown was destroyed by a fire which broke out accidentally in the winter of 1607, only a few months after the settlement. This edifice, like the rest of the houses, being made of boards and thatched with reeds, shared the same fate on the occasion referred to, and with its loss was also destroyed the books and papers of the first Chaplain of the Colony, the pure minded Hunt. "Good Master *Hunt*, our preacher," says the quaint chronicler of the day, "lost all his library and all he had, but the clothes on his backe; yet none never heard him repine at his losse." In the succeeding spring, Captain John Smith and Scrivener, "newly made one of the Council, undertook to rebuild Jamestown, repair the palisades, fell trees, prepare the fields, plant corn and *erect another Church*." Smith, wearied out at length with the tricks and treacheries of those who should in all things have acted with him, and the victim of continued factions and jealousies, left the Colony in 1609 to return no more. We cannot at this stage of our task do better than to transcribe from Campbell's "Introduction to the History of the Colony, and ancient Dominion of Virginia," the following, which may serve to show the condition of the Colony at the period referred to. Before we make the quotation, however, let the reader remember, that this weak, and feeble, and torn, and distracted population, "few as the grains of mustard seed scattered by the morning breeze, was the first planting of that tree which was destined in coming time to strike its roots deep down into the centre of Empire, and to shelter in coming centuries beneath its strong branches, and wide-spread shadows, the exile and the oppressed; and to furnish home and altar to the pilgrim of civil and religious freedom."* Let him remember, as he looks around now, and beholds our country the 'observed of all observers,' exalting her towering head, and lifting her eyes,—that little Colony of Jamestown, and give a turn with the memory to those days of sorrow and of suffering, of struggle and of blood. "Let him remember that this tree was not transplanted from Paradise with all its branches in full fruitage." Neither was it "sowed in sunshine," nor was it "in vernal breezes and gentle rains that it fixed its roots, and grew and strengthened." Oh no! Oh no! In the mournfully beautiful words of Coleridge, "With blood was it planted; it was rocked in tempests; the goat, the ass, and the stag, gnawed it, the wild boar whetted his tusks upon its bark, the deep scars are still extant on its trunk, and the path of the lightning may be traced among its higher branches."

Says the historian referred to:

* From the article on St. John's Church, Hampton, in Review for April, 1853.

"Smith upon sailing for England, left at Jamestown, three ships, seven boats, a sufficient stock of provisions, four hundred and ninety odd settlers, twenty pieces of cannon, three hundred muskets with other guns, ammunition, pikes, swords, &c., and one hundred soldiers well acquainted with the Indian language, and the nature of the country. The Colony was provided with fishing nets, working tools, apparel, six mares, and a horse; five or six hundred swine, as many hens and chickens, besides some goats and sheep. Jamestown was strongly fortified with palisades, and contained fifty or sixty houses. * * * Immediately upon Smith's departure, the Indians renewed their attacks. Percy for a time administered the Government, but it soon fell into the hands of the seditious mal-contents. Provision growing scarce, West and Ratcliffe embarked in small vessels to procure corn. Ratcliffe inveigled by Powhattan, was slain with thirty of his companions, two only escaping; of whom, one, a boy, Henry Spilman, 'a young gentleman well descended,' was rescued by Pocahontas. He afterwards lived many years among the Patauomeks, acquired their language, and often proved serviceable as interpreter for his countrymen. The loss of Captain Smith was soon felt by the Colonists. They were now continually exposed to the arrow and the tomahawk, the public store was consumed by the commander and the savages; swords and guns were bartered for food with the Indians. By all these evils, within six months after Smith's departure, the number of English in Virginia was reduced from five hundred to sixty men, women, and children. These found themselves in a miserable starving condition, subsisting on roots, herbs, acorns, walnuts, berries, and fish. Starch became an article of diet, and even dogs, cats, rats, snakes, toad-stools, and the skins of horses. The body of an Indian was disentered and eaten; nay, at the last, the Colonists, like famished Hyenas, preyed on the dead bodies of each other. And it was even alleged that a husband murdered his wife for a cannibal repast."

The quaint historian of these events, Doctor Simons, says, "Nay, so great was our famine that a salvage we slew and buried, the poorer sort took him up again and eat him; and so did divers one another, boyled and stewed with roots and herbs. And one amongst the rest did kill his wife, powdered her, and had eaten part of her, before it was knowne, for which hee was executed, as hee well deserved. Now whether shee was better roasted, boyled or carbonado'd I know not, but of such a dish as powdered wife I never heard of."* At this crisis they were reinforced by the arrival of Sir Thomas Gates and Sir George Somers. "God," (says William Simmons, Doctor of Divinitie,) "that would not that this countrie should be unplanted, sent Sir *Thomas Gates* and Sir *George Sommers*, with one hundred and fiftie people, most happily preserved by the *Bermudas*, to preserve us. Strange it is to say how miraculously they were preserved in a leaking ship, as at large you may reade in the insueing Historie of those Islands."† So near was the Colony extinct at this period, so despairing the condition of the faint and suffering people, that Sir Thomas Gates determined to remove them from the scene of their miseries, and to abandon Jamestown; thus within four years time had commenced, continued, and almost closed the project of a Colony in Virginia.

Weighing anchor for England, they dropped down to Mulberry-Point about thirty miles below, when they descried in the distance the long boat of Lord Delaware. They found that Lord Delaware had been

* Smith's Historie, 2 Vol. 3 page. † Ibid.

appointed Governor of the Colony, and abandoning their hastily formed plan of returning to England, they turned about, and the same day landed at Jamestown. Purchas, in his "Pilgrim," furnishes us with the following touching piece of history, connected with their debarkation: "We cast anchor before Jamestown, where we landed, and our much grieved Governor, first visited the Church, caused the bell to be rung; at which, such as were able to come forth of their houses, repayred to Church, where our minister, Master Bucke, made a zealous and sorrowful prayer, finding all things so contrary to our expectations, so full of misery and misgovernment." Says Campbell, "The hand of Providence was plainly manifested in all these circumstances. The arrival of Sir Thomas Gates rescued the Colony from the jaws of famine; his prudence saved the fort at Jamestown, which the Colonists upon abandoning it, desired to destroy, so as to cut off all possibility of a return; had their return been longer delayed, the savages might have destroyed the fort; had they set sail sooner, they would probably have missed Lord Delaware's fleet, as they had intended to sail by way of Newfoundland, in a direction contrary to that by which Lord Delaware approached."

Under the calm, energetic and prudent government of Lord Delaware, the affairs of the Colony began to brighten; discipline and industry began to bring forth their fruits, and as among other means of improvement, the Church holds prominent place, a description of it may not be out of place, together with some of those customs which distinguished the *Court* at Jamestown. From Strachey's Narrative in Purchas, as epitomized by Campbell, we learn that the Colonists *daily* attended worship in the Church. This edifice was sixty feet long, and twenty four feet wide,—the chancel of cedar, and a communion table of black walnut; with handsome wide windows, to shut and open, according to the weather. The pews and the pulpit were of cedar, with a font hewed hollow, like a canoe. There were two bells hung at the west end. The building was so constructed as to be well lighted. The Governor had it kept sweet and dressed with flowers. There was a sexton belonging to it. Two sermons were delivered on Sunday, and one on Thursday; the two preachers taking weekly turns. Every morning at about 10 o'clock, a bell gave the signal for prayers, and so again at four o'clock in the afternoon. On Sunday when the Governor went to Church, he went accompanied by all the Councillors, Captains, other Officers, and all the gentlemen, with a guard of halberdies in the Governor's livery, with handsome scarlet cloaks to the number of fifty, walking on either side and behind him. The Governor sat in the chair, on a green velvet cushion, on which he also knelt. On each side of him sat the Councillors, Captains and other Officers, each in their places. The Governor in returning from Church was escorted back to his house in the same way."

It is probable at this time (1610–14) there were but three ministers in the Colony, Hunt, Whitaker and Bucke. Whitaker was about fifty miles above, in the Parish of Henrico, and probably Hunt and Bucke officiated alternately at Jamestown; or possibly Hunt had died before

the arrival of Lord Delaware; when he died is unknown,—it is only said of him, "that he left his bones in that land of England's after inheritance." Wilberforce, in his history of the American Church, says Hunt was dead at the time of the arrival of the new Governor—but does not give us any authority. Lord Delaware was succeeded by Captain George Percy, in 1611, who was succeeded in the spring of the same year, by Sir Thomas Dale. Jamestown at this time, according to Smith, was "upon a fertile *peninsula*, which although formally scandaled for an unhealthy aire, will find it as healthful as any other part of the country. It hath two rows of houses of framed timber, and some of them two stories and a garret higher; these large storehouses, joined together in length, and hee (Sir Thomas Dale,) hath newly strongly impaled the towne. This *Ile* and much ground about it is much inhabited."*

Dale left the Colony in much prosperity, under the deputyship of George Yeantley, to accompany Rolfe and Pocahontas his wife, to England in 1616. In May, 1617, Argall, the newly appointed Governor and Admiral, arrived. Yeantley very gracefully welcomed him to his honors, but the situation of affairs at Jamestown was deplorable. The houses with but few exceptions, were not habitable—the water bad, *the Church in ruins*, the palisades broken down, the "bridge foundrous," the market place, the streets and the other vacant ground planted with tobacco, the savages intimate in the houses of the inhabitants, and the storehouse used *for the Church*. [See Steth.] "Argall stole away," says Campbell, "from Virginia, and left for his deputy Captain Nathaniel Powell; this gentleman had come over with Captain Smith, (1607,) and had evinced courage and discretion. He was one of the writers, from whose narrative Smith compiled his general history. Powell, however, held his office only about ten days, when Sir George Yeardley, just Knighted, arrived as Governor General, bringing with him new charters for the Colony." This year, 1619, the *first Legislative Assembly* of Virginia, held its session.

"Although," says Hening,† "we may regret the loss of the Acts of a few sessions, in the early part of our legislative proceedings, as furnishing materials for history, and exhibiting monuments of the want of Parliamentary skill in our ancestors; yet as it respects the *rights of property*, the loss will not be felt. For if we may judge from the subject matter embraced by such Acts as have been preserved, the Legislature was exclusively occupied in promoting an uniformity to the doctrines and discipline of the Church of England, in enforcing attendance at Church and other religious exercises, and in such temporary defensive operations against the Indians as the defenceless state of the Colony rendered necessary. Besides in February, 1631–2, all former laws *made by any*

* Master Hamoir's Booke, Smith, ii, p. 13.

† William Waller Hening, the father of our late Missionary to Africa, the Rev. E. Hening, has in his "statutes at large," given us the very best History of Virginia ever written. It is a perfect mine of information on this subject. —J. C. M.

assembly, were declared to be of no effect. * * * * * It was also a mode of legislation peculiar to those times to repeal all former laws, and re-enact them in the very words in which they were originally passed. Hence we often find a repetition of the same Act in the laws of the different sessions." In 1621 occurred the great massacre at several of the plantations. From information obtained at Jamestown, through a converted Indian, the Capital of the Colony was saved. This event is commemorated by an Act of the Legislature of 1631-2, which is a re-enactment of one of 1623, and which reads as follows:

"*It is Ordered*, That the 22d day of March be yearlie kept holyday in commemoration of our deliverance from the Indians, at the bloodie massaker which happened uppon the 22d of March, 1621."

The Acts of the Session of 1632 are copied by Mr. Hening "from a MS. belonging to Thomas Jefferson, President of the United States, and purchased by him with the library of Peyton Randolph, of his Executors." And as they give us much information in regard to Church matters, it may not be out of place in a sketch of the Jamestown Church to furnish a few extracts for the benefit of our readers. They are headed "*A Grand Assembly holden at James Town, the 4th day of September*, 1632." Being Present Sir John Harvey, Knight, Governor, &c.

ACT I. First, *It is ordered*, That there be a uniformitie throughout this Colony, both in substance and circumstance to the cannons and constitutions of the Church of England, as neere as may bee, and that every person yield readie obedience unto them upon penaltie of the paynes and forfeitures in that case appoynted.

ACT II. And *It is thought fitt*, that the Statutes for coming to Church every Sunday and holidayes be dulie executed, that is to say that the Church Wardens doe levie one shillinge for every tyme of any person's absence from the Church, having no lawfull or reasonable excuse to bee absent. And for due execution hereof, the Governor and Counsell together with the Burgisses of this Grand Assembly doe in God's name earnestlie require and charge all Commanders, Captains, and Church-Wardens, that they shall endeavour themselves to the uttermost of theire knowledge, that the due and true execution hereof may be done and had through this Colony, as they will answer before God for such eviles and paynes wherewith Almighty God may justlie punish his people for neglectinge this good and wholesome lawe.

ACT III. *It is ordered* That as many of the Mynisters as convenientlie may, and one of the Church-Wardens at the least of every Parish, be present yearlie at Midsomer quarter Cortes, holden at James Citty on the first day of June, and there to make their presentments upon Oath, together with a register of all Burialls, Christenings and Marriages, as likewise their accounts of all levyes, collections and disbursements as have beene or fallen out in their tymes concerninge the Church affayres. And further that they choose Church-Wardens at the feast of Easter Yearlie.

ACT IV. Noe man shall disparage a Mynister whereby the mynds of his parishioners may be alienated from them, and his mynistry prove less effectuale upon payne of severe censure of the Governor and Counsell.

ACT V. Noe minister shall celebrate matrymony between any persons without a facultie or lycense granted by the Governor, except the banes of matrymony have beene first published three severall Sondays or holydays in the tyme of divine service, in the parish Churches, where the sayd persons dwell, accordinge to the booke of common prayer; Neither shall any Mynister under any pretense whatsoever, joyne any persons so lycensed in marriage at any unseasonable time, but onlie between the howres of eight and twelve in

the fore noone, nor when banes are thrice aaked and no lycense in that respect necessary before the parents or governors of the parties to be maryed yf they be under the age of twenty one years, shall either personally or by sufficient testimony, signifie to him theire consents given to the sayd marriage.

ACT VI. Every minister in this Colony having care of Souls, shall preach one sermon every Sonday in the year having no lawfull impediments; and yf the mynister shall neglect thiere chardge by unnessarie absence or otherwise, the Church-Wardens are to present it. But because in this Colony the places of thiere cure are in many parts farr distant, it is *thought fitt* That the mynisters doe soe devide thiere turnes as by the joynt agreement of the Parishioners shall be desired.

ACT VII. It *is thought fitt* That upon every Sonday the mynisters shall halfe hower or more before eveninge prayer, examine, catechise, and instruct the youth and ignorant persons of his parish in the ten commandments, the article of the beliefe, and the Lord's prayer. And shall diligentlie heere, instruct and teach them the catichism sett forth in the booke of common prayer; and all ffathers, mothers, maysters and mistrisses, shall cause thiere children, servants, and apprentizes which have not learned the catichism, to come to the Church at the tyme appoynted obedientlie to heere, and to be ordered by the mynister, until they have learned the same. And yf any of the said ffathers, mothers, maysters or mistrisses, children, servants, or apprentizes shall neglect thiere duties, as the one sort in not causing them to come, and the other in neglecting to learne as aforesayd, they shall be censured by the Corts in those places holden.

ACT VIII. And *it is further ordered and thought expedient* according to a former order made by the Governor and Counsell, that all Church-Wardens shall take this Oath, and that it be administered before those that are of the commision for the monthlie Corts, vizt,

"You shall sweare that you shall make true presentments of all such persons as shall lead a prophane or ungodlie life, of such as shall be common swearers, drunkards, or blaspheamers, that shall ordinarilie prophane the Saboth dayes, or contemne God's holy name, word or sacraments; you shall also present all adulterers or fornicators; such as shall abuse their neighbours by slanderinge, tale carryinge or backbytinge; or that shall not behave themselves ordilie, and soberlie, in the Churche during divine service. Likewise you shall present such masters and mistrisses as shall be delinquint in catechising of the youth and ignorant persons, soe help you God."

ACT IX. When any person is dangerously sicke in any parish, the mynister havinge knowledge thereof shall resort unto him or her to instruct and comfort them in their distresse.

ACT X. In every parish Church within this Colony, shall be kept, by the mynister a booke wherein shall be written the day and yeare of every christeninge, weddinge, and burriall.

ACT XI. Mynisters shall not give themselves to excesse in drinkings or ryott, spendinge thiere tyme idelie by day or by night playinge at dice, cards, or any other unlawfull game; but at all tymes convenient, they shall heare or reade, somewhat of the holy scriptures, or shall occupie themselves with some other honest studies, or exercise, allwayes doinge the things which shall apperteyne to honestie, and endeavour to profitt the Church of God, havinge alwayes in mynd that they ought to excell all others in puritie of life, and should be examples to the people to live well and christianlie.*

ACT XII. In every Parish Church within this Colony, the holy communion shall bee administered by the mynister thrice in the year. Whereof the feast of Easter to be one.

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* It will be perceived that this, and several other of these Acts, are based upon and sometimes transcripts of the "Constitutions and Canons Ecclesiastical," of the Church of England, Anno Dom. 1603.—J. C. M.

ACT XIII. And all preachinge, administeringe of the communion, baptizinge of children and marriages, shall be done in the Church except in cases of necessitie.

ACT XIV. The Governor and Counsell together with the burgisses of this Grand Assembly uppon the petition of the mynisters within this Colony, have taken into thiere consideration by what way thiere might be a sufficient means allowed unto the sayd mynisters, for thiere better subsistence and encouragement in thiere mynistry, and therefore have *ordayned and enacted*, That there shall be payd unto the sayd mynisters, the former allowance of 10 lb of tobacco and a bushell of corne, in such manner as formerlie hath been due, and because of the low rates of tobacco at present, it is further graunted and ordered that there shall be likewise due to the mynisters from the first day of March last past, for and during the terme of one whole yeare next ensuing,—the twentyeth calfe, the twentyeth kidd of goates, and the twentyeth pigge throughout all the plantations in this Colony, and where the nomber of the calves, kidds or pigges arise to twenty, then the owner is to choose five out of the sayd nomber of twenty, and the mynister to make choyse in the sixt place, but yf it soe fall out that the nomber bee lesse than twenty, then the mynister shall sett the price, and the owner either to take the said calves, kidds or piggs, then fallen, and pay the mynister the twentyeth part, or else the mynister to take the same and to allow unto the owner soe much as shall be due unto him. *And it is thought fitt* That the owner keep the sayd calves, kidds or piggs untill the tyme that they be weanable, that is to say for calves, the owner to keepe them seaven weekes, and kidds likewise seven weeks, and piggs one mounth. And the Parishioners are to give notice unto thiere mynisters when they are to fetch their calves, kidds and piggs that are due unto them.*

ACT XV. It *is likewise ordered* that the mynisters shall have these petty duties following, viz^t,

ffor Marriage	2 s 0
ffor Churchinge	1 " 0
ffor Burryinge	1 " 0

ACT XVI.†

ACT XVII. It *is ordeyned and enacted*, That in all such places where any Churches are wantinge or decayed, the inhabitants shall be tyed to contribute toward the buildinge of a Church, or repayring any decayed Church. The Commissioners together with the Mynisters, Church-Wardens, and Chiefe of the Parish, shall appoynt both the most convenient place for all parts to assemble togeather, and also to hire and procure any workmen, and order such necessarie businesses as are requisite to be done in such workes. This they are to effect before the feast of the nativitie of our Saviour Christ; or else the sayd commissioners, if they be deficient in thiere duties to forfeite £50 in money. And it is ordered in like manner, That thiere be a certain portion of ground appoynted out, impaled or fenced in to be for the buriall of the dead, upon the penaltie of 20 marks."

Sixty-one Acts were passed at this session, of which, as the above refer specially to the *Church* in the Colony, we have gone to the trouble of transcribing, that it may be seen that the Church, its Ministry, Discipline and Worship, were not forgotten; and that if there was no Bishop to supervise these things, there was law in the land, and a healthful feeling on the part of those in authority towards the Church's institutions. Moreover, those Acts were passed almost within the shadows of

* The portion of this Act referring to calves, kids, goats and pigs, was subsequently repealed.—J. C. M.

† This Act we omit as it refers to the collections of salary of ministers, and the duty of the Church Wardens in regard to the same.—J. C. M.

the Jamestown Church,—the members who voted on these rules and regulations, were summoned to their duties in the House of Legislation, by the same bell which shook each day "the depths of the desert gloom," with its invitation to the house of God. From this time to the accession of Charles the 2nd, who is said upon the authority of Beverly (which, however, is questioned by Burke and Hening,) to have been proclaimed King in Virginia some time before the restoration,* we find but little in regard to the Church that need be referred to. The factions in England had triumphed. Charles the First had become the victim of Judicial Murder; a canting hypocrite had swayed the sceptre of that Kingdom under the specious title of Protector, succeeded for a brief period by an almost imbecile son, and the people groaning for a change which could not be for the worse, as they thought, while the national heart throbbing with grief at the sacrifice of their King, began to yearn for the restoration of Charles the Second to the throne of his murdered Sire. Charles was proclaimed King on the 29 May, 1660, and the Colony, faithful to the memory of their late monarch, and full of hope at the accession of his son, (a hope too sadly disappointed,) passed in the October of the same year, the following Acts, which stand numbered XVIII and XIX.

"WHEREAS, Our late surrender and submission to that execrable power, that soe bloodyly massacred the late King Charles, the first of ever blessed and glorious memory, hath made us by acknowledging them guilty of their crimes, to show our serious and hearty repentence and detestation of that barbarous act, *Bee itt enacted*, that the 30th of January, the day the said King was beheaded, be annually solemnized with fasting and prayers, that our sorrows may expiate our crime, and our tears wash away our guilt."

"SINCE God of His mercy hath been pleased to restore our late and distracted Kingdom to peace and unity, and his late distressed majesty to the throne of

* Of the transactions from this period [1656] to the restoration, there is an entire chasm in the record. Beverley and Robertson, I know not on what authority, state that on the death of Mathews, the people whose resentment was highly inflamed by the commercial restraints imposed by the commonwealth, repaired to the retreat of Sir William Berkeley, and with loud acclamations, proclaimed him Governor. That on his refusing to act under an usurped authority, they boldly threw off all allegiance to the Protector, and proclamed Charles II, King of England, France, Ireland and Virginia, sometime before the King was restored in England. So rests the account unsupported by a single authority." BURKE'S HIST. OF VA., VOL. 2, p. 18. "The first assembly held in Virginia after the restoration of Charles II, which took place on the 29th of May, 1660, was on the 11th of October, 1660, and this is the first time that the word King, or Majesty, has occurred in the proceedings of the assembly, from the commencement of the commonwealth in England, until its termination, notwithstanding the assertions of Robertson and other historians that the Colony of Virginia proclaimed Charles the Second, with all his title, before the restoration was effected in England." HENINGS' STATUTES AT LARGE, VOL. 1, p. 9, NOTE.

I make these extracts from the fact that the Bishop of Oxford, in his history of the American Church, has fallen into the error of Beverley and Robertson, and in quoting at second hand, quotes Burke from the same page I do, and in support of the fact, and yet if the Bishop had glanced his eye farther down the page, he would have found Burke saying "*So rests the account, unsupported by a single authority.*"—J. C. M.

his royall ancestors, *Bee itt enacted* that in testimony of our thankfulnesse and joy, the 29th of May, the day of his Majestie birth and happy restitution, be annually celebrated as a holy day."

Acts were passed the first year of the restoration for the support of the ministry,—for the provision of Church Ornaments, and for the taking up collections in England by letters patent, for the erection of Colleges and Schools, and a petition forwarded to the King for letters to both Universities of "Oxford and Cambridge, to furnish the Church here with ministers." Berkeley, who was at this time Governor of the Colony of Virginia, and who indeed had been so ever since 1641, and who continued until 1677, (omitting the interval of the Commonwealth, and a few occasional absences to England,) built in 1663 "a handsome house at Jamestown, and the members of the Council, and some of the most considerable traders and planters followed his example. Others were built at the charge of the several counties and James Town, a name celebrated as being the first English settlement in America, the theatre of Smith's exploits, and the romantic tenderness and compassions of Pocahontas, began rapidly to assume the appearance of a handsome village. Whilst the meetings of the Council and Assembly, and the attendance of suitors from all parts of the Colony to the General and Appellate Courts; and the hurry of sailors lading and unlading, gave it a bustle and tumult beyond what was to be expected from its appearance and extent.*

This was all in conformity to the request of Charles II, to Sir William Berkeley, and "there was one measure," (says the historian,) "which alone was wanting to ensure success to the wishes of the King—the establishment of ports of entry, by confining navigation to certain places, must inevitably have produced this effect, and such a regulation was actually adopted with respect to the James River ships. But even here the measure was defeated by the want of activity and integrity in the officers. The ships after being entered at the Custom House, were permitted to trade to all parts of the river; the consequence of this neglect was that the town, deprived of the privilege of an exclusive market, was falling fast into neglect; and the houses which had been erected at the public expense, were obliged to be rented to the keepers of Ale Houses and Ordinaries, and that class of petty retail traders, who are invariably to be found in the wake of navigation, the constant companions of seafaring people."† In 1676, the last blow was given to Jamestown, now fast sinking into insignificance as a place of business, by the torch of the rebel, General Nathaniel Bacon. The popular discontents had increased against Sir William Berkeley and the Council, on account of neglect in redressing losses occasioned by Indian depredations, and Nathaniel Bacon, having had his overseer slain, and also his servants, and finding an indisposition on the part of the government to furnish men for the protection of the frontiers of the Colony, placed himself at the head of self-constituted troops and was declared their leader. Afterwards, Bacon was returned

* Burke. † Ibid.

Burgess for Henrico, was arrested and released. Upon his suit for pardon he was restored to his seat in the Council; but upon Governor Berkeley's secret issue of warrants for his arrest, he made his escape, and when he re-entered Jamestown, it was to extort a commission as Commander in Chief of the Indian war; which Act of Legislature Berkeley was reluctantly compelled to acquiesce in.

While Bacon was successfully prosecuting the war against the Pamunkies, Sir William Berkeley having been petitioned by the people of Gloucester for protection from the savages, (Bacon having found it necessary to disarm them,) again proclaimed him a rebel and a traitor, and marched the train bands of Gloucester and Middlesex against him. Bacon finding the Governor disposed to act treacherously toward him, and feeling it it be too late to seek amnesty, determined on behalf of himself and the injured people, to wrench the government from the hands of Berkeley; who alarmed, fled with his Council aboard the ships lying below, while the insurgents took possession of the town and proceeded to burn it. Two accounts, varying but little, are furnished us in regard to this circumstance, which resulted in the destruction of the Church at Jamestown. Says Burke, the historian of Virginia, "The morning having disclosed to Bacon the flight of the Governor, and having taken the necessary precautions to guard against any stratagem or ambush, he descended from the heights and marched into the town. Not a royalist was to be seen; he found nothing but empty walls. Every thing that was valuable, or might be anywise useful to the insurgents, was taken from the stores, and what it was inconvenient to carry off, was thrown into the river. The ships lay at anchor, out of the reach of danger, and appeared to be patiently waiting until the rebel army should disperse, that they might recover possession of Jamestown. To Bacon such a conquest appeared little short of defeat. For more than a week the health and time of his brave followers had been wasted for the possession of a petty town, without houses or inhabitants, or riches; which was only useful to those who held the dominion of the sea, and which might be easily surprised by a small body of troops, supported by ships. But to him it was utterly useless. It was incapable of defense against regular approaches; and his followers being all volunteers, who were bound by no ties but their principles and affections, and moreover averse to forts, as one amongst the grievances complained of, could not easily be persuaded to become a garrison for its defense.

Under these circumstances, Bacon embraced a resolution which displays at once the ardor and decision of his character. Since Jamestown could not with propriety be retained by himself, he determined it should not be a harbor and refuge for his enemies. His resolution as well as the arguments on which it was supported, were briefly explained to his army, who approved it by acclamation. Firebrands and combustibles were immediately prepared. The General himself led the way, holding a lighted torch in his hand, and in a moment *the Church*, the State-house, and all other buildings, of a private or public nature, were wrapped in a sudden and general conflagration." It was no doubt on this occasion that the Church Plate was carried away with other valuables from James-

town. This plate is *now* in the library of the Theological Seminary of Virginia. At the Convention of the Diocese, held in Lynchburg, in May, 1854, the Rev. John Grammer presented this plate with the following remarks:

"I beg leave to state to this Convention, that I have set upon the table three pieces of communion plate, which originally belonged to the Church of Jamestown, the first Protestant Episcopal Church that was planted on the American Continent. This plate was under the care of the Vestry of Bruton Parish, Williamsburg, when the Jamestown Church fell into disuse, and became extinct. In the summer of 1827, when I was about to be ordained a Presbyter, the Vestry of that Parish learning through the Rev. Dr. Wilmer, who was then Rector, that the Parishes in which I was ministering, and endeavoring to revive and re-organize, were destitute of communion plate, very kindly and most unexpectedly sent me these three pieces, accompanied by a resolution requiring me to preserve the same, and to return to said Vestry an acknowledgment of its receipt, and an obligation binding myself in the contingency of the future resuscitation of the Church in the old Jamestown Island, and the Canonical Organization of a Parish therein in connection with the Protestant Episcopal Church in the Diocese of Virginia, to restore the said plate to such Church. Such acknowledgment and obligation I accordingly forthwith forwarded to the said Vestry, and from that time have kept the said plate under my own custody, having used it only on the first occasion of my administration of the Sacrament of the Lord's Supper, when finding the size of the Chalice rendered its use inconvenient, and being also otherwise provided with more convenient plate, this has since remained in disuse. These three pieces comprise a large Silver Chalice, inscribed on the side—

'MIXE NOT HOLIE THINGS WITH PROFANE;'

and under the foot, the words

'*Ex dono Jacobi Morrison armigere, A. D.*, 1661.'

"A Silver Patten with the same words inscribed on its bottom, and underneath its foot, and a Silver Alms basin or plate, having inscribed on its rim the words,

'*For the use of James City Parish Church.*'

"Having occasion some few years since to make enquiry, I learned from the Rev. H. M. Dennison, then Rector of Bruton Parish, that my obligation to the Vestry above mentioned could not be found, and that no record of the proceedings of the Vestry of Bruton Parish for 1827, and several succeeding years, had been preserved; and the knowledge of this fact suggesting to me the impropriety of having property over which the Convention only can be regarded as having any rightful ownership, in irresponsible and consequently insecure hands, I have brought the said plate with me to this place, and now present it to the Convention with the suggestion and request that it be committed to ——, to be deposited by them in the Library of the Theological Seminary of Virginia, there to be carefully preserved as a venerable historical memorial of our fathers, by whose pious zeal the Church of our affections was first planted in our land."

On motion, it was

"*Resolved*, That the Communion plate surrendered to the Convention by the Rev. J. Grammer, be now committed to the charge of the Rev. Drs. Sparrow and Packard, to be by them carried to the Theological Seminary, and deposited in the Library thereof, to be there carefully preserved."

The Government was not removed from Jamestown to Middle Plantation, or Williamsburg, until 1698, a period of twenty-two years from the time of the burning of the Church and town; and the writer is inclined to think, differing with diffidence, from those who have preceded him in their researches in Colonial history, that the tower now standing at

Jamestown, is the tower of a Church erected subsequent to 1676. If the Church was burnt, why are there no marks of fire on the bricks of the tower? The rains of centuries would not have obliterated those marks had they been there. Besides, the Government was continued for a score of years at Jamestown,—there still met the Council, and there were preserved the archives of the Colony. By an Act made in 1677, "At a Grand assembly, begunne at Greene Spring* the 20th of February, Annoq. Regni Regis Caroli Sedi XXIX. Annoq. Dni 1676–7," was made the following order—"Whereas the State House being now burnt down by that Arch Rebel and Traitor Nathaniell Bacon Jr., and *alsoe* all the houses in James Citty, and forasmuch as *Tin*dalls point† is supposed and accounted to be the most convenient place for the accommodation of the County in generall to meet att, that therefore the Statehouse for the tyme to come be built at Tyndall's point."† But we find the next Session which was holden in 1679, "Begunn at James City," and there the General Assembly continued to meet until 1699. The first Session held in Williamsburg, was in 1700, or, as it is phrased, "Begun at Her Majesty's Roial Colledge of William and Mary, adjoining to the City of Williamsburg, the fifth day of December, 1700, and in the twelfth year of the Reign of his late Majesty King William III, &c."

There is a record in the Vestry-book of Bruton Parish, bearing date Nov. 17, 1677, which reads thus: "Whereas upon ye Visiting of the Parishes, it was fully agreed that neither the *upper Church*, nor the *lower Church* should be repaired, but that a new Church should be built with brick att the Middle plantation; Now in respect of the late troubles and great leavies this year, It is by this Vestry Ordered that the next laying of the leavie for this parish, the Dimensions and order of building a new Church and by whom to be undertaken," &c., &c. From this it is thought that one of the Churches referred to, must have been *the Jamestown Church*,—but this could not have been so, for the Vestry of *Bruton Parish* had in the first place no right to decide or agree, that the Church in James City Parish, should, or should not be repaired; and again, if the Jamestown Church was *destroyed* by fire in Bacon's rebellion, upon which fact all historians are agreed, then there was no Church at Jamestown to be repaired. In 1691, fourteen years after the Jamestown Church was burnt, at a meeting of the Vestry of Bruton Parish, the following was entered upon record, as we find in the Vestry-book of the last mentioned Parish. (This record bears date 8th of May, 1691.)

"Whereas we are informed that some persons of *James Citty Parish*, have a design to deprive *this* Parish of their undoubted right, endeavoring by the present General Assembly to augment *their* Parish, by lessening of *ours*, it is therefore the order and request of this present Vestry, that Mr. Samuel Eburne, [Minister,] Capt. Ffrancis Page, Mr. Edmund Jenings, Mr. Martin Gardner, Mr. Saml. Simson, and Mr. John Ownes, doe appear before ye Governor and Councill and Burgesses of this present Generall Assembly, to make out how this parish hath been established by as good authority as Virginia can give,—that our Parish remain entire as settled by former Assemblys, ffor we cannot think

* Sir William Berkeley's residence, about three miles from Jamestown.
† About ten miles from Jamestown.

that this assembly will take away any man's property without his consent, and to do that from a Corporation or Parish, which may not be done to a single person, is a greater injury:—And therefore we have good reason to think that the General Assembly will rather rattify our just right and property which we have quietly enjoyed time out of mind, than any ways infringe the same."

At the same meeting it was also determined, that

"Whereas it is thought convenient by this Vestry for preventing *other parishes* making encroachments upon the bounds of ours, that the bounds of our Parish be surrounded by ye inhabitants, and processioned. It is therefore ordered that the Vestry do meet ye first Thursday in December next, to consult of such method as may be thought most convenient ffor effecting ye same; and that in ye meantime, ye present Church Wardens make what enquiry they can of ye bounds of that part of the parish *which bounds* on *James Cittie Parish*."

Upon the old principle that it is a bad rule that will not work both ways, it is hardly presumable that Bruton Parish, so jealous of her own rights, would be likely to encroach upon those of her neighbors; her resolution then, not to repair either of the old Churches, but to build a new one, must be considered entirely in reference to her own metes and bounds, which she was endeavoring to ascertain as we see above, so late down as 1691. As late as 1725, we find on record in the Vestry-book of Bruton Parish, that "Whereas Francis Durfey hath this day (17th December) made application for relief from *this* Vestry, but it appearing that he is a lawful resident of James City Parish, Ordered, that he forthwith remove out of this Parish," &c. In the proceedings of the Vestry of Bruton Parish, June 5, 1679, among other items in the building the new Church in Middle Plantation, (Williamsburg,) they require that "Ye West door and Chancell door be according to the *dimensions of James City Church door*, only to be one foot higher and ½ a foot wider than they are."

It is presumable there was a Church with its Chancel, standing in Jamestown then, two years after Bacon burnt the Church. There were several houses standing when the seat of Government was removed to Williamsburg, in 1692. When Berkeley returned to Jamestown after Bacon's death, and the arrest of his partisans, it is not improbable measures were taken to rebuild both the Church and the public offices; the force employed was no doubt equal to the necessities of the case, and we know that much in the way of building, as in many things else, may be accomplished in two years. That every house was burnt we have the solemn legal assurance of the Grand Assembly of 1676–7 at Green Spring—but the seat of Government continuing there, and attendance upon public worship being still enjoined, the inference is a fair one, that on the partial rebuilding of the town, among other houses erected, several of which were standing when the seat of Government was removed to Williamsburg, was the House of God; and, that on the abandonment of the town as the seat of Government, the Church, with the rest of the buildings being neglected, and perhaps hurriedly and badly built, (as we know the first Church in Williamsburg was,) gradually fell a victim to the winds and storms, leaving the tower as the solitary vestige of the past. If the inference be true then, and it is drawn from these premises with diffidence, the tower now standing at James-

town, invested as it is with a mournful interest, was erected somewhere between the years 1677 and 1698. But as the extract we have made from the Vestry-book of Bruton Parish would imply that there was a Church in Jamestown in 1679, we may not unreasonably refer its building to the year 1678.

The question may arise, why nothing but the tower is left standing? And the reply is at hand, that it is probable the Church was built of common brick, and having been, as we have said, hurriedly built, and subsequently deserted upon the removal of the seat of Government, and patronage drawn to the Church in the new Capital, and the parish becoming feeble, and the location looked upon as unhealthy, like the other houses left there by Governor Nicholson, it fell into disuse, and as it began to fall, the sacrilegious in the neighborhood used it, (as we know too well they have done the old "Swan's Point Church" in Surry,) for mending their hearths and rebuilding their chimneys. As the *Tower* however was built to face the river, and to attract the attention of mariners in passing, it was built of English brick, and put together with more skill, and therefore has been enabled to withstand the encroachments of time, and the visitations of storms. Still, this tower is ancient. If our inferences be correct, one hundred and seventy-seven years have passed since it first arose, and its bell pealed out its daily call to the worshipers of Jamestown. Had the records of that Church been preserved, what is now conjecture on our part, would have either received confirmation, or been corrected; but not a vestige of a Vestry-book can be found, and but for the industry and research of Hening, forty-six years ago, his compilation and arrangement of Ancient Colonial documents, even the histories of Smith, Stith, Burke, Jones, Giradin and others, would have thrown but an imperfect light upon the Church and the Colony,—nay, with all their aids, there is often an hiatus, which remains yet to be supplied, and unless some one can be found whose love of the Church will induce him to spend months in the proper offices in London, in examining and copying MSS. bearing upon Colonial matters in connection with the Church, this omission must remain without remedy.*

There have been efforts made from time to time, to perfect the history of Virginia, and also of the rise, progress and depression of the Church in Virginia. Still as those who have engaged in the work, have viewed the subject from different stand points, their contributions have been colored too much, either by prejudice or predilection; and a true, correct, faithful, impartial history, is yet required; and the question arises whose hand is to give the finish to the record? Who shall trace the progress of the infant Church in Virginia, wipe the dust from mouldering tombs, hunt out and find the secreted plate and hidden altar cloths; bring from amid the rubbish of past generations, the long buried Baptismal fonts, rake among old family manuscripts, and slowly and patiently decypher the story of the past, and from the sad traditions of Godless priests, and "ungracious pastors," find the names of many an one of whom the truthful memorials of olden times, might say with Dryden:

* I cannot forget that the Church in Virginia owes a large debt of gratitude to Dr. Hawks.—J. C. M.

"He bore his great commission in his look,
But sweetly tempered awe, and softened all he spoke;
He preached the joys of Heaven, and pains of hell,
And warned the sinner with becoming zeal,
But on eternal mercy loved to dwell."

Who shall find link after link, the succession of ministers in the Jamestown Parish, until the last one closed his eyes, and was laid to sleep beneath the Chancel where he had proclaimed a living Redeemer, and administered from the Sacred Chalice and the Massive Patten, the memorials of that Redeemer's death and passion? We cannot answer the question, perhaps it never will be answered. Ought not something to be done to protect the remains of the Tower at Jamestown? Plymouth Rock is preserved and protected—why should not this fragment of the Old Temple, where the first settlement in Virginia was made, be enclosed at least, with an iron railing? Nay, why does not Virginia order a Marble or Granite Memorial on this spot, consecrated to the memory of those who first planted the Colony in blood and tears, and from whose first footsteps upon the soil, walked forth the spirit of Empire in our land. The Island is private property, owned by William Allen, Esq. of Claremont, the wealthiest planter on James River. The writer has no doubt, if an effort were made by Virginia to erect a monument at Jamestown, Mr. Allen, with that generous liberality, for which he is distinguished, would appropriate the land and contribute to the erection of the shaft. A correspondent of the "Southern Literary Messenger," for May, 1837, under the signature of "the Antiquary," has furnished an account of Jamestown, which in the main is so correct, and withal so beautiful, that the writer of this sketch cannot forego copying a portion of it, with which he begs leave to close the Article for the present, on the old Churches of Virginia:

"Not long since, I enjoyed the pleasure of spending a few days on the Island of Jamestown, at the hospitable mansion of the polite, intelligent and friendly proprietor of that place. He accompanied me in my antiquarian researches over the Island, and relates many facts connected with its history, of which I was before ignorant.

"I felt whilst there, that I stood upon holy ground. It is a place consecrated to the spirit of antiquity, and around which the genius of liberty delights to hover. Here the germ of one mighty nation was first planted—here took root, and from hence has continued to grow and spread, until it has attained its present gigantic size, and overshadowed an almost boundless region. Here the light of civilization first dawned and diffused its beams over this benighted continent. Liberty driven from the old world, and wearied with long continued, but ineffectual exertions to disenthrall the human race, here found a congenial resting place, a congenial soil, and congenial spirits,—where and with whom it could successfully prosecute its heavenly design of imparting peace, virtue and happiness to mankind. What privations did our forefathers here endure, what perils did they encounter that they might secure the blessings of liberty to themselves and transmit them safely to their posterity! Few in number and exiles from their native land, they stood almost alone in the world, in the midst of a vast and illimitable desert, dark, gloomy and wild—inhabited only by beasts of prey, and men, the most fierce and blood thirsty of their race.

"They stood firm and invincible, although beset by every danger, and assailed by every evil to which man is liable—although suffering from all the calamities which follow in the train of war, pestilence and famine.

"This is the scene of the romantic adventures of the gallant, chivalrous Smith; of the beautiful and heroic Pocahontas, and of 'that arch rebel and traitor Nathaniel Bacon,' as he is termed in the act of attainder against him, or rather of the Patriot Bacon, as he deserves to be called.

"Here was once a flourishing and populous town, and a happy, gay and prosperous population. Jamestown was the Seat of Government, and the residence of the Royal Governor for nearly a century. Here was the Colonial Court, which imitated in an humble way the pomp, state and ceremony of the Court of St. James; and much more effectually imitated its intrigues, venality and corruptions. Here the fashion, wealth and talents of the Colony were for a long time concentrated. How changed! Where now is the population? It is gone; its place shall know it no more! Where the busy merchant, the wealthy burgher, the rough soldier, the promising youth, the reigning beauty of the town?

'Each in his narrow cell forever laid,'

they sleep beneath the ground on which I now tread, 'without a stone to tell where they lie,' 'without a tear to grace their memory.' They have long ago mouldered into their kindred dust.

"Where are the well built streets—the neat substantial dwellings—the venerable Church—the stately Palace of the Governor? The curse denounced against Babylon seems to have fallen upon them. They are 'razed, razed to the ground.' Tenants and houses have together mouldered into ruin, and mingle together in the dust. Scarcely one vestige of the town remains. What was once a town is now a cultivated field. Luxuriant crops now wave over the graves of the former inhabitants. Instead of 'the crowd, the hum, the shock of men," here is deep solitude, profound silence, and the undisturbed repose of nature. How mutable are all earthly things! How transient is life! How vain and perishable are all the works of man, and how utterly useless do they ultimately prove to be!

"The Island of Jamestown was formerly a peninsula. It was connected with the main land on the north side, by a narrow isthmus near the upper extremity of the Island. This isthmus has long since disappeared, having been washed away by the force of the current and tides. It was on this little neck of land, that our entrenchment was thrown up during the rebellion of 1675, to oppose General Bacon's entrance into the Island. The troops of Governor Berkeley were stationed behind this fortification. In this position they were attacked by Bacon's forces; the intrenchments were stormed; Berkeley's troops defeated, and Bacon and his followers entered the Island. They fired the town, which was entirely consumed, and compelled the Governor and Council to abandon the Island, and seek refuge on the eastern shore of Virginia. Bacon assumed the reins of Government, convened the House of Burgesses, and performed many other acts of sovereignty. When in the full career of successful usurpation, he was suddenly seized with violent sickness, which terminated in his death. The Government remained for a short time in the hands of Ingram, Bacon's Lieutenant General.

"James City (as it was called) was located on the upper part, and on the south side of the Island, near the banks of the river. Near the site of the town are still to be seen some of the remains of the walls and mounds of the ancient fortress of Jamestown. This fort was erected by the first settlers, consisting of 105 persons, who were brought from England in 1607, by Captain Newport. The fort, evidently, extended some distance beyond its present termination, but has been gradually washed away by the encroaching tides. It was mounted by several pieces of ordnance. Here stood the intrepid Smith, when he directed the cannon against the ship in which Governor Wingfield, together with a great majority of the Colonists, had embarked with a determination to return to England, and abandon the Colony forever. He mounted the fort, and stood prepared, as soon as they set sail, to fire upon them, and sink the ship. This intimidated them; they left the ship and returned to the Island.

"A few hundred yards to the right of the fort, stands a small brick building, which tradition says was a powder magazine. Underneath this there is a cellar arched and paved with brick, in which, in all probability, the amunition was deposited. This is said to be the oldest building on the continent. It was built according to tradition, at a very early period after the settlement of Jamestown. On the north side of the house, numerous impressions in the walls are plainly visible, which it is evident were made by balls fired against the house. The magazine was probably attacked by Bacon's party or by the Indians. The bricks and mortar forming the arch of the cellar and apparently as fresh as if they had been put up very recently.*

"This building stands like an imperishable monument over the graves of our forefathers; uninjured by the assaults of time; unimpaired by the violence of the elements. How many, and how great changes has it witnessed, moral, political and physical! It is almost the only visible, tangible link connecting the present with the past history of our country. The stream of time has rolled onward, bearing off on its current whole generations of men, with all their works, all the proud trophies of their art and science, all their schemes of greatness, grandeur and glory. This little building alone has defied its strength; alone resists for the present, that relentless power, which would overwhelm all things in its course, and which cannot be at rest until it has destroyed and swept away from the earth every vestige of man, and his achievements. The spirit of our forefathers, if they are permitted to visit their former earthly abode, must enjoy a solemn pleasure in contemplating this sole relic of all their labors, and memento of their corporeal existence. A thousand interesting associations of by-gone years, entwine themselves around this venerable little building.

"At a little distance from this house are the remains (consisting of bricks, plaster, &c.) of an apparently very large building. This was probably the Governor's, or State House. There are similar remains of buildings in other places, lying on the surface of the ground in regular order, in a long narrow line, which probably indicate the direction and location of the principal streets of the town.

"A part of the steeple of the Church which was burnt (I believe) during Bacon's rebellion,† is still standing. This steeple once proudly overlooked a flourishing town and a dense population. Now, it stands deserted and alone. Like some aged man, who has lived to see all the friends and companions of his earlier years carried to the grave, while he survives a venerable monument of past times, sad, silent, and solitary, unknown to and unconnected with the generation which surrounds him, and bearing upon his visage deeply engraven marks of the ravages of time, and the corroding sorrows of life.

"Contiguous to this steeple there is an ancient graveyard. Several members of the Lee family of Greenspring, were buried here. Their tombs are still standing, although very much impaired by time. This has been a distinguished and conspicuous family for a very remote period. The tomb of John Ambler, who was interred here, is also standing. He was the first sole proprietor of Jamestown; and erected the large brick dwelling house on the Island, which is in excellent condition, though built probably nearly a century ago. This is the only dwelling house on the Island. Here are the tombs of several other persons eminent for talents and usefulness during the early age of the Colony. The names, dates, &c., on many of the tombstones are legible. They are, however, in a very ruinous, mutilated state. There is an inscription on one of the tombs recording the death of a man who died in 1670.

"In digging the foundation of a house on the Island some time since, the workmen discovered several human skeletons. Indeed, these may be found in

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* Being built for the magazine, it was no doubt made fire proof, which accounts for its not being burned, when Bacon burned the town.—J. C. M.

† I have expressed a doubt of this fact, and it will be seen the writer only conjectures it.—J. C. M.

many places near the site of the town. Jamestown was literally the grave of the first settlers. The fatality among them, produced by famine and the diseases of the climate, (then much more violent than at present,) was almost unprecedented.

"The part of the Island not embraced within the limits of the town, appears to have been apportioned into numerous lots of a small size, each one of which was surrounded by a dike. Many of these ditches are still visible, and plainly indicate the extent of the lots they enclosed. On some of these lots are to be found remains of buildings. On one there is an old well, the brick walls of which are quite perfect and sound.

"This is all that remains of ancient Jamestown! We do not find there the splendid massive ruins; the remnants of colossal columns, gigantic domes, and other mutilated but gorgeous specimens of architecture which throw a lustre around the memory of Palmyra, Memphis, and Thebes. But the important events which transpired on this little Island, and the glorious results which have sprung from them, shed a halo around it, which rivals in brilliancy that of any of the boasted cities of antiquity. *This Island is the birth-place of our nation.* Here the infant giant was nurtured until he was able to go forth 'rejoicing as a strong man to run his course,' and to fulfill the mighty destiny which awaited him.

"The greater part of the Island was in the possession of the Ambler family for several generations. The other portion remained, for many years, in possession of the Travis family. The present proprietor* has purchased the whole Island. It is a very valuable estate, containing about two thousand acres. The tract contains twelve or fourteen hundred acres of arable land of excellent quality. The soil is well adapted to the growth of corn, wheat, oats, and palma-christi. The Island and the surrounding country abound in game of almost every description—partridges, pheasants, wild turkeys, water fowl and deer.

"Such is Jamestown—venerable for its antiquity—sacred as the home and grave of our forefathers; and hallowed as the spot on which the embryo-liberties of our country were fostered and cherished."

In closing our imperfect sketch of Jamestown, we would again observe, that our intention has not been to write a history; that could not be done with the material before us—but our object has been to keep alive the growing interest which Churchmen everywhere must have in everything pertaining to the faith and fortunes of the Church in the early days of her struggle and toil. The sketch we furnish may be considered somewhat as an introduction to the history of Bruton (the adjoining) Parish, in which from the time of the removal of the seat of Government from Jamestown, in 1692, to Williamsburg, to the Revolution, were enacted scenes connected with Church matters, a transcript of which cannot fail to engage the attention. In the next No. of the Review, we purpose to give an account of some of the doings in that Parish from 1674 to 1769, as found in its Vestry-book from that time to the close of the Revolution; we shall rely upon the County records, and throughout draw what information we can from contemporaneous histories, monumental inscriptions, together with a drawing of the Church, which we purpose shall form a portion of our humble quota to the memorials of the Church in Virginia.

Hampton, Va., March, 1855.

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* It has changed hands since. It is now owned, as we before remarked, by William Allen, Esq., of "Claremont," one of the largest land owners in Eastern Virginia.—J. C. M.

Art. VIII.—BOOK NOTICES.

The End of Controversy Controverted; A Refutation of "Milner's End of Controversy," in a Series of Letters addressed to the Most Reverend Francis Patrick Kenrick, Roman Catholic Archbishop of Baltimore. By John H. Hopkins, D. D., LL. D., Bishop of Vermont. Two volumes. New York: Pudney & Russell, 79 John street; Stanford & Swords, 637 Broadway. 1854. 12mo. pp. 468, 398.

These volumes furnish a capital starting-point from which to review the whole Romish controversy. At present, we offer a few suggestions only, and that to call attention to the volumes themselves, and to commend them to the widest possible circulation among Churchmen. And here we say in the outset, that we know of no one work in the English language on this whole subject of the Romish controversy, which can be so confidently recommended to the Clergy and Laity of the Church, as a complete summary of unanswerable proofs. The Romish Argument must be met. The common mind of the Church must be thoroughly roused to the possession of certain great principles, and certain great facts, on which, and on which alone, the controversy with Rome hinges. With an *esprit du corps*, which we lack, the Romanists meet us at every turn with every guise of plausible sophistry. They are vulnerable at every point, only we must know what our weapons are, and how to use them.

When Bishop Kenrick gave personality to this onslaught upon the Church by singling out the Bishop of Vermont as the object of his special attack, he made an egregious blunder, as doubtless he has by this time ascertained. And when he rested the issue of the contest on "Milner's End of Controversy," he knew that he had selected the ablest controversialist on the side of Rome in the English language. Indeed they are in the habit of speaking of this as their "very best controversial work." Milner is learned, plausible, and subtle. His pen is keen as a Damascus blade, and he was as unscrupulous as such a cunning Jesuit knew how to be. Bishop Hopkins, therefore, in accepting the challenge, virtually, so far as in him lay, committed not only himself, but the whole Church argument, to the result of this discussion. And, in all soberness and impartiality, we say that never was a victory more complete. As the result of this discussion, Bishop Kenrick, if he is an honorable as well as a valiant Knight, will at once yield the ground which he has chosen, and henceforth will take the theory of Brownson, or the theory of Newman, as the only basis on which modern Romanism can possibly be defended for a moment. Nor, if Rome should ever call another Council, (which she will not do,) would she dare promise in the language of Trent, to "abide by the doctrine of the Sacred Scriptures, the tradition of the Apostles, and the uniform consent of other Councils and of the Fathers!"

Bishop Hopkins takes up the fifty Letters of Milner in his "End of Controversy," and examines his positions *seriatim;* only that he narrows down the controversy to the direct points at issue between us and Rome, which Milner of course was very careful not to do. He first acts upon the defensive, and meets Milner's attacks upon the English Church; and this covers the larger part of the first volume, except that he now and then goes off upon some side issue, following upon the track of the wily Jesuit, whose unscrupulous falsehoods he exposes with a courteous severity and with a fulness of proof which are irresistible and annihilating. The English Reformation is thoroughly vindicated at every point; the progress of corruption in the Romish Church in doctrine, discipline, and manners, is traced with minuteness and historical fidelity, and with great power; and the Council of Trent is depicted in its true light. This portion of the work is invaluable. He then takes up Milner's definition

of the True Church, and shows that the four Notes of such a Church, Unity, Sanctity, Catholicity, and Apostolicity, are not with Rome, and that they are with us. The validity of the Anglican Succession is clearly vindicated, while some hard blows are dealt out at the Popess Juan. He then goes on to examine those doctrines of Rome, which were rejected at the Reformation, and brings before the reader a mass of proof from Scripture and Primitive Antiquity, which leaves nothing to be desired. Mariolatry and Image worship, Transubstantiation, Communion in only one kind, the Sacrifice of the Mass, Auricular Confession, Indulgences, Purgatory, Extreme Unction, the Papal Supremacy, Prayers in an unknown tongue, &c. &c., thus pass in review before the reader.

This is a very imperfect sketch of the work; we have not named all the topics discussed, nor in their exact order, but we have said enough to show the reader what he may expect to find. In the light here thrown upon Romanism, we do not, for the life of us, see how a mind not given over to judicial blindness can look upon that system otherways than with the deepest abhorrence, as a gross, palpable, awful perversion of the Gospel of the Son of God. It is becoming the settled conviction of the great mass of intelligent Churchmen that Popery is the *Anti-Christ* of Holy Scripture. The most learned Reformers thought so. Canon Wordsworth has demonstrated it. And Bishop Hopkins proves it. We know that the Romanizers who have left us have denied it. But we see no way to avoid the conclusion; and hence, we learn what is to be the end of that miserable delusion, and how it is to be ultimately destroyed, even by the brightness of the Saviour's coming. Multitudes of that sect will renounce it; multitudes may be saved *in* it, (not *by* it;) but there are issues in the future, and perhaps nearer than we dream, which will try men's souls.

Bishop Hopkins writes throughout in a clear, luminous style, in admirable temper, like a man conscious of his strength, and mindful of his responsibility to the Great Head of the Church. But there are several points, on which we should differ from him, and some of these are important. He is mistaken in withholding the charge of *Ultramontanism* from the leading Papists of the United States, and we have good reason for thinking so. Neither do we see how he is consistent with his own method of reasoning, that is from Scripture and Primitive Antiquity,—in pronouncing the protestant organizations of modern times to be "Churches;" even if the Continental Reformers, in virtue of a real or fancied necessity laid upon them, might have deserved that name. Membership in the Church of Christ we may accord to individuals among them in virtue of their Baptism. That is one thing. The truest charity and Christian affection we may cherish towards them in view of their witness of a holy life. That is another thing. But if the hundred or more protestant sects of modern times—most of them of mushroom growth—if these are indeed Scriptural and veritable Churches, then what the sin of schism is, which Holy Scripture so pointedly rebukes, and against which we so earnestly and continually pray, is more than we can comprehend. Modern history is verifying, as clear as the light of day, that there is something inherently defective in these organizations, nor have we any doubt as to what that *something* is. There is still another point in Bishop Hopkins' work, to which we must allude. We refer to the regularity of the "Succession" and the validity of the Minstry of the Scandinavian "Churches." While Bishop Hopkins thoroughly exposes Romanism by bringing it to the test of Scripture and Primitive Antiquity, so we see not why the rule does not apply on the right hand as well as on the left. If the Succession in those Churches is Scriptural and Primitive, we should like to see the proof. It is not by any means to be taken for granted. The matter is also a practical one, and our own Church is bound to treat it as such.

These points, however, to which we have alluded, have little to do with the subject matter of Bishop Hopkins' work; they are barely mentioned, and do not at all affect the ponderous, overwhelming force of his argument against Rome; an argument which is in strictest harmony with the tone and teaching of our Scriptural and Apostolic Church. Holy Scripture, as understood by the

men who wrote it—Christ's Institutions as established by the inspired men whom He himself instructed for forty days, and sent forth to establish them—these are the tests to which everything is brought. It is a masterly exhibition of argumentative skill and scholarly power. It is unanswerable, and we venture to predict its answer will never be attempted. By the scholars of a future age, the name of Bishop Hopkins will rank with Chillingworth, Hall, Barrow, and Taylor, as a worthy and successful defender with them of the same great principles against the same unscrupulous adversaries.

THE BELIEF OF THE FIRST THREE CENTURIES CONCERNING CHRIST'S MISSION TO THE UNDERWORLD. By FREDERIC HUIDEKOPER. Boston, New York, and Meadville; 1854.

Had the information been vouchsafed to us, in any way, it would have given us great pleasure to inform our readers who Mr. Huidekoper is. But the title page of his volume contains no more than his name. Boston Unitarianism set this fashion, and it has been followed by the provincial imitators of the Athens of their creed, with great dignity and persistency. It would sometimes be gratifying, though we have no right, of course, to ask, or perhaps even hope, for such delectation to us outside Barbarians, to know something about the writers of Unitarian books. But how to get at it we really do not know. These good people, as they fancy themselves to be "conceived and born without Original Sin," so they appear to think that in virtue of this birth, especially if it occurred in Boston or Cambridge, they are famous all the world over, without further effort on their part. This gratifying idea is fostered and cherished in that Mutual Admiration Society, into which they are admitted as soon as they can deny the Creed, and the Faith in general, and are far enough on in life to have a sufficient belief in themselves. And so Priestly, Tompkins, Socinus, Wilkins, Channing, Jones, and Frederic Huidekoper write their names on title pages in all regal dignity, and if the world does not know who they are, why the world is a very ignorant world, and there's the sum of the matter.

Disabled thus, by our unfortunate position outside the limits of the celestial empire of Unitarianism, from giving our readers any information as to Mr. Huidekoper, we must try to say something about his book. It appears that Mr. Huidekoper once took a fancy to look into the Fathers; of course, much in the same way that a geologist looks at fossil remains. For that a Unitarian of the nineteenth century should imagine that *he* had any connection with the Fathers, is of course not to be supposed. And he was led to examine into their belief in Christ's Descent into Hell—we beg pardon, this is old English—translated into modern Unitarian, it means, "Christ's Mission to the Under world!"

Mr. Huidekoper's argument lies in a nutshell, and a small one at that. The Fathers believed that Christ descended into Hades. Dear reader, you and we believe it too. But now only see how Mr. Huidekoper upsets this belief; see how from Meadville, Penn. the decree goes forth which annihilates the Catholic Faith. See, and read! "The Fathers believed that Hades was in the inside of the world; BUT *the world is solid! ergo*, THERE CAN BE NO SUCH PLACE AS HADES!!" If ever, therefore, people should come to think that Meadville was in Ohio, then alas! Meadville will cease to be, and the ingenious Mr. Huidekoper will become a myth. What will the world do then! Our impression is, that the Apostles' Creed will not be immediately altered.

FULL PROOF OF THE MINISTRY; A Sequel to "The Boy who was Trained up to be a Clergyman." By JOHN N. NORTON, A. M., Rector of Ascension Church, Frankfort, Ky. Redfield: 110 and 112 Nassau street, New York.

This is a book which we should like to see in the hands of all our candidates for the Ministry and of our younger clergy. It was evidently written to do good. It is earnest, simple, and direct in style, and full of practical suggestions. It shows that the Church System may be carried out and made acceptable to all classes of society, without compromising any of her doctrines. It

confirms us in the opinion which we have long held, that good sense, next to a sound faith and piety, is the most essential element of success in the Ministry. The story is well told, and the interest is sustained to the last page. We sat down to read the introduction and the first few pages, but we were carried on, page after page, till we had finished the whole work at one sitting. There are no startling scenes, and no attempts at fine or grand writing; but the book is *fresh*, and vigorous, and practical, and real.

THE LONDON GUARDIAN.

A late number of this dull, dignified, and clever weekly contains an Editorial from which we take the following. As it stands in its connection there is a sort of *quasi* qualification thrown in, yet so adroitly worded as to give edge to the satire of the language. "Our go-ahead friends across the Atlantic have been often taxed with an undue devotion to the material and the practical. That acute and active intellect of theirs, it has been said, which makes them beyond a doubt one of the keenest and cleverest nations upon the face of the earth, contents itself entirely with industrial triumphs, with mechanical improvements, and mere utilitarian discoveries. Soap, goloshes, india-rubber fabrics, reaping-machines, Colt's revolvers, bowie-knives, first-rate sailing vessels —such have been their contributions to the civilization of the nineteenth century. For mind they have done nothing, or next to nothing. In point of fact, they have not troubled themselves much about it. Man they have looked upon exclusively in the light of a clothes-wearing, food-consuming, house requiring animal. And while setting themselves to minister to these wants, they have ignored altogether the existence in the human being of a higher, though less tangible element. We appeal to our readers whether this has not been hitherto a common impression among Europeans concerning Brother Jonathan; whether it has not been almost universally supposed that the philosophy of man's spiritual existence was an unknown topic in the New World, where pounds, shillings, and pence occupied men's thoughts to the exclusion of every other subject, and the only speculations in which wise men indulged were *specs*."

Now all this was doubtless meant to be very smart writing; but we assure our amiable neighbors over the water, that, in enumerating our attainments, they have not begun to do us justice. Why! have you never heard of the "Feejee Mermaid!" and the "Woolly Horse!" and of "Joice Heth!" In one word, gentlemen, have ye never heard of "Barnum!" There are, we confess, one or two splendid achievements of the morally and gloriously sublime, which we have never yet contributed "to the civilization of the nineteenth century." We have never, ourselves in league with the most absolute despotism that curses the earth, hired the Dutch, at so much per head, to fight our battles for us, while we have been staying at home to manufacture paper patriotism and printed calicoes! We have never waged war against a Christian nation to lengthen out the life of an Infidel Power, and that Power meanwhile trampling upon the Cross and crowning MOUNT ZION with its heathenish temple and abominable rites! We have never, as a Government, actively and officially supported and sustained Idolatry in Ceylon! We have never smuggled opium into China at the point of the bayonet, and for that end kept her ports of entry open with our national ships! We have never opened the flood-gates of war with its train of horrors, *in the name of Liberty*, but in fact for commercial advantage and political ambition, and from sheer jealousy lest this Oriental game should be interfered with!

In respect to the specific charge brought against "Brother Jonathan," it seems to us that a nation yet in its infancy may well be spared such ungracious compliments as we have cited above, coming from any quarter, and especially from a nation between which and our own there are, or ought to be, so many common bonds of union and sympathy. Those bonds John Bull may learn to value by and by. Neither would we shrink altogether from the challenge, or

plead guilty to the insulting indictment, which the Guardian parades before its readers. What "Brother Jonathan" has done, and what John Bull has done for "modern civilization," is certainly a fair question. If the noblest trophies of Art, of Painting and Sculpture, if the ablest works on Civil Jurisprudence, Metaphysics, Philology, and the higher departments of Literature, if a generous appreciation of the highest forms of creative Genius—if these have any thing to do with "modern civilization," we certainly have not been found altogether wanting. Possibly, in a generation or two, the successors, at least, of such men as Irving and Prescott, and Allston, and West, and Greenough, and Powers, and Story, and Webster, and Edwards, and Bancroft, and Dana, may be heard of in the little islet over the sea.

Meanwhile, we advise the *Guardian* to eschew those second and third rate newspapers on which it relies mainly for its American intelligence, and by which it is so often and so egregiously humbugged, and to say less of us until it can speak in better taste, in better temper, and on better information.

We assure our readers, also, that they must not judge of the general tone and spirit of the English Church press from the London *Guardian*. Most of their papers agree with the great mass of American Churchmen in hailing with gratitude the numerous evidences of a growing spirit of unity between the Church of England and the Protestant Episcopal Church in the United States, and they rejoice with us in the prospect of the great extension of the Christian Church in every part of the world through their increased missionary efforts. Such a spirit will always be cordially met on this side the Atlantic.

THE ELEMENTS OF INTELLECTUAL PHILOSOPHY. By FRANCIS WAYLAND, President of Brown University, and Professor of Moral and Intellectual Philosophy. Boston: Phillips, Sampson & Co. 1854. 12mo. pp. 426.

Dr. Wayland informs us in the preface that this work is the substance of the Lectures which for several years have been delivered to the classes in Brown University; and that having been intended for oral delivery they were in many respects modified by the circumstances of their origin; and that hence illustrations have been introduced more freely than would otherwise have seemed necessary.

The Scotch philosophy furnishes the stand-point for this Manual, which presents the main facts and the leading theories of the Science in a manner well adapted to the purposes of elementary instruction. The author makes a judicious use of the labors of Sir W. Hamilton and Cousin, to correct and extend the philosophy of Reid. Brown also suggests modifications of the earlier Scotch school. But the author shows that he has himself carefully digested the whole subject, and formed his own conclusions from close observation and analysis of the powers of the mind. The style is simple, clear, concise; the illustrations pointed and happy; the tone of the work animated and genial. And we shall be mistaken if it does not meet with a favorable reception.

A good Manual of Philosophy for classes in our Colleges has heretofore been a desideratum. While the Scotch School has presented, on the whole, the best stand-point from which to survey metaphysical science, Reid's works were too controversial in their tone and purpose; Stewart too much a mere exposition of Reid; Brown was verging again rapidly towards a vicious sensationalism, and therefore unsafe. Then comes the luminous and fruitful criticism of Cousin and Sir W. Hamilton. But neither of these philosophers has produced a work adapted to the purposes of elementary instruction. Dr. Walker, of Harvard University, has, indeed, put forth an edition of Reid, with copious annotations selected from the notes and dissertations of Sir W. Hamilton. But it has been felt by both instructors and students—especially by the latter, and often in a very provoking way,—that the notes too frequently contradicted the text, and then they had learnt only to unlearn. A homogeneous fusion of these later philosophical studies seemed, therefore, to be required, and this Dr. Wayland has accomplished, with his characteristic plainness and precision.

TWO SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD, on May 29 and November 5. With an Appendix. By the Rev. FREDERICK MEYRICK, M. A., Fellow of Trinity College. Oxford and London, Parker.

With the Rev. Mr. Meyrick our readers are already somewhat acquainted, as the Secretary of an Association in England for making known upon the Continent the principles of the Anglican Reformed Church. These sermons were preached on two anniversaries, both important in English history; one of which commemorates the Restoration of Charles II, and the other the Gunpowder Plot, and also the arrival of William, Prince of Orange. In the first Sermon, the author speaks of the English Church, as seen from the position of the Great Rebellion; in the Second Sermon she is viewed in the light of those appalling dangers which threatened her when she was again exposed to the treachery of James II, the Papist. The design of both Sermons is to promote peace on the basis of a true charity, to foster a spirit of unity, of forbearance, of quiet faith and trust. He depicts with fidelity the bold aggressions of Popery against that mightiest citadel of Primitive Truth and Order, the Anglican Church, and its last assault steeped in infamy forever, when it hoped to triumph by a wholesale massacre. He then meets the question, What is the great end which the Reformed Church of England is intended to fulfill? And he answers, that it is to *re-exhibit* to the world the Faith, and Order, and Charity of primitive times.

We can hardly express the grateful pleasure with which we have listened to these trumpet tones, ringing out from the walls of old Oxford. And especially that the publication of such sentiments was called for by the Vice-Chancellor of the University and others. It will, indeed, be a glorious day for England and the world, when the members of that branch of the Church, in mutual toleration, in a spirit of love, and with primitive zeal, shall begin to do all their work.

Nor can we forbear to say here, that it is to promote this same great end in the American Church, that our own labors have been consecrated in the Church Review. We know nothing of sect, nothing of party, or clique. We love and labor for the Church, because we believe she represents, with great fidelity, in all essential points, the Church as founded by her Great Head, and because she is divinely fitted to do Christ's work on the earth.

There is one expression in Mr. Meyrick's Sermon to which we wish to call special attention. He speaks of "the doctrine of Justification," as "the doctrine on which the fundamental difference between Rome and her opponents was and is grounded." We are glad to see such a statement from such a quarter. Undoubtedly that fundamental difference is grounded there. Nor do we doubt that here is the spot where the leading recent apostates in England and the United States first began to make shipwreck of the Faith. The Trentine doctrine is of Justification by a Righteousness *infused*, and then increased by her system of ecclesiastical machinery. It is a complete system, but it is *sui generis*. The Scriptural and primitive doctrine, is of Justification by a Righteousness, not *infused* but *imputed*, yet imputed only to a living faith, which grows more and more into a perfect image of that Righteousness. We never shall have a vigorous, earnest theology in the Church, which reaches men's inmost hearts, and stirs their souls with a new and diviner life, without starting aright here.

We can only wish, in conclusion, that these sermons of Mr. Meyrick, so large-hearted, so Catholic in tone, so earnest in spirit, might be read everywhere in our branch of the Church.

HUMANITY IN THE CITY. By the Rev. E. H. CHAPIN. DeWitt & Davenport. New York: 1855. 12mo. pp. 252.

Mr. Chapin is a preacher of the sect of Universalists, and is regarded as one of their most vigorous and effective writers and speakers. The radical defect of these men lies in the view which they take of human nature, and the remedy

provided for its restoration. Yet few writers have depicted the glaring evils which stalk abroad in society, in the higher as well as the lower walks of life, in more glowing colors than the writer of these discourses. And the boldness and truthfulness with which he speaks gives such a man, as it always will give, power and sympathy among the masses of the unreflecting, who do not distinguish clearly between orthodoxy and heterodoxy. It would not injure the Truth of God if men who claim to be more orthodox than he, would sometimes, at least, use a pen as sharp as that of the author of this volume.

The Archbishop: or Romanism in the United States. By Orvilla S. Belisle. Philadelphia, 1855. W. W. Smith. 12mo. pp. 408.

By the "Archbishop," we suppose is meant Archbishop Hughes, of New York, and there is enough of reference to authenticated documents, and of ability in the shaping of the plot, to make it popular with the masses, who never reason closely on any subject. The Romanists will probably learn, by and by, that this writing of religious novels, in which they have been so active of late, is a game that two can play at.

Art, Scenery and Philosophy in Europe, being fragments from the Port-Folio of the late Horace Binney Wallace, Esq., of Philadelphia. Philadelphia: Herman Hooker, 1855: 12mo. pp. 346.

Mr. Wallace was evidently one of those rare men—rare everywhere, but especially in our times—who was born to high distinction by the silent effulgence of the highest order of genius, and who would have obtained that distinction had his life been spared. He was born in Philadelphia in 1817, entered the University in that city at the age of fifteen years, but graduated at Princeton College in 1835; attended to the study of Medicine, and afterwards pursued the study of Law, and was admitted to the Bar in 1840. He died at Paris in Dec., 1852, at the age of 35 years. It was as a legal writer, and in literary composition, that Mr. Wallace obtained greatest distinction, and greater promise of the highest excellence. From the testimony borne to his character by those who knew him thoroughly—and there were few capable of so knowing him—and from the specimens of his high ability and elegant taste in the "Fragments" before us, we do not hesitate to say that few young men of our country have promised so much. Professor Dod, of Princeton, said of him: "He was the most extraordinary young man I ever knew. He seemed to read and know everything. His superiority and modesty alike attracted my attention on all occasions." In the higher Mathematics, in the Ancient Classics, in works of Art and taste—especially of Painting and Architecture—his mind was formed and trained to move like a master spirit. These "Fragments from his Port-Folio," found after his decease, are mostly Essays upon Art, and descriptions of the Cathedrals of the Continent, &c., with Remarks upon the more celebrated Painters, and upon Comte's Philosophy. We need not say that such a man will have a "fit audience" only with those who can appreciate him; but these will find in this volume a rich intellectual treat. We commend it to those who crave for their spiritual natures something higher than "Pictorial Illustrations."

The London Clerical Journal.

This bi-monthly Newspaper, a paper of decided ability, conducted with more than ordinary vigor, and free from party shackles, thus speaks of the working of our Church System under a Republican form of civil government:

"Englishmen use the expression 'Church and King' as though the things they signify were incapable of separation, and a King must exist with a Church; and so deeply is this thought engrafted in our associations, that we feel a curious interest in tracing the working of a contrary mode of reasoning, by which Episcopacy and a Republic can cohere and work together. In the Church Review and Ecclesiastical Register, published at New Haven, Connecticut, a miscellany we have often had occasion to praise, this new combination of ideas is ex-

hibited fully; for, while the writers are devoted, and in many respects high Churchmen, they are staunch Republicans—not made so by mere habit and custom, but by a deeply-seated principle. They speak of our monarchy with as much displeasure as we do of their new form of administration by a President; and often display an emotion of pride at their fancied superiority. The practical conclusion deducible from this fact is, that Episcopacy can adapt itself to any form of political government; and the state of things in America completely refutes the often repeated sophism of Independency, that Bishops, and what are called free and popular institutions, are incompatible."

The *Clerical Journal* is publishing in a Supplement, a complete Clerical Directory of the English Church, giving residence, date of Orders, net value of the livings, names of Patrons, titles of works, &c., &c. We commend the *Clerical Journal* as a really valuable work. Its price is about $5 a year.

Exploration of the Valley of the Amazon, made under the direction of the Navy Department, by Wm. Lewis Herndon and Lardner Gibbon, Lieutenants United States Navy. Part II. By Lt. Lardner Gibbon. With Maps. Washington, 1854. 8vo. pp. 339.

For this important work we are indebted to the Hon. Mr. Toucey, U. S. Senate. The whole subject is suggestive, and will receive attention in our next Number.

A Manual of Bible Evidence for the People. By Rev. John Cumming, D. D., Minister of the Scottish National Church, New York. M. W. Dodd, 1854. 12mo. pp. 276.

This is not meant to be a learned work for scholars, but a popular argument for the people. As such it is well done. It is noticeable that these Non-Episcopalians cannot frame an argument for the Canon of Scripture which does not by implication prove the Apostolic origin of Episcopacy. We have just as much proof of one as of the other.

The Life and Beauties of Fanny Fern. New York: H. Long & Bro., 1855. 12mo. pp. 330. New Haven: E. Downes.

Some one, we know not who, has prepared the above volume, heralded by pretentious advertisements, proposing to lift the curtain and disclose to the public the whole private history of "Fanny Fern," and of the family with which she is said to be connected. The volume itself is little more than a collection of scribblings, odds and ends, attributed to her, but which she herself has not thought proper to gather up and republish, the whole interspersed with common-place and bunglingly written notices and introductions. Fanny might, without great impropriety, expect a merciless rejoinder to her "Ruth Hall," but such an attempt as this to prey upon her literary reputation is unpardonable. Her wits will probably be sharpened by the operation.

Hard Times. A Novel. By Charles Dickens. New York: Harper & Brothers, 1855. 12mo. pp. 292. New Haven: T. H. Pease.

The education of the reason alone, and of the lowest form of reason, without regard to the cultivation of the sentiments and the affections—a theory growing in popular favor among our practical, matter-of-fact great Uncles and Aunts over the water—this is the mischievous notion which Dickens explodes in this story, which has already been re-published in a variety of forms. We hope it will not be lost on some of the same utilitarian family of "Gradgrinds" on this side the Atlantic. The deeper application of the principle to moral and religious culture is not discussed by the author, but the province of taste and sentiment in religion, and a historical retrospect over the last three centuries in Old and New England, would make a capital subject for a story, if somebody with Dickens' power would write it. Meanwhile, we commend Dickens' "Hard

Times," as containing both a Political Economy and a Philosophy which, as far as it goes, is well adapted to these days of trumpery on the subject of Education. There is another and more powerful element in the work of social regeneration—without which all other elements are impotent—which Dickens has left out of the account. He sees the evil; he does not see the remedy. His philosophy reaches not the depths of man's spiritual nature, where lie the unseen and unappreciated sources of social evil.

THE AMERICAN ALMANAC, AND REPOSITORY OF USEFUL KNOWLEDGE FOR 1855. Boston: Phillips, Sampson & Co. 12mo. pp. 352. New Haven: T. H. Pease.

The *twenty-sixth* volume of this standard publication more than sustains its high character as a trustworthy Manual for reference, and a full repository of useful knowledge. The Astronomical Department was prepared by Prof. G. P. Bond, of Cambridge. The Second Part contains a mass of full, varied, and minute information, relating to the Government, Finances, Legislation, Public Institutions, Internal Improvements, Resources, &c., &c., of the United States, and the several States and Territories. It is just such a hand-book as every intelligent man needs to have at his command, and embraces a large amount of reliable facts and statistics, which can be found so compactly embodied nowhere else.

WHO IS JESUS? New York: Stanford & Swords, 1855. 18mo. pp. 45.

This neat little volume is a popular and practical presentation of the character of the BLESSED SAVIOUR, as it is exhibited everywhere throughout the Word of God. It shows how rich in the treasures of that Blessed Volume, the prescribed Services of the Church are, and presents the duties resting on those who in Baptism have put on CHRIST. The duties of faith in His Atonement, of imitating His example, of self-consecration to His service, of studying the Scriptures, of parental instruction—are briefly but earnestly urged. The style of the writer is chaste and vigorous, and the tone of the work orthodox and deeply devout. It is a good little book, and will do good.

INEZ: A TALE OF THE ALAMO. New York: Harper & Brothers, 1855. 12mo. pp. 298. New Haven: T. H. Pease.

When the Texans threw off the Mexican yoke, and entered into our National Confederacy, no portion of her people felt the change more keenly than her Romish Priesthood, and especially the Jesuits. Their counter and insidious plottings, and the degree to which they dare interfere with the relations and duties of social and domestic life, is the moral of this story. The lady who wrote it has studied the Romish argument, and has managed it with effect. It is not a book of the "Maria Monk" stamp; it is a successful refutation and exposure, in popular form, of some of the worst points of the Romish system.

HARPER'S STATISTICAL GAZETTEER OF THE WORLD, with special reference to the United States and British America. By J. CALVIN SMITH. New York: Harper & Brothers, 1854. Nos., 8vo. New Haven: T. H. Pease.

This important work is now completed, and forms a compactly printed volume of 1952 pages. The portion relating to the United States is full, and is drawn from the latest sources of information. It meets the wants of the times better than any other Gazetteer extant. The map of the United States gives all the Railroads now completed. The portion of the work relating to Europe, Asia, and Africa, has been compiled, rewritten, and modified from Johnston's noted General Gazetteer of the World. There are several maps; the first is a map of the world, and the rest are separate maps, severally, of the United States of America; of Great Britain and Ireland, on which the railroads are laid down; of the British possessions, North America, with a part of the United States; Mexico, and Central America; Central and Southern Europe, and Asia.

THE PHYSICAL GEOGRAPHY OF THE SEA. By M. F. MAURY, LL. D., Lieut. U. S. Navy. One vol., 8vo., with wood cuts and Charts. $1.25. pp. 274. New York: Harper & Brothers. New Haven: T. H. Pease.

In the department of physical science this work is one of the most important contributions of the age. It is an honor to its author, and to the Navy of our country, of which he is so distinguished an ornament. It shows how much has been gained to the circle of geographical knowledge within the last three centuries. Not only are the oceans crossed with comparative safety, but they are thoroughly explored, and here we have a careful treatise on their ascertained currents, depth, temperature, the wonderful phenomena that lie hidden in their bosom, &c., &c. The style is lucid, the arrangement scholarly, the descriptions graphic, and it is one of the most attractive volumes of the day. The sea is becoming divested of its terrors, and we shall soon learn to feel almost as much at home upon it as upon the land. The volume would form a capital subject for an interesting paper, and ought to awaken universal interest.

LIVES OF THE QUEENS OF SCOTLAND, and English Princesses connected with the Regal Succession of Great Britain. By AGNES STRICKLAND. Vol. V. New York: Harper & Brothers, 1855. 12mo. pp. 336. New Haven: T. H. Pease.

Miss Strickland is still upon the same subject which has occupied two preceding volumes, the character of the unfortunate Mary Stuart. We have nothing to add here to what was said in our notice of the third volume. Miss Strickland is the greatest of all female writers who have ventured upon this department of literature.

THE ROSE AND THE RING: or the History of Prince Giglio and Prince Bulbo. A Fireside Pantomine for Great and Small Children. By Mr. M. A. TITMARSH. (W. M. THACKERAY.) New York: Harper & Brothers, 1855. Small 4to. pp. 144. New Haven: T. H. Pease.

A strange odd compound of the ludicrous and the fantastical—a clever burlesque on the Fairy Tales of the Nursery—with some keen hits at desiccated and antiquated gentility. The most elongated visage will shorten somewhat over the illustrations, while among the juveniles the cachinnations will be of the most explosive character.

MARCO PAUL'S VOYAGES AND TRAVELS. Vol. VI. Springfield Armory.

In this little volume Marco Paul takes a journey to the United States Armory at Springfield, Mass., and is initiated into the mysteries of that extensive and well-regulated establishment; and learned a good many things which many grown-up people could not have told him.

THE AMERICAN JOURNAL OF SCIENCE AND ARTS. New Haven.

This work is conducted by Professor B. Silliman, B. Silliman, Jr., and James D. Dana. We need not call attention to a work which has done so much for Physical Science as this well known journal, now in its 69th volume. Mr. Dana (son-in-law of Prof. Silliman) is a thorough and indefatigable scholar, and bids fair to reach high distinction in this important branch of learning. If he does not blow his own trumpet so loud as some of our foreign *charlatans*, he has quite as much genuine worth as a scholar and a man of true genius.

HARPER'S STORY BOOKS. No. III. THE STRAIGHT GATE, or the Rule of Exclusion from Heaven. New York: Harper & Brothers. Small 4to. pp. 160. No. IV.

THE LITTLE LOUVRE, or the Boys' and Girls' Gallery of Pictures.

The Harpers are not making this monthly series of beautiful juvenile books to consist of merely attractive stories. In the first of these little volumes, as above, the most practical Christian duties are illustrated in so entertaining a

manner, that the child cannot fail to read the story to the end. So far as it goes, it is orthodox in doctrine.

It was a pretty conceit to call the other book "The Little Louvre," for it will be as beautiful in the eyes of children as its great namesake is to older people. The series can be ordered by mail at trifling expense.

Rt. Rev. Bishop Southgate's Sermon, on the Second Anniversary of the Holy Guild of the Church of the Advent, Boston, Mass., on the 1st Sunday in Advent, 1854. Boston: 1855.

"Brotherhoods or No Brotherhoods," has been of late a question of a good deal of debate in the Church, on paper. Meanwhile, the Rector of the Church of the Advent has been busy with the thing itself, and he thus speaks of the results: "Some, whose principles should make them the foremost in the work, may look upon it with indifference; some may not understand it; and some may feel that their duty towards it is fulfilled in the cheap and easy task of criticism. But the Pastor will soon learn to appreciate the value of a few warm hearts and ready hands. He will see gathering around him a body of faithful lay-workmen, whose sympathy and coöperation will be his highest earthly comfort; and, in due time, the fruits of their united labors will ripen to the harvest, if they faint not. I have with me more than eighty of these co-workers. They are, under God, the chief strength and solace of my ministry. I owe to them already more than words can calculate."

There is a deep impression pervading the minds of many Churchmen, that there are working capabilities in the Church which are not now developed, and never will be developed without special exertion. The Sermon before us shows how a "Guild," or "Body of Assistants to the Rector," comprising faithful men, and faithful women too, may be formed for efficient service. We are glad to see these facts. They are stronger than theory. They show life and action. They show that, after all, the Church is not "dying of respectability," as Bishop Griswold used to say. We see in this movement that which is commended to the attention and imitation of earnest Churchmen everywhere; for if the Church ever takes strong hold of the American people, her first conquests will be in the direction of the poor—a work which these *Guilds* are calculated to accompliah. We see no inherent difficulty, and no real objection on the ground of principle, in rallying a band of the "faithful" around the Rector in every one of the larger parishes of the Church. All the obstacles in the way may be *resolved* into apathy, and will be *solved* by the power of Christian love.

Rev. F. S. Wiley's Sermon on "Brotherhoods; their Aim, Efficiency and Profit," at St. Philip's Church, Philadelphia, Oct. 22, 1854. Philadelphia, 1855.

This Sermon meets, we think satisfactorily, the common objections urged against Brotherhoods. They may be so organized and conducted as to obviate all objections save those of the incurably querulous.

Union of the Liturgy: Being an exhibition of the harmony of the subject contained in the Collect for each Sunday in the year, with the Epistle, the Gospel, and the Lessons for that day; and of its accordance with a corresponding topic in the Church Catechism, and in her Articles of Religion. By Archer Gifford, A. M. Part I. Sundays in Advent. 12mo. pp. 75. New York: Stanford & Swords.

The title of this work shows its design, which is certainly admirable. The tone of its tending is in harmony with the authorities cited, such as Hooker, Wheatley, Sparrow, Whitby, Burnet, Mant, Nichols, Secker, South, Horsley, Stanhope, Hole, &c.

The Rt. Rev. Bishop Eastburn's Sermon, at Consecration of the Rev. H. W. Lee, D. D., Oct. 18, 1854.

The Rt. Rev. Dr. Horatio Potter's Pastoral Letter to the Clergy and Laity of the Diocese of New York.

The Rev. Dr. Muhlenberg's Exposition of the Memorial of Sundry Presbyters, &c. New York. 8vo. pp. 85.

On this whole subject we suppose the views of the great mass of Churchmen are pretty definitely formed, as follows: That the gift of Orders without the security of jurisdiction would be more than inexpedient; that the Liturgy might in some instances with propriety be divided into its distinct Services; that such changes are matters of expediency merely; that tampering with the Prayer Book once begun would probably prove a serious business before it was done with; that what the Church needs most is not tinkering of her Services, nor perpetual legislation and alteration of her Canons, but an animating principle of life and love.

Littell's Living Age. Boston.

This weekly Magazine contains a careful collection of articles, embracing a great variety of subjects, and gathered from the current literature of the day. Price 12½ cts., or $6 a year.

Rev. E. A. Hoffman's Sermon on the "System of Free Churches," at Christ Church, Elizabethtown, N. J., March 5, 1854.

Rev. Dr. Francis Vinton's Address at the opening of the "Packer Collegiate Institute," Brooklyn, N. Y., Nov. 9, 1854.

Rev. S. L. Southard's Sermon, on "The Virgin's Honor," at St. John's Church, Buffalo, New York, Jan. 28, 1855.

The Scripture's Doctrine with regard to Slavery. By a Clergyman of the P. E. Church. Pottsville, Penn. 8vo. pp. 10.

The Means of Grace, appointed by the Holy Scriptures, and recognized and enjoined by the P. E. Church. By the Rev. Samuel Fuller, D. D., Rector of Christ Church, Andover, Mass.

Rev. Wm. Watson's Address before the Clerical and Missionary Association of Litchfield Co., Conn., at Plymouth, Dec. 27, 1854. 8vo. pp. 12.

Rev. Dr. N. Murray's Sermon, on "American Principles of National Prosperity," at Elizabethtown, N. J., Nov. 28, 1854.

Second Annual Catalogue and Register of Racine College, Racine, Wis., 1854.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Bramwell, John	Potter, H.	Dec. 17, 1854,	Annunciation, N. Y. City.
Chase, R. F.	Doane,	Mar. 4, 1855,	St. Mary's, Burlington, N. J.
Cox, T. F.	Potter, H.	Mar. 4, 1855,	St. George's, N. Y. City.
Crooke, Geo. A.	Potter, A.	Dec. 31, 1854,	Ascension, Philadephia, Pa.
Dickinson, L. R.	Eastburn,	Mar. 6, 1855,	St. Paul's, Brookline, Mass.
Doane, G. H.	Doane,	Mar. 4, 1855,	St. Mary's, Burlington, N. J.
Dunlop, G. K.	Hawks,	Dec. 3, 1854,	St. Paul's, Palmyra, Mo.
Eppes, Wm. E.	Rutledge,	Dec. 10, 1854,	St. John's, Tallahassee, Flor.
Greene, J. S. C.	Eastburn,	Jan. 15, 1855,	Trinity, Boston, Mass.
Hayward, S. J.	Green,	Jan. 7, 1855,	Christ, Vicksburg, Miss.
Irving, Theo. LL. D.	Potter, H.	Dec. 20, 1854,	Incarnation, N. Y. City.
Peck, W. L.	Potter, H.	Mar. 4, 1855,	St. George's, N. Y. City.
Seymour, G. F.	Potter, H.	Dec. 17, 1854,	Annunciation, N. Y. City.
Sheets, F. B.	Hawks,	Dec. 3, 1854,	St. Paul's, Palmyra, Mo.
Shortt, Wm.	Potter, H.	Dec. 17, 1854,	Annunciation, N. Y. City.
Spohr, A.	Potter, H.	Mar. 4, 1855,	St. George's, N. Y. City.
Staudenmayer, L. R.	Cobbs,	Jan. 24, 1855,	St. John's, Montgomery, Ala.
Quintard, C. T., M. D.	Otey,	Jan. 21, 1855,	Calvary, Memphis, Tenn.
Welton, X. A.	Williams,	Mar. 4, 1855,	St. John's, Waterbury, Ct.
Wetmore, G. B.	Atkinson,	Jan. 14, 1855,	Christ, Raleigh, N. C.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Alger, W. J.	Potter, H.	Dec. 13, 1854,	St. Peter's, Albany, N. Y.
" Babbitt, Franklin,	Doane,	Mar. 4, 1855,	St. Mary's, Burlington, N. J.
" Baker, E. H. M.	Doane,	Jan. 14, 1855,	St. Mary's, Burlington, N. J.
" Bostwick, W. L.	Williams,	Mar. 4, 1855,	St. John's, Waterbury, Ct.
" Brooks, W. H.	Lee, A.	Jan. 13, 1855,	St. Thomas', Newark, Del.
" Brown, W. C.	Hawks,	Dec. 10, 1854,	St. George's, St. Louis, Mo.
" Capen, J. W.	Potter, H.	Dec. 13, 1854,	St. Peter's, Albany, N. Y.
" Clark, J. S.	Potter, H.	Mar. 2, 1855,	St. Luke's, Catskill, N. Y.
" Coit, H. A.	Potter, A.	Dec. 3, 1854,	St. James', Philadelphia, Pa.
" Damas, F. W.	Green,	Jan. 7, 1855,	Christ, Vicksburg, Miss.
" Foggo, E. A.	Doane,	Feb. 25, 1855,	Christ, Bordentown, N. J.
" Gibson, W. T.	DeLancey,	Mar. 4, 1855,	St. Paul's, Waterloo, W. N. Y.
" Hines, R.	Atkinson,	Mar. 4, 1855,	Williamsboro, N. C.
" Hudson, J. M.	Upfold,	Jan. 25, 1855,	Trinity, Michigan City, Ind.
" Huntington, J. T.	Potter, A.	Dec. 3, 1854,	St. James', Philadelphia, Pa.
" Kemper, L. A.	Kemper,	Mar. 4, 1855,	St. Sylvanus, Delafield, Wis.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Little, C. S.	Potter, H.	Dec. 17, 1854,	Annunciation, N. Y. City.
" Lycett, E. L.	Potter, A.	Feb. 14, 1855,	Philadelphia, Penn.
" Oliver, A.	DeLancey,	Mar. 4, 1855,	St. Paul's, Waterloo, W. N.Y.
" Parker, S.	Potter, H.	Dec. 17, 1854,	Annunciation, N. Y. City.
" Rees, H. K.	Elliott,	Jan. 16, 1855,	Christ, Macon, Geo.
" Richey, T.	Potter, H.	Mar. 2, 1855,	St. Luke's, Cattskill, N. Y.
" Waterbury, J. H.	Whitehouse,	Feb. 7, 1855,	Trinity, Chicago, Ill.
" Webster, J. G.	DeLancey,	Dec. 24, 1854,	Trinity, Geneva, W. N. Y.
" Wellman, M. H.	Williams,	Mar. 4, 1855,	St. John's, Waterbury, Ct.

REMOVALS.

Name.	*To Parish.*	*Place.*
Rev. Disbrow, C. H.	St. John's,	Aberdeen,
" Flagg, J. B.	St. James',	Birmingham, Conn.
" Jacocks, J. G.	St. James',	Bolivar, Tenn.
" Killikelly, B. B., D. D.	All Saints,	Paradise, Penn.
" Newton, Wm.	Trinity,	West Chester, Penn.
Rt. Rev. Polk, L., D. D.	Trinity,	New Orleans, La.
Rev. Shanklin, J. A.	St. Peter's,	Charleston, S. C.
" Thrall, S. C.	St. James',	Goshen, N. Y.
" Trimble, J. Jr.	Trinity,	Logansport, Ind.
" Watson, Benjamin,	St. Luke's,	Rochester, W. N. Y.

OBITUARY.

The Rev. George White Horne, of the African Mission, died at Rocktown, October 2d, at 8 o'clock in the evening, and at 5 on the following evening, from the new Church, in the erection and completion of which he felt a deep interest, was his body committed to the ground, "Earth to earth, ashes to ashes, dust to dust." The Burial Service there performed was the first service ever held within its walls.

During the larger period of Mr. Horne's residence in Africa, his health had been so precarious as very obviously to require a change of climate. But, uninfluenced by mere personal considerations, he labored on, through much sickness and privation, for more than two years, nearly to the last day of his life. The Sunday but one preceding his death, though too feeble to stand, he went through the services of the Church, sitting in his chair. Persuaded when, as it has proved, it was too late, that his principal remaining hope, under God, for improvement in health, was to return to the United States, he had already prepared, at the earliest opportunity which should present itself, thus to do, when he was suddenly stricken down by the hand of death. The Bishop writes: "He expired most unexpectedly to every one but his faithful, sorrowing wife. She alone was too fully aware of the certain failing of his strength and life, but that which her husband's most unusual habit of self-reliance would not allow him to entertain himself, he was unwilling to have her communicate to others." Thus has there fallen, in the vineyard of his Master, another faithful laborer, who hesitated at no self-denial—who was discouraged at no sacrifices he was called to make. In many respects Mr. Horne was an uncommon man. With talents of a high order—with a mind well stored and disciplined, and with a thorough devotion to his work—he bid fair, had his life been spared, to have been eminently useful. In him the Church has lost no ordinary advocate. "On Zion's walls no common soldier fell."

Mr. Horne was born in Kingston, Island of Jamaica, May 5, 1821. His early life was passed in the British West Indies, with the exception of some two or three years spent at a Wesleyan Institution in England, preparatory to entering the Ministry. Having renounced his connection with the Wesleyans, and become a member of the English Church, he came in 1848 to the United States.

Deciding to prepare for the Ministry of the Episcopal Church, he commenced his studies for that purpose with the late Rev. Dr. Jarvis, in the spring of 1849. In June, 1850, he was ordained Deacon in Christ Church, Middletown, and went at once to Waterbury as assistant to the Rev. Dr. Clark. He was ordained Priest in Christ Church, Hartford, in the month of December. January 1st, 1851, he entered upon his duties as Rector of the Church of the Evangelists, Oswego, New York. On the 23d of April, of this same year, he was married to Miss Laura Wyse, of Middletown, Conn., a lady in every respect well suited for the position she was called to fill. It was during this year that Mr. Horne determined to offer himself as a Missionary to Africa. He accordingly left Oswego Dec. 31st, and on the 5th of May, 1852, accompanied by his wife and infant daughter of three months, embarked from Norfolk, Va., in the barque Ralph Cross for the African Coast, arriving at Cape Palmas, July 12th. His wife and child, who survive him, are now, it is believed, on their way to the United States.

The Rev. William Miller Burton, A. M., Rector of St. Peter's Church, Tecumseh, and St. John's, Clinton, Michigan, died at his residence, in the former village, on the 20th of last November, aged 46 years.

Mr. Burton was born at Winsted, in Litchfield Co., Conn., A. D. 1808, and removed with his parents to Erie Co., Pa., in 1812. At an early age he evinced more than an ordinary desire for knowledge, so much so that while yet a lad he pursued his studies in connexion with his daily tasks in the field. From the District School he entered the Academy at Erie. At the age of sixteen he made his *debut* as a teacher, and followed that profession, with distinguished success, for several years. He graduated at the Wesleyan University, Middletown, Conn., August 27th, 1834, with honor, whence he subsequently received the Master's Degree. He at once became Tutor, and afterwards Professor, first of the Latin and Greek languages, and yet later of Mathematics, in Alleghany College, Meadville, Pa. He occupied the Professor's chair for several years, and ever gave ample evidence of being competent for the post. While Professor he was united in marriage to Miss Amelia Isabella, daughter of the Rev. Joshua Soule, D. D., one of the Bishops of the Methodist Connection. By early education and association he was a Methodist, but careful examination into the claims of the Protestant Episcopal Church, resulted in his adopting the latter as his permanent religious home. Although her Articles, her Liturgy, and her polity were ever after objects of his love and admiration, yet was he free from bigotry, and wherever he lived he won, by his prudent and godly living, the respect and esteem of other communions. He was ordained Deacon at Meadville, Pa., Sept. 16th, 1840, and Priest at Harrisburgh, Pa., May 18th of the year next following, by the Bishop of the Diocese of Pennsylvania. He was settled one year as Minister at Holidaysburg, Pa.; four years and a half as Rector of St. John's Church, Ohio city, now Cleveland, Ohio; and seven years as Rector of St. Peter's Church, Tecumseh, and St. John's, Clinton, Michigan. At Tecumseh, his last place of residence, after a painful sickness of several months, he closed his life as above noticed. His was the settled faith that strengthened and brightened as it passed to its final test. He died as dies the mature Christian, in the serene hope of "rest" in the bosom of Paradise, whither his two lovely and only children had preceded him, thus leaving behind him in deeper sadness, because alone, the estimable wife of his youth, with whom, from the bridal day, he had lived on terms of more than ordinary conjugal affection.

A clergyman of the Diocese of Michigan, whose acquaintance with the late Mr. Burton was most intimate, thus truthfully sketches his character: "It is much easier to depict an eccentric character than one whose beauty, like his, is found in its just proportions—its entire uniformity and consistency. If one trait more than another distinguished him, it was his rare simplicity, his singleness of heart. "He was an Israelite indeed, in whom there was no guile." He was scrupulously just towards his fellow men, and severely exacting only towards himself. Always gentle, kind and affectionate, delicate and considerate in his deportment to all, he opened the depths of his heart and

mind to very few; unceasingly active and industrious, humble and self-denying, or rather self-*forgetting*, absolutely void of all vanity or self-conceit, and blameable most of all for thinking too meanly of himself. His piety was unobtrusive, but deep, sincere and practical, without cant, or fanaticism, or superstition, showing itself in *act* rather than in *profession;* doing good with his right hand while his left hand knew it not; constant and regular in his devotions, and ever diligent in making his calling and election sure. His zeal and efficiency in the work of a minister of Christ, are witnessed by enduring monuments, left behind him wherever he labored. His preaching was distinguished for calmness of manner, purity, propriety, and elegance of diction; soundness of doctrine, weight of topics, strength of reasoning, and solidity of proofs; not declamitory, and never *aiming* at show or brilliancy; preaching not himself, but Christ Jesus the Lord. In all his ministrations he conformed with scrupulous exactness to the prescribed rules of the Church. He was intimately acquainted with her whole history, and showed a deep reverence for her principles. No one could be more diligent than he was in reading the Holy Scriptures, and in such studies as help to the knowledge of the same. He was well versed in the ancient languages, and read the Scriptures fluently, and habitually in their original tongues. He was expert in all questions of Theology; besides, he had made very respectable attainments in other departments of knowledge. He never thought he had finished his education, but was still as punctual to his tasks as a young student, up to the time that his failing health disabled him from doing them. But his love for Christ and for His Church, outstripped his ardor in the pursuit of learning. Excepting a few short intervals within the past year, when he was wholly prostrated by sickness, he continued his ministrations in both parishes up to April last, and in that at Tecumseh until about a week before his decease, when he preached his last sermon. He died as becomes a soldier of Christ, with his harness on, manfully fighting under His banner against sin, the world, and the devil; and his rest shall be glorious. To him may be applied most emphatically and confidently the words which the Spirit saith unto the churches: 'To him that *overcometh*, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.'"

Died—In Carlisle, Pa., on Monday evening, Dec. 4, of Apoplexy, Rev. J. V. E. Thorn, of that place, aged about 60 years.

Mr. Thorn was admitted to Deacon's Orders nearly forty years since in the Diocese of New York, and to Priest's Orders by Bishop White soon after; but while laboring under some idiosyncrasy many years after, connected himself with some other denomination, and for a time absented himself from the church of his first love; but it may afford satisfaction to his old friends to be informed that he returned some three years since to the good old paths, and connected himself with the Protestant Episcopal Church, and became a communicant of St. John's Church, Carlisle.

In conversation with the present Rector, he often expressed his sorrow, and sincere regret, at having ever deserted her ministry and her fold, and was willing, in the spirit of the most childlike humility, to return as a layman, and receive the benefits of her prayers and ordinances, which he always highly prized, whilst it was his dying request that he might be committed to the grave with the Burial Service performed by one of her ministers.

Having had two previous shocks of Apoplexy, he seemed prepared for the third, and was constantly engaged in secret devotion, so that, when it came, he appeared to sink sweetly to sleep, like a child in the arms of its mother.

Died—Dec. 18th, the Rev. Benjamin Austin, Rector of St. James' Church, Amesbury, Mass., aged 29 years.

Mr. Austin received his theological education at Gambier, Ohio, and was admitted to the Holy Order of Deacons by the Right Rev. Bishop McIlvaine, on the 4th day of August, 1850. He was for some time the minister of the parishes in Mansfield and Painesville. He subsequently removed to this diocese, where

he was ordained Priest by the Right Rev. Bishop Eastburn. For about a year he was Rector of Christ Church, Swansea. On resigning his charge, he accepted a call to the rectorship of St. James' Church, Amesbury, where for the last two years he has officiated with great acceptance. Mr. Austin endeared himself to the people of his parish by his amiable disposition, his fervent piety, consistent life, and devoted labors in the cause of his Divine Master. He has suffered considerably from ill-health almost ever since he was in the ministry, but has been enabled by God's blessing to continue his labors with but little intermission until within a few weeks of his death. His last hours were marked by that peaceful confidence and triumphant hope which is the unspeakable consolation and support of the faithful soldier of Christ, in the trying hour of his departure. Mr. Austin died at the early age of 29, leaving a widow and two infants, a widowed mother, and several brothers and sisters, to mourn his premature departure. At the funeral, at Amesbury Church, the sentences and the psalm were read by the Rev. George Packard, of Grace Church, Lawrence, and the lesson by the Rev. W. T. Smithett, of Christ Church, Boston. An impressive discourse was delivered by the Rev. William Horton, Rector of St. Paul's, Newburyport, from Phil. i, 21: "To die is gain." The procession then moved to the grave in the Cemetery, just out of the village, where the concluding portion of the solemn service was said by the Rev. Mr. Horton. After the funeral the clergy met as a body, and passed resolutions as a mark of respect for their departed brother, as did the wardens and vestry of St. James'.

DIED—Feb. 2, at Kalamazoo, Michigan, Rev. CHARLES C. TAYLOR, Rector of St. Luke's Church.

In 1844 he removed to Michigan, and took charge of St. Andrew's Church, Ann Arbor. In July, 1853, he accepted the charge of St. Luke's, Kalamazoo, where till his death he labored with great acceptance and success. Mr. Taylor was in the prime of life. As a preacher he was faithful and eloquent—few were more so. He had frequently represented this diocese in the General Convention, and had long been a member of the Standing Committee of the diocese—he was a true counselor and a true man—and in his death the diocese and the Church at large have lost one of their most able and active ministers.

DIED—On Wednesday morning, 14th Feb., the Rev. JOSEPH M. LYBRAND, Rector of St. Paul's Church, Camden, New Jersey, in the 38th year of his age.

DIED—In Bristol, on Friday evening, Feb. 23d, Rev. JOHN BRISTED, in the 77th year of his age. The deceased was born in Dorset, county of Dorsetshire, England, where he received a liberal education. He studied physic, and was a practicing physician before he came to this country. In 1806 he arrived in New York from England, and soon after commenced the study of the law, and was subsequently admitted to practice in the courts of that State. In 1820 he married the daughter of the late John Jacob Astor, of New York city, by whom he had one son, now living, Charles Bristed.

He continued the practice of the law until about 1824, when he came to Bristol, and commenced the study of divinity under the late Bishop Griswold, and was admitted to Orders in the Protestant Episcopal Church. He subsequently went to Vermont and finished his studies under Bishop Smith, and was for some time in charge of a church in the town of Vincennes, which he was instrumental in establishing. In 1828 he returned to Bristol, and assisted Bishop Griswold in his ministrations. In December, 1829, he accepted a call and was instituted Rector of St. Michael's Church, in that town—succeeding the Bishop. He continued Rector of the Church until April, 1843, when he resigned his charge on account of failing health, but continued to reside in Bristol up to the time of his death.

SUMMARY OF DIOCESAN INTELLIGENCE.*

DIOCESE OF NEW JERSEY—SEVENTY-FIRST ANNUAL CONVENTION.

Population, 488,671. Square miles, 8,320.

The Rt. Rev. George Washington Doane, D. D., LL. D., Bishop. Residence, Riverside, Burlington.

Standing Committee.—Of the Clergy, Rev. Harry Finch, J. L. Watson, D. D., J. A. Williams, A. Stubbs. Of the Laity, J. J. Spencer, M. D., C. C. Stratton, J. C. Garthwaite, E. B. D. Ogden.

STATISTICS.—Clergy, 71; Parishes, 73; Candidates for Orders, 7; Baptisms, Infants, 655; Adults, 95; total, 750. Confirmed, 329; Communicants added, 305; present number, 3,117. Total of Offerings reported—Parochial, Diocesan, General, Episcopal Fund, and other purposes—$19,753 86.

DIOCESE OF CONNECTICUT—SEVENTIETH ANNUAL CONVENTION.

Population, 370,391. Square miles, 4,674.

The Rt. Rev. Thomas Church Brownell, D. D., LL. D., Bishop. Residence, Hartford.

The Rt. Rev. John Williams, D. D., Assistant Bishop. Residence, Middletown.

Standing Committee.—The Rev. Wm. Cooper Mead, D. D., Norwalk, President; Rev. Robert A. Hallam, D. D., New London, Secretary; Rev. J. Lyman Clark, D. D., Waterbury; Rev. Thomas C. Pitkin, New Haven.

STATISTICS.—Clergy, 111; Parishes, 112; Confirmed, 659; Deacons ordained, 8; Priests, 3; Letters dimissory given to 14 clergymen, and received by same, 12; Clergy deceased, 2; Church consecrated, 1; Candidates for Orders, 26; Families, 8,520; Baptisms, Infants, 931; Adults, 216; Communicants, added by removal, 321; new, 575; lost by removal, 405, death, 163—present number, 10,389; Marriages, 433; Burials, 942; S. S. Teachers, 980; Scholars, 5,774; Contributions, $24,780 16.

DIOCESE OF VIRGINIA—FIFTY-NINTH ANNUAL CONVENTION.

Population, 1,421,081. Square miles, 61,352.

The Rt. Rev. Wm. Meade, D. D., Bishop. Residence, Millwood.

The Rt. Rev. John Johns, D. D., Assistant Bishop. Residence, Alexandria.

STATISTICS.—Clergy, 111; Parishes, 175; Communicants added, 916; died, 144; suspended, 8; removed and withdrawn, 386; present number, 6,055. Confirmations, 519; Baptisms, white adults, 170; colored adults, 27,197; white infants, 701; colored infants, 104, 805; Sunday School Teachers, 580; Scholars, 3,806; Contributions, $38,505 79.

DIOCESE OF NEW YORK—SEVENTIETH ANNUAL CONVENTION.

Population, 1,645,011. Square miles, 21,751.

The Rt. Rev. Benjamin Tredwell Onderdonk, D. D., Bishop. Residence, New York. (Suspended.)

Rt. Rev. Horatio Potter, D. D., Provisional Bishop.

Standing Committee.—Rev. Wm. Berrian, D. D., Rev. John McVickar, D. D., Rev. Benjamin I. Haight, D. D., Rev. S. R. Johnson, D. D., Hon. Murray Hoffman, Gerrit G. Van Wagenen, Esq., Floyd Smith, Esq., and Gouverneur M. Ogden, Esq.

STATISTICS.—Clergy, 304; Churches, 252; Number of persons confirmed in public, 1,427; Deacons ordained, 25; Priests ordained, 6; Corner stones laid, 2; Churches consecrated, 5; Clergymen instituted, 1; Sermons and addresses delivered, 233; Sermons and lectures delivered in discharge of parochial duty,

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* The following statistics are taken from the latest Journals of Diocesan Conventions, and from the Census of the United States for 1850.

22. The summary of all the labors of the deceased Bishop, during his brief Episcopate, is as follows: Number of persons confirmed in public, 4,127; Ordained deacons, 37; Ordained priests, 12; Corner stones laid, 12; Sermons and addresses delivered, 699.

DIOCESE OF PENNSYLVANIA—SEVENTIETH ANNUAL CONVENTION.

Population, 2,311,786. Square miles, 46,000.

The Rt. Rev. Alonzo Potter, D. D., LL. D., Bishop. Residence, Philadelphia.

Standing Committee.—Rev. Henry J. Morton, D. D., President, Rev. John A. Vaughan, D. D., Rev. G. Emlen Hare, D. D., Rev. Richard Newton, D. D., Rev. Charles D. Cooper, Mr. Edward C. Biddle, Secretary, Thomas Robins, Richard S. Smith, Edward Olmsted, John Bohlen.

STATISTICS.—Clergy, about 120; Congregations, 154; Families in 76 Parishes, 5,656; Adults and Children in 55 Parishes, 16,569; Communicants in 49 Parishes, 11,067; Marriages, 880; Burials, 1,301; S. S. Teachers, 1,555; Scholars, 13,174; Bible Class, 1,003; Contributions, $118,111 55; Ordinations to the Diaconate, 6; to the Priesthood, 4; Churches consecrated, 7; Corner stones laid, 4; Confirmations, 960.

DIOCESE OF MARYLAND—SEVENTY-FIRST ANNUAL CONVENTION.

Population, 583,085. Square miles, 9,356.

The Rt. Rev. William Rollinson Whittingham, D. D., Bishop. Residence, Baltimore.

Standing Committee.—Rev. Wm. E. Wyatt, D. D., President, Rev. James A. McKenney, Rev. Orlando Hutton, Rev. John Crosdale, Rev. R. W. Goldsborough, Rev. John Owen, Rev. Wm. Pinckney, D. D., Secretary.

STATISTICS.—Clergy, 128; Parishes, 123; Baptisms, adult, 111; infant, 1,479; not specified, 614; total, 2,291; Confirmed, 561; Communicants, died, 88; removed, 226; added, 582; total, 6,825; Marriages, 504; Burials, 956; Sunday Schools, Teachers, 374; scholars, 4,154; Parochial Schools, 7 reported, 5 having 185 scholars; Catechumens, in 3 parishes, 123; Contributions for all purposes, except building and repairing of churches, purchase of Glebes, &c., of which the cost is not specified, $21,513 62.

DIOCESE OF SOUTH CAROLINA—SIXTY-FIFTH ANNUAL CONVENTION.

Population, 668,507. Square miles, 24,500.

The Rt. Rev. Thomas Frederick Davis, D. D., Bishop. Residence, Camden.

Standing Committee.—The Rev. Christian Hanckel, D. D., Chairman; Rev. Paul Trapier, Rev. Paul Trapier Keith, Secretary, Rev. W. W. Spear, Rev. J. R. Campbell, Dr. I. M. Campbell, James H. Ladson, H. D. Lesesne, Edward McCrady, C. G. Memminger.

STATISTICS.—Clergy, 69; Parishes, 56; Baptisms—adults, white, 16; colored, 191; children, white, 344; colored, 548; total, white and colored, 1099. Marriages—white, 70; colored, 102; total, 178; Burials—white, 201; colored, 128; total, 329; Congregation—Communicants, white, 2,629; colored, 2,827; total, 5,456; Non-Communicants, white, 2,099; colored, 276; total, 2,375; Children under 14, white, 2,480; colored, 182; total, 2,662; Families, white, 1,567; colored, 73; total, 1,640; Families belonging to other Congregations, white, 201; Children Catechized, white, 422; colored, 1,004; total, 1,426; Confirmed by the Bishop, white, 124; colored, 349; total, 473; Sunday Schools, number of Teachers, white, 206; number of Scholars, white, 851; colored, 1,038; total, 1,889.

DIOCESE OF VERMONT—SIXTY-FOURTH ANNUAL CONVENTION.

Population, 314,120. Square miles, 9,056.

The Rt. Rev. John Henry Hopkins, D. D., LL. D., Bishop. Residence, Burlington.

Standing Committee.—Rev. Joel Clapp, D. D., Bellows Falls; Rev. John A Hicks, D. D., Rev. Albert H. Bailey, Hon. Isaac F. Redfield, LL. D., R. G. Cole Esq., Joseph H. Barrett, Esq.

Greenleaf, Rev. George Fiske, Hon. James Morrison, George W. Mears, M. D., John M. Gaston, M. D., Secretary.

STATISTICS.—Clergy, 23; Parishes, 22; Baptisms, 109; Communicants, 8; Marriages, 40; Burials, 71; S. S. Teachers, 119; Scholars, 780; Contributions, $6,659 60; Confirmed, 125; Ordinations, Priests, 3; Deacons, 2; Churches Consecrated, 1. Among the persons admitted as a candidate for Orders, was Alonzo I. M. Audson, late a Licentiate among the Lutheran Reformed.

DIOCESE OF WESTERN NEW YORK—SEVENTEENTH ANNUAL CONVENTION.

Population, 1,445,011. Square miles, 21,463.

The Rt. Rev. William Heathcote De Lancey, D. D., LL. D., D. C. L. Oxon, Bishop. Residence, Geneva.

Standing Committee.—Clerical, Rev. Benjamin Hale, D. D., Rev. Wm. Shelton, D. D., Rev. W. H. A. Bissell, Rev. Edward Livermore; Lay, David S. Hall, Wm. C. Pierrepont, T. D. Burrall, David Hudson.

STATISTICS.—Clergy, 118; Congregations, 146; Families, 5,898; Baptisms, adults, 214; infants, 266; Confirmed, 605; Communicants, added, 1,070; present number, 7,361. There are 10 candidates for Holy Orders, of whom seven have been recently admitted. During the year three new churches have been consecrated, three others erected, nine others are in course of erection, and two more are about to be immediately commenced. Contributions to Church objects, $11,820 21.

DIOCESE OF ILLINOIS—SIXTEENTH ANNUAL CONVENTION.

Population, 851,470. Square miles, 55,405.

The Rt. Rev. Henry J. Whitehouse, D. D., Bishop.

Standing Committee.—Clerical, C. Dresser, Springfield, President; S. Chase, D. D.; Lay, S. H. Treat, A. Campbell.

STATISTICS.—Clergy, 35; Parishes, 52; Families, 733; Baptisms, 356; Confirmed, 139; Communicants, 1,662.

DIOCESE OF LOUISIANA—SIXTEENTH ANNUAL CONVENTION.

Population, 517,739. Square miles, 46,431.

The Rt. Rev. Leonidas Polk, D. D., Bishop. Residence, New Orleans.

Standing Committee.—Rev. Wm. T. Leacock, D. D., Rev. N. O. Preston, Rev. Charles Goodrich, William M. Goodrich, Thomas Sloo, James Grimshaw.

STATISTICS.—Parishes, 24, and 7 missions not yet in union with the Convention. Clergy belonging to the Diocese, 22; Baptisms, 812; Confirmed, 154; Communicants, 1,421; Marriages, 278; Burials, 600; Ordained, 1 Deacon and 2 Priests; Churches consecrated, 1; S. S. Teachers, 65; Scholars, 726; Contributions, $17,844 35.

DIOCESE OF MISSOURI—FOURTEENTH ANNUAL CONVENTION.

Population, 682,043. Square miles, 67,380.

The Rt. Rev. Cicero Stephens Hawks, D. D., Bishop. Residence, St. Louis.

Standing Committee.—Rev. Francis J. Clerc, President; Rev. D. Gordon Estes, Secretary; Rev. John F. Fish, D. Hough, Hon. Hugh A. Garland.

STATISTICS.—Clergy, 15; without charge, 3; Parishes, 17; Baptisms, adults, 16; infants, 157; Communicants, 784; Confirmations, 62; Marriages, 52; Burials, 101; S. S. Teachers, 77; Scholars, 600; Contributions, $12,040 84. The Society for Propagating the Gospel in Missouri has received, during the past year, $398,65. Candidates for Holy Orders, 3; Ordinations to the Diaconate, 1.

DIOCESE OF WISCONSIN—EIGHTH ANNUAL CONVENTION.

Population, 305,191. Square miles, 53,924.

The Rt. Rev. Jackson Kemper, D. D., Bishop. Residence, Delafield, Waukesha County.

Standing Committee.—Rev. W. W. Arnett, D. D., Rev. David Keene, Rev. J. P. T. Ingraham, Rev. Joseph H. Nichols, Benjamin McVickar, M. D., J. R. Selby, M. D., C. Hawley, Esq., E. C. Arnold, Esq.

STATISTICS.—Clergy, 25; Parishes, 35; Families, 783; Communicants, 1,172; Baptisms, 335; Confirmed by Rt. Rev. Bishop Kemper, 114; Marriages, 61; Burials, 142; Sunday Scholars, 1,091; Missionary and charitable contributions, $1,901 68.

DIOCESE OF TEXAS—FIFTH ANNUAL CONVENTION.

Population, 237,321. Square miles, 212,592.

The Rt. Rev. Geo. Washington Freeman, D. D., Missionary Bishop, exercising jurisdiction. Residence, Little Rock, Arkansas.

Standing Committee.—Clerical, Rev. Messrs. C. Gillette, L. P. Rucker, and J. J. Nicholson; Lay, Messrs. P. W. Gray and A. M. M. Upshaw.

STATISTICS.—Clergy, 13; Parishes, 21. (No Summary of Parochial Reports.)

DIOCESE OF CALIFORNIA.

Clergy, 7. Population, (in 1852,) 264,435. Square miles, 188,982.

The Rt. Rev. W. I. Kipp, D. D., Missionary Bishop. Residence, San Francisco.

Standing Committee.—Clerical, J. Reynolds, O. Clark, J. L. Ver Mehr, C. B. Wyatt; Lay, D. S. Turner, J. W. Winans, P. H. Perry, C. S. Tripler, M. D.

Treasurer Episcopal and Diocesan Funds.—D. S. Turner.

The Convention meets in Grace Church, San Francisco, on the first Wednesday in May.

DIOCESE OF OREGON TERRITORY.

Clergy, 3. Population, (in 1850,) 13,293. Square miles, 341,463.

The Rt. Rev. T. F. Scott, D. D., Missionary Bishop. Residence, Portland.

Standing Committee.—Rev. John McCarty, D. D., Rev. St. Michael Fackler, E. Hamilton, Esq., Dr. A. H. Steele.

DIOCESE OF IOWA.

Population, 230,000. Square miles, 150,914.

The Rt. Rev. Henry Washington Lee, D. D., Bishop. Residence, Davenport.

Secretary of the Convention.—W. J. Barney. *Treasurer.*—Joseph Green.

Standing Committee.—Clerical, J. Batchelder, R. D. Brooke, G. Denison; Lay, E. Johnston, G. Green, A. Bridgman.

STATISTICS.—Clergy, 9; Confirmed, 31; Communicants, 177.

MINNESOTA MISSION.

Clergy, 6. Population, 8,000. Square miles, 166,000.

The Rt. Rev. Jackson Kemper, D. D., Missionary Bishop, exercising jurisdiction. Residence, Delafield, Waukesha Co., Wis.

Associated Mission at St. Paul.

Ojibwa Mission, at Gull Lake, Rev. J. L. Breck, Missionary. P. O., Fort Ripley, Minnesota Territory.

Church Land Association for the West, and embracing Iowa, Minnesota, Wisconsin, Nebraska and Kansas. President, the Rt. Rev. J. Kemper, D. D. Treasurer, R. B. Minturn, New York. Cor. Sec. for the West, Rev. W. A. Smallwood, Chicago; for the East, Rev. A. N. Littlejohn, New Haven.

GENERAL STATISTICAL SUMMARY.

Dioceses, 30. Bishops, 39. Priests and Deacons, 1,723. Whole number of Clergy, 1,762. Candidates for Orders, 217. Baptisms—Infants, 18,162; adults, 3,271; not stated, 827; total, 22,260. Confirmations, 8,798. Communicants, 102,749. Marriages, 6,484. Burials, 11,549. Sunday School Teachers, 9,784. Scholars, 64,304. Churches Consecrated, 53. Contributions, $668,841 23.

MISCELLANEOUS.

After the first Article in the present number was in type, we received a tabular statement, giving the number of commitments to the City Prison, in New York, during the year 1854, also a classification of the prisoners as

natives and foreigners, their habits, intellectual capacity, and other interesting statistical information. This table has been prepared for the information and guidance of the Legislative select committees on the prohibitory liquor bill. There were received during the year, 30,691 prisoners; and of this number 5,320 only were of temperate habits, while the balance, 25,370, were victims of the most debasing of all propensities, and 9,481 of these miserable beings, were women. Of the total number, 6,966 were natives, and 23,725 were foreigners. Here is food for reflection.

The *Christian Examiner*, (Boston,) for March, has some valuable tables, compiled from the last census. The following were the commitments to the State Prisons for 1850. It will be remembered that in several of the States, the whole number of foreign population is very inconsiderable. This is especially true in nearly all the Southern, and in some of the Middle and Western States.

The whole number of criminals convicted during the year were,—in Massachusetts, native, 3,366, foreign, 3,884, total 7,250; New York, native, 3,962, foreign, 6,317, total, 10,279; Pennsylvania, native, 564, foreign, 293, total, 857; Ohio, native, 689, foreign, 154, total, 843; New Jersey, native, 346, foreign, 257, total, 603; Illinois, native, 127, foreign, 189, total, 316; Indiana, native, 150, foreign, 25, total, 175; Kentucky, native, 126, foreign, 34, total, 160; Tennessee, native, 73, foreign, 8, total, 81; Virgina, native, 98, foreign, 9, total 107; North Carolina, native, 634, foreign, 13, total, 647; South Carolina, native, 32, foreign, 14, total, 46. Total in all the States and Territories, native, 12,856, foreign, 13,691, total, 26,679.

The Foreign Population.—The Washington Union compiles the following statistics of the population of native and foreign birth in various cities:

New York, native, 274,558, foreign, 240,989; Philadelphia, native, 286,346, foreign, 121,699; Boston, native, 88,948, foreign, 46,667; Cincinnati, native, 61,035, foreign, 54,500; New Orleans, native, 50,470, foreign, 48,601; St. Louis, native, 39,600, foreign, 38,397; Detroit, native, 11,055, foreign, 9,927; Milwaukie, native, 8,000, foreign, 12,782.

TITLE TO CHURCH PROPERTY.

In the Senate of New York, the Hon. Mr. Putnam on the 25th of January, reported favorably, with amendment, the bill relative to the tenure of Church property.

Mr. P. stated that the committee had unanimously agreed in the general principle of the bill, that the title of Church property should not be vested in ecclesiastics. One member of the committee does not concur in some of its details. The committee concur in the following general views:

1. The State should have a uniform policy in relation to the tenure of Church property.

2. That the concentration of the power which would be vested in the clergy, by allowing them to hold the title of consecrated grounds, is antagonistic to the whole theory and policy of our Government.

3. That it would tend to restrain the rights of free worship and of conscience.

4. That it would tend, by the acquisition of power in the hands of the clergy, not legitimate to their office as spiritual teachers, to some of the most flagrant evils resultant from the union of Church and State.

5. That such acquisition of real estate in the hands of the clergy is dangerous to free institutions, and leads to all the mischiefs which the English acts of Mortmain have for centuries sought to prevent.

Such a bill we hope will pass in every Legislature of the Union. It will affect decidedly both the Romish and the Methodist denominations, and will be hailed by many members of both with satisfaction. The growing up of a great ecclesiastical money-power, wielded by one man, will thus be averted.

Note.—A large amount of Domestic and Foreign Intelligence is unavoidably laid over.

THE

CHURCH REVIEW.

VOL. VIII. JULY, 1855. No. 2.

ART. I.—MODERN SPIRITUALISM.

1. *New Testament "Miracles," and Modern "Miracles," the comparative Evidence for each. The Nature of both. Testimony of a hundred witnesses. An Essay, read before the Middle and Senior Classes in Cambridge Divinity School,* by J. H. FOWLER. Boston: 1854. pp. 101.

2. *Spiritualism,* by JOHN W. EDMONDS and GEORGE T. DEXTER, M. D. Vol. II. Third Edition. New York: Partridge & Brittan. 1855.

3. *Modern Spiritualism: its facts and fanaticisms, its consistencies and contradictions, with an Appendix,* by E. W. CAPRON. Boston: 1855.

4. *The Apocatastasis: or Progress backwards. A new Tract for the Times.* By the Author. Burlington, Vt.: Goodrich. 1854.

WE do not propose to spend any time upon a regular review of either of the books, whose titles are given above. As contributions to letters or to science, none of them, except the last, has merit enough to entitle it to any consideration; and the Apocatastasis is so unfortunate in its method and its tone, as greatly to diminish the claims upon our attention, which the obvious learning, and we think right intention of its author, would, otherwise, have entitled him to receive. There is however a great deal in his book, that will repay the reader. The

author is, evidently, a thinker, and a man of learning; but his work impresses us, as designed more to display his learning and give vent to a somewhat elephantine jocosity, than singly intended to combat and explode a most dangerous delusion, with the sound arguments of eternal truth, as revealed to us by God; the only arguments, that, in such a matter, can avail. Modern Spiritualism professes to be a revelation from the Most High God, in its facts and its teachings. It is so received by many honest minds. It is therefore, (even if it be altogether a delusion of the disordered intellect, in its beginnings,) entirely too serious in its consequences, for ridicule, however learned. We fear that it presents so much, which is attractive to the mind and to the affections of men, that ridicule will only react, to increase the number of its adherents. We hope that the learned author will take this point into consideration; and in a future edition, which, we have no doubt, will be called for, correct what in the present seems to us to be calculated rather to frustrate than advance the end, which we are persuaded, he desires, as earnestly and on the same grounds, as ourselves.

We stand upon the firm foundations of two things—neither of which we shall argue to our readers or any calling themselves Christians, as we suppose all such to admit them both; the *infallible truth*, and the *finality* of the Scriptures. But while we will not bring these points into controversy, as things to be disputed by any to whom or for whom we write, we shall anticipate some objections to the business we have taken in hand, and endeavor to answer them.

Some of our readers may suppose, that we are about to give undue importance to a very small matter; and, so far as our influence extends, hold out a temptation to some minds to examine it, experimentally, whose present contempt of it would have prevented them, otherwise, from touching the unclean thing. But the examination, which, in the course of duty, we have been compelled to make of it, has led us to the conclusion, that it is a matter of such import, as the pulpit and the religious press may not, on any such ground, refrain from setting before hearers and readers—that by timely warning, on the grounds of Scripture, historical, moral, and religious, they may be delivered from what already invites them, with no faint voice. If what are called Spiritual manifestations went nothing beyond Rochester-knockings, table-tippings, and such like "tom-foolery," we might be able to see, that it was perfectly consistent with our duty as Clergymen and reviewers, to treat its pretensions with silent contempt. Or, if the dealers in it, and managers of it, were confined to the characterless men and

women, who advertise their exhibitions for a fee, and the set of equally idle and vicious persons, whom alone, they would then interest, we might suppose the case one, which, like fortune-telling and the exhibition of model artists, was fit only for the interference of the District Attorney, and the Chief of Police. But this is not the state of the case. Such disreputable persons as these, are questionless, very prominent in the matter. But, besides them, is a large, and we fear, fast increasing number of others—who are honest in their doings and upright in their intent; persons of the very highest repute for morals, information, and sagacity; not easily deceived, and far above the suspicion of deceit; who are enrolled among the believers and doers of this Modern Spiritualism. Grave Senators have stepped from the halls of legislation, and ermined Judges come down from the judgment seat, to dabble in the dreadful intercourse with spirits; and it is even said, (and that not on Judge Edmond's authority alone,) that the highest rank of our hierarchy is not unrepresented among them either as an operator in the phenomena, or as a believer of their divine origin. It is impossible for us or for any, knowing this state of things, any longer to decline looking at the matter, excusing ourselves on the ground of its essential meanness. It is a very grave matter—whether it be a delusion, or whether it be a fact; a point, which we hope will be made sufficiently clear, in the progress of our article.

In the outset, however, we are bound in fairness to say, that we have not, personally, witnessed any of these manifestations. Holding them, as upon our stand point, we are compelled to hold them, to be the work of the Devil—nothing short of cases of Demoniac possession—we could not voluntarily witness them, unless some duty called us where they were, without making ourselves partakers of the sin of them. If we had, or could have, any doubt about the things themselves, or about the cause of them—we admit that we would be bound to subject them to experiment, before forming our opinion, and uttering our condemnation. But we take the verity of the facts upon the evidence of the parties. We judge their work on their own statement of it. Our readers, who do not believe the "fact," are the only ones, (if any,) who are entitled to call our fairness in question. Not the Spiritualists themselves; for we are at issue with them, simply as to the cause of the phenomena, not at all, as to their reality. They, who have been wont to despise Spiritualism, as a thing too contemptible for notice, may quarrel with us, unless we make out a case of supernatural action. Not the Spiritualists; for therein, we

are unwillingly compelled to agree with them. Only, while they maintain that the work is of God, we hold it to be of the Devil. Now under this agreement as to the fact, there is no longer any necessity for investigations of it; nor could any number of witnessings of the phenomena alter our conclusion as to their origin. The spirits would assure us that they are messengers of God. Upon these declarations the Spiritualists rely. They have, besides, nothing to rely upon, except their own internal persuasion of the truthfulness of the evidence. We could obtain no other evidence, and are incapable of conviction on the other ground—for, our persuasion of the truth and finality of revelation, makes the internal persuasion of the Spiritualists, an impossibility for us. We hope to do something to make it equally impossible, for others.

Nor can our readers charge us with too great readiness in admitting our belief of the reality of the alleged facts, and of their supernatural origin—in the face of such evidence as establishes these facts—unless upon the ground—either of their present impossibility, or an antecedent improbability, so strong as to make the admission unphilosophical—or, admitting the facts—the presentation of a theory of physical causes, sufficient to account for the phenomena. While Spiritualism pretended to nothing beyond table-tippings and the like, material agencies might be pleaded with some show of reason; and whether we agreed with Professor Faraday and others, in their reasonings and conclusions about them, or not, we might be held unphilosophical to admit the supernatural character of the phenomena. But the case becomes very different, when it is alleged—and we find ourselves constrained to admit the truth of the allegation—that living persons do daily and hourly receive communications, by writing, by voice, and by raps, or in any way, from beings announcing themselves to be the spirits of departed persons. In such a case, it is not possible to suppose any material cause for the effect. A spiritual one is the only possible solution of the problem. And then the question is, whether the spirits at work are good or bad spirits; which, moreover, is the point we propose to examine.

Here, moreover, we consent to meet the Spirituralists on their own ground. All of them, who are not willful cheats, attribute all the phenomena to spiritual agencies. And unless they all, without exception, can be convicted of insanity, they are undoubtedly right in so doing. If they were few in numbers, or their antecedents were generally such as not to make the idea of their insanity in the highest degree improbable, we might be disposed to adopt it; and to dismiss the sub-

ject. But they are not few in numbers. Their name is unfortunately, Legion, like that of the Devils, who have possessed them. Their previous lives and uniform reputations—their condition of health, their present occupations, and the confidence, which they still command in the community, all go to forbid the idea of insanity—or indeed of any ordinary form of monomania. But even on the idea that the victims and practicer of this iniquity are monomaniacs—that is supposing them to be perfectly sane on every other subject but this, but, in regard to it, utterly demented—the question cannot be avoided; what is the cause of the particular monomania? Now nothing as yet known concerning the phenomena or the causes of diseased mental action, at all satisfies the conditions of this problem. Nothing indeed satisfies them, but the very theory of the Spiritualists themselves, which we are, however reluctantly, compelled to admit; that they are both spiritual and supernatural.

And to that theory, which satisfactorily accounts for all the phenomena of "Spiritualism," we do not see that any sufficient objections can be alleged, on the ground of history, of reason, or of revelation. On the contrary, history and revelation both assure us that Modern Spiritualism errs, only in calling itself "modern." Nor do the absolute determinations of sound reason present anything, which contradicts the theory. On the contrary, as we shall see, much that supports it.

We allow, then, the facts. We allow their spiritual and supernatural character. And upon these grounds, the sole question is: are they of God, or are they of the Devil?

We plant ourselves, as we said, upon the basis of the Holy Word of God, as being the true and final revelation of Himself to man. Unless the Bible be, not only the truth, but the whole truth of God; if there be any truth, not contained in it, which it is either necessary, or useful, for man to know, for his salvation; if there remain anything, which God purposes to make the subject of a revelation, whether the same be or be not necessary as a part of the knowledge, whereby men are to be saved; so that the scriptures we have—admitted to be His Word—leave us any ground to believe, that they are not final; our conclusion, that these spiritual manifestations are the work of the Devil, cannot be proved. Indeed then, they would cease to be at all important, however interesting they might be, to the mere psychologist. But only then. Because they do pretend to teach us something important, as bearing upon the question, and the character of the future state, above and beyond what is revealed in the Holy Word. At the same

time, they admit the truth of Scripture, as a Revelation from God, but deny its finality. Grant, that the Spiritualists are very bad theologians. So is the Devil: but no one pretends that he is crazy. The Evil One, also, denies the finality of Revelation. From the scene in Eden, to that upon the Temple and the Mount, in the Temptations, down to the present day, that has always been the Devil's argument. This it is, which gives Spiritualism a character of importance, which would not otherwise belong to it. Except for the doctrine of the finality of Revelation, infidelity may, by the help of the Evil One, establish any denial of the Faith, upon the same basis as the Bible itself, for aught that human reason is able to determine, concerning its utterances or its proofs. Superstition may add any figments, of any character, to the Divine declarations, and the Devil may work lying wonders to authenticate them, so as to deceive, if it were possible, even the very Elect. He may, and we think does, work such wonders now. But, standing upon the basis of the truth and the finality together, of God's Word, it is our own fault if we be deceived. Not otherwise, for in such case, we should be left without the necessary protections of human infirmity; and that cannot be true, except we deny the truth, the mercy, and the goodness of God.

Demoniac possession must be allowed to be a possible occurrence, at any time, and under any circumstances of the world, so long as there remain upon it considerable numbers of men, who are not the subjects of the Kingdom of Christ. The most that can be concluded from the failure of history, for a series of ages, to record cases of it, is only as to its probability, during those periods. Moreover, (except in such instances as the present, or others which have come down to us,) we are to observe, that as the matter is ordinarily confined to individual affections, its occurrence does not enter into the scope of general history. So that the silence of authentic records, during any period, however protracted, does not amount even to an adverse probability. Infidelity, however, does not hesitate to deny the possibility of such a thing now or at any time; and they, who in spite of the evidence, deny the reality of the facts of Modern Spiritualism, regarding the whole as a mere delusion of a few monomaniacs, avow the same belief. We must therefore spend a moment upon it and be taught of Scripture in regard to it. We shall refer to only one case—that of the Demoniacs of Gadara, recorded Matthew VIII, Mark V, and Luke VIII.

Let it be noted, that we are now arguing against the infidel allegation of the impossibility of demoniac possession at any time—not so much to convince infidels of their error, as to sat-

isfy objectors to the present possibility of the same thing. Here was a case, in which the Devils, which had entered into human beings, were commanded by the Lord to come out of them, and permitted on their own prayer to enter into a herd of swine. Infidelity, denying the possibility of such a thing at any time, is logically compelled to deny the truth of the whole history. Because, even if the men were only crazy—it cannot be pretended that upon their being cured, the swine were afflicted with the malady, from which the men were delivered. Swine, and all other animals, except the human animal, not having the faculty of reason, are incapable of mania, in any form, it being a disease of the reasoning faculty. Nor, of course, can it be maintained, that independent of any demoniac possession of the swine, a power was miraculously exerted upon them, by which their animal instincts were so perverted, that they ran down the steep hill into the sea and were drowned; since that would impeach the evangelists of the grossest inaccuracy of statement, or else, our Lord himself, of a mere trick, with purpose to deceive. He expressly gave the Devils permission to enter into the swine; and the evangelists tell us expressly, that they did so. Nor again, except on grounds which go to the falsity of the history itself, can it be pretended, that what is in this case called the Devils, is only an evil influence or principle—an obstinately perverse and vicious disposition. Our Lord addressed not the men but the Devils, who spake by the men. He addressed them as persons—that is, as thinking, willing, responsible intelligences.

Now passing by—only for want of time to notice them—many other cases in Holy Scripture, as well as abundantly authenticated ones, from profane history—the case of Saul, of Job, of the Witch of Endor and the appearance of the prophet Samuel—the necromantic arts of the Egyptians, the ravings of the Pythoness upon the tripod, and the whole more modern history of witchcraft—we suppose that these things are clear:

1. The Devil is a real *person;* not a mere influence or principle or disposition, *in* a person; and that he has the same powers as belong and attach to all persons, of thinking, willing, speaking, acting, locomotion, &c. &c.

2. He is a *spiritual* person; therefore, one who can act, without being seen; that he can act upon our bodies, and affect our spirits, in ways, that, however inexplicable to us, are none the less certainly true, because we do not understand the mode of his operation.

3. It is historically proved, that he has done so; this narrative being only one of many, to the same effect.

4. The character of such acts of the Devil is different from the symptoms and phenomena of merely diseased or destroyed intellect. The victims of demoniac possession, are both more and less, than crazy persons. They are impelled to act, not simply by the erroneous processes of their own minds, and the depravity of their own wills, but by the force of a mind and will, which are not their own, at all, which seize upon them and use them, sometimes without their consciousness; causing them to say and do things, not of themselves; things that do not always impress their memories, or involve any other faculty of their minds; so that, while they are fully in the extremity of demoniac possession, they may be able to use their mental faculties, (as crazy persons are not,)—on all matters that do not touch the purpose of the Devil in possessing them,—as clearly and as promptly, as others, not so affected.

Let us apply these data to the question before us. The main facts of Modern Spiritualism are certified on the evidence, not only of the actors in the business, who are called "mediums," but also of most credible persons, who have been led by curiosity or a purpose of scientific investigation, to witness them. Tables and other heavy articles of furniture have been moved, without the application of any physical force, at all adequate to produce the effect. Certain peculiar sounds are heard at times and in places, when and where, human or material agency in the production of them is, if not clearly impossible, yet in the highest degree improbable, and in which the action of electricity, or any other known material force, does by no means adequately account for the phenomena. Add to which, in divers ways, by audible voices, by writing, and by a system of telegraphic signs, spirits, announcing themselves by name as the spirits of departed human beings, have made to the mediums, and through them, to other living persons, communications—disclosing their own condition and occupation, and that of others, in the unseen world, and making revelations in regard to it, not only beyond, but different from, what is declared concerning it in the Scriptures, and announcing certain things to be believed, as of God, and certain things to be done as unto God, which are not so commanded and taught in the Bible; which things, though the mediums pretend that they are consistent with the Gospel, (that is such of them as are now or have heretofore been persons of repute,) are yet directly and irreconcilably hostile thereto.

Of course, therefore, there is a reason for these facts, a cause for these effects; seeing that nothing can be without a cause of being. If natural causes, by which we mean causes referable

to any category of normal, material or spiritual agencies employed in the material or moral government of the Universe, are entirely insufficient to account for the effects, we are justified in regarding them as supernatural and spiritual. This cause, then, is either God or the Devil. It cannot be God. Because if it be, then, the Bible is not His Holy Word, and we have no Revelation of the Divine Will at all—which it is impossible to believe; or else, the Revelation we have is not final; and thus Christianity is at once disproved; which it is also impossible to believe. The Bible is God's Word, and it is His final revelation. Therefore "Spiritualism" is not of God. Therefore it is of the Devil.

But let us fortify that inevitable conclusion, by other considerations:

1. It is objected that it is a thing incredible, as inconsistent with any rational view of the goodness of God, that He would ever permit the Devil to exercise such a power, as is here shown, to the subversion of any men's minds on the cardinal points of the truth and finality of His own Holy Word. Let us then appeal to the Bible itself. These Spiritual manifestations, (as we have said,) are no new things, now for the first time heard of. They are as old as the days of Saul, of Moses, of Job, and of the garden of Eden. Why God has permitted them, we may be altogether unable to determine. Nor is it now the question. It is only as to the fact, whether He has or has not ever permitted them, before now. And if the fact of such permission be made out, the "onus" is on the deniers to show, affirmatively, that the present condition of the world is such, as to make the idea of a present permission of diabolic possession inadmissible. They must establish, affirmatively, such a difference between the present and the old states of the world, in favor of the present, on the score of virtue, as will entirely exclude the idea of God's love, exercising discipline, after this dreadful fashion, in the present day. Nor can they find any basis for such a conclusion, in our knowledge, our civilization, or our virtue. They will not find it in the amazing impulse to the spirit of covetousness, which is idolatry, communicated by the recent discoveries of the auriferous fields of California and Australia. They will not find it in the magnificent developments of Modern Science, that have brought the matter and the mind of the ends of the earth together.* They will not find it in the wide spread extravagance and luxury of modern wealth; that, from its very nature, fosters in man, more

* Prof. C. S. Henry's Lectures. Unpublished.

than anything else, the devil of selfishness and pride. They will not find it in the family; where the discipline of humanity is so set aside, as that now, there is no such thing as youth, nor even a step between infancy and manhood. They will not find it in the institutions of the State; where, practically, everything tends to sink the idea of individual responsibility before God, into the aggregation of collective irresponsibility to anything but the self-will of an autocrat, a majority, or a mob. They will not find it in the Church; where brother contends with brother, and Bishop wrangles against Bishop, not in the spirit of love, but in the spirit of party. Where then are they to look for it? or how can they avoid the conviction—that for wise purposes, wise and good purposes, because His purposes—God has, in these days, permitted the Devil to resume the exercise of power long in abeyance—or that the Evil One himself, in his deep but malicious wisdom, discovers in our days, the policy of certain operations, which for long ages, he is supposed to have suspended.

Nor is it necessary, or to be expected, that we should find the present manifestations of diabolic possession precisely analagous, in form, to the ancient instances. The only question is, whether, in any previous age of the world, the Almighty has permitted the Devil not only to walk to and fro upon the earth, seeking whom he may devour, but also to affect the bodies and minds of men—the whole complex humanity—in any more direct and palpable way, than by instilling evil desires, and strewing men's paths with temptations and opportunities for the gratification of the fallen nature. Admitting the truth of the sacred volume, the fact that God has done so, aforetime, is not an open question.

Take the case of Job. Here, we have the Devil empowered by God to try a good man, by the sudden and complete loss of property and children; and, be it remarked, using, as his instruments in the destruction, men whose minds he influenced to that end, and also exercising control, of some kind, over the elements of nature; "the fire from heaven" and the "winds;" making them, too, contribute their help to the general ruin. Furthermore, the Devil "smote Job with sore boils from the sole of his foot unto his crown." Now whether these "sore boils" were or were not any of the varieties of the ordinary phlegmonous tumor, so called—or some other eruption, unknown before or after to pathology, it is perfectly plain, that they were not the results of any morbid action. Job had not a disease of any kind—the result of accident or exposure, or of any interruption of the healthy condition and functions of his

body. His affliction was purely supernatural—the work of the Devil, by God's special permission. And in that work, the Devil, himself a spiritual person, being unseen, made himself felt, in affecting the matter of Job's body, under circumstances the most unfavorable for the production in it, of any diseased or morbid action. The purpose of the Almighty, in granting such a power in this case to the Devil, is aside from our present topic. The knowledge which we have on that point from the Sacred Word, no more accounts for Job's condition on natural grounds, than our ignorance of the Divine purpose in the modern demoniac possessions, concludes us against the idea of their being supernatural. Rather, the force of the argument is all the other way: our ignorance of the means whereby these things are done, going to no other end, than to strengthen our convictions of their supernaturalness. Job's case is one, in which, the Devil, having received permission from God, did supernaturally affect matter and control the elements of nature. It proves, therefore, two things, of importance in our present inquiry: first, that God, for wise ends of his own, has heretofore permitted such things to be done, by the Devil—and so, throws upon those, who object to our view, the onus of proving, affirmatively, such a present condition of the world and men in it, as makes the supposition of such a permission now, if not impossible, at the least utterly improbable. Secondly, it proves, that a spiritual person has been permitted by God to affect, not only the spiritual nature of man, but his material part, independently thereof; and also to control, handle, and use other matter—the "fire from heaven" and the "wind from the wilderness." If he can do such things, as we have recorded, with the lightning and the winds, it must be allowed that he can move tables, where nothing is required to be overcome, but the simple law of the inertia of matter. And, if he could instantly produce upon the whole healthy matter of Job's body "sore boils from the sole of his foot unto his crown," he certainly can cause a living hand to seize and hold a pen, and involuntarily write words, with which the mind of his instrument has no connection. Nor will it be a sufficient answer to reply, that table-tippings and knockings, and writings with a pen, are things beneath the dignity of such an operator. How do we know? Any incendiary can set fire to a man's house. Any villain can hire a set of bravos and desperadoes to set upon innocent people, and kill them. Boils, however painful, are generally regarded as very contemptible forms of disease—very small matters. Yet we find all these things, indicative to our reason of somewhat

small ingenuity and power of invention in the Devil, used in the case of Job. No means is contemptible in any hands, which suffices for its end. And the employment for any end of means of any kind, beyond what is sufficient thereto, is an argument, not so much of the wisdom of the operator and the dignity of the operation, as of the contrary. We have dwelt at this length upon the case of Job, because it answers completely all the points of the objections we have anticipated, and establishes, beyond question, our position that God has heretofore permitted the Devil to act in the way, we suppose him now to be acting, in the case of "Modern Spiritualism."

2. Another objection has been made, to this effect—that it is impossible for the spirits of the dead "to revisit the glimpses of the moon," and therefore, the allegations of Modern Spiritualists, touching the actual presence at their "circles" of such spirits, are simply lies. Here, then, let it be understood that we do not put ourselves upon the verity of the alleged facts, *in the form* in which they are alleged. Very far from it. To wit: among the wonders which Judge Edmonds puts forth under his own name, and for which he vouches, as matters occurring within the sphere of his own consciousness, is an interview with sundry spirits of persons lost in the Arctic, and others. And among the goodly company, was the spirit of the late Bishop Wainwright; "who made a prayer!" Now we do not believe that the spirit of Bishop Wainwright was there, any more than our objectors believe it. We have no doubt, that that blessed spirit was engaged, elsewhere, in much less questionable work. We believe that the thing alleged, in the form in which it is alleged, is simply a lie. Not of Judge Edmonds, whom we believe to be as incapable of such a thing, as we desire to be held, ourselves. But a lie of the Devil, or his agents. We do believe that there was a spirit there; and one too that announced himself to be the spirit of Bishop Wainwright, and in his assumed character, "made a prayer." Do we not believe, do we not know, by most certain warrant of the Holy Word, that a great cloud of witnesses perpetually surrounds us? And have not good and bad spirits beforetime spoken in audible voice to human ears?

But suppose there were no spirits there at all; and that Judge Edmonds' revelation is nothing but a delusion of Judge Edmonds. Who or what deluded him? Is he sick? Is he crazy? Has he lost any of that acumen, that made him so deservedly distinguished at the bar and on the bench? Let any man go to New York, and inquire of business men, who entrust vast pecuniary interests to his charge, as a lawyer. Let

them enquire of his brethren of the legal profession, and they will soon find, that the idea of Judge Edmonds' craziness is a far greater absurdity, than any supposition of any supernatural causes, for these phenomena. If, then, Judge Edmonds is deluded, who or what deluded him? We believe that his persuasion of the presence of Bishop Wainwright, on the late occasion, was a delusion; but a delusion of the Devil, who in person, or by his agents, declared to Judge Edmonds that the spirit, actually present, was the spirit of Bishop Wainwright. As to the actual presence, at any time, of spirits,—truly the spirits of departed human beings,—we express no opinion at all. Certainly, we shall not presume to deny the possibility of such a thing, at any time, until we are able to put the case of the appearance of the prophet Samuel to Saul, under the category of a mere delusion of Saul's senses. But we are not called upon to pronounce, either way. For whether any spirits of departed persons have ever made their actual presence known to these mediums or not, that spirits both good and evil were there—as they are everywhere—is not to be denied—nor can their making their presence known be proved to be impossible or absurd, seeing they have done so before this, until our objectors establish incontestibly, that the condition of the world, and men in it, at the present day, raises at the least a violent presumption against any such idea.

3. Another objection is made, which seems to present greater difficulty. It is this. Almighty God, being, by the very conditions of His nature, (so far as we have power to conceive of it, at all,) concerned to spread among men the knowledge of the Gospel of His dear Son, and to secure their reception of it, cannot be supposed to permit anything to happen, the tendency of which is to impede the progress of the Kingdom of the Messiah. Yet, according to the views here maintained, good men, wise and learned men, are engaged in this thing, believe it, profess it, are "mediums," receive communications from spirits and transmit them, by voice, by writing, and in various less dignified ways. Large numbers of good men—good, as far as we can know, and good, as far as we have any right to judge—Christian men, lay and clerical, are believers of it. If so, and the facts of "Modern Spiritualism" be allowed, as facts, or real events—*facta* or things done—then this thing is for good. God is in it and with it; not as permitting it only, for inscrutable, but undoubtedly wise ends of His Providence, but as approving it. Then it is God's work; and if the Devil, or any inferior evil spirit, under his command, have anything to do with it, it is only in the same way and in the

same degree, in which he or they are permitted to interfere in all things, that concern our preparatory life in this world.

But the objection overlooks a somewhat important consideration, which is, that after all, and with all the helps which the goodness of God has provided for them—men—the best and wisest—are only men. No grace, till we have cast off the burden of the flesh, is sufficient to make temptation impossible to any, or to certify beforehand, that, being tempted, a man will not fall. Even the humanity of the Lord himself was tempted. But his was the only humanity, that knew no sin. Now we admit, of course, that God will not permit a good man to be tempted beyond what he is able to bear, but will, with the temptation, send a way of deliverance to them that be godly. What then? Some godly men may have been, may be now, the subjects of this temptation. Granted: that does not prove it to be not of the Devil. So far as it is temptation to any evil, however slight, it is surely not of God, who tempteth no man. It is the man's own "lust;" the lust of his spiritual nature; the lust of his intellect, the worst of lusts—that spiritual pride, that wrought the Devil's ruin in the beginning—and that lust of forbidden knowledge, which prevailed on Eve to the ruin of her race. That any godly man has fallen a victim to it, proves nothing, but the frailty of the godly man. It is no more proof that Modern Spiritualism is of God, than the boils upon Job's body were that he was in a higher condition of health than was good for him—or than the fall of our first parents was proof, that God approved, as well as permitted, the temptation.

Nor is there any real inconsistency between our idea of the diabolical origin of Modern Spiritualism, and the unquestionable fact that many good men have fallen victims to the iniquity in which it is founded, and to which we suppose, it must inevitably lead. Our Blessed Lord Himself has anticipated a similar objection, and furnished the answer to it. "Then if any man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, *and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*"* Sincere, earnest Christian men, in the times of persecution, fell away, and made shipwreck of their faith. That did not prove the backsliders to have been hypocrites; much less did it prove the falsity of the faith. It proved nothing, but the weakness of the backsliders. No man ever lived on earth, but the Holy

* Matthew xxiv, 23, 24.

and Just One, who was not perpetually falling into sin. But that does not prove, that Abraham and Moses, and Peter and Paul, were not saints; but only, that they were human beings. God certainly permitted them to be addressed by the temptations, of whatever kind, under which they fell. But that does not prove, that God approved the temptations; much less, that He approved the sin. It proves nothing, but that they, as well as all human beings, were imperfect, liable to sin, and in perpetual need of the disciplines and strengthenings of Divine grace.

Notwithstanding all the objections, which are made by spiritualists themselves, and by those who, in spite of the evidence, refuse to admit its supernatural character, to our view, that it is the work of the Devil; we are compelled to adhere to our opinion, both of the reality and the character of the facts.

And here, before we proceed further, by proofs drawn from the authorized publications of the Spiritualists, to establish our charge against the thing itself; and to prove, that whatever it professes theoretically, and whatever its adherents think of its purpose, its origin, and its effects, it is essentially diabolic, and its chief operators under diabolic possession; we must once more enter a caveat against misconstruction. Personally, we know none of these chief operators. By reputation, we know several of them; having carefully inquired concerning them. We admit the general excellence of their lives and characters. Some of them are as pure in their moral lives, as it is possible for men to be. And for aught we know, or can ascertain, some of them are religious men. Yet they are defiled with this wickedness. We deny not their sagacity, their learning, their wisdom, their moral purity, nay, if you please, their religious excellence. And as to this wickedness, itself, we do not presume to judge them. That is God's business, —none of ours. We pretend to judge nothing but "Modern Spiritualism." And our judgment of that must stand the same, even if any of them held the Apostolic Office; aye, though we knew them to be Angels from Heaven! For their doctrine is in contradiction of the Word of God. It is a "new Gospel;" other than that which Christ gave, and the Apostles preached. And we have been expressly warned, that though the Apostles, "or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!"*

Our stand-point, as we have said, is the truth and the finality

* Gal. i, 8.

of the Gospel. Spiritualism necessarily denies both; no matter what it pretends, or its advocates think they intend and desire. Nor is the importance of that consideration lessened by the fact, which is patent enough, all over their publications and operations, that often a very low intelligence is exhibited by the spirits; and that many of their pretended disclosures are—but for the solemnity of the topic—simply ridiculous. The inanity and ignorance of many of them—if they be indeed made by spirits—would, of course prove them to be not of God. Nor can any pretence of morality or religion alter the essential character of the facts. If the Devil himself were to appear visibly, and dwell in bodily shape among men, as one of themselves, he would be careful to hide the cloven foot. You would never find him in any scene of avowed and shameless vice. He would be a thorough-going puritan in conduct, with the full measure of puritanic intolerance of all indulgences. He would doubtless be a regular attendant upon "stated preaching;"—but withal a great disseminator of heresy under the guise of purity, and with the very Word of God in his mouth: as once before he was, when his conqueror bid him, Get thee behind me, Satan! His intelligence, however great, was completely at fault in the case of the temptation. He overreached himself. And any intelligence of his subordinates, acting under his direction, is sure to be at fault, when it presumes to meddle with matters, which it has not pleased the Holy Spirit to disclose to man, for whom, only, the Written Word has been given. The Devils know no more about the future than we do. It is no wonder then, that when they pretend to make disclosures concerning it, they should lie, and, like all liars, contradict themselves.

But for our proofs of the opposition to the Scriptures of truth, which Modern Spiritualism discloses. They are not to be found so much in plain and formal statements of doctrine against Scripture, as in the general tone and uniform character of all their utterances. Everywhere in them, the Devil (as we have been warned he would) puts on the character of an angel of light. Now and then bad spirits (styled "unprogressed") avow their presence—but the superior ones are always there; apparently to control them, in reality to make the Devil's doctrine more palateable. There lack not however occasional utterances, in which the Devil overreaches himself: so that if he had not possession of the "mediums" and the "circles," he would thereby disclose to them the cloven foot. And occasionally the Apostles of the new Gospel avow their belief that Christianity is either an imposition, or that its miracles are of

the same class, and had the same purpose, as the marvels of Modern Spiritualism. Thus in Fowler's Essay, read before the Divinity classes of Cambridge, we have a classification of the Scripture Miracles, which, he pretends, find their repetitions in the modern manifestations. And among these he does not fear to cite the miracles of our Lord Himself—the luminous appearance at the conversion of Paul—(which, however, he says, took place on the day of Pentecost!)—the descent of the Holy Ghost at our Lord's baptism, &c., &c. Nor does he hesitate blasphemously to quote the Mystery of the Incarnation itself, as being, if not utterly a lie, at least paralleled by many similar stories told and believed in ancient times.*

On page 17, he misrepresents the Scripture account of our Lord's appearance after the Resurrection, and insinuates the impossibility of his entrance into the room where the Apostles were assembled, if He were not then merely a spirit. On page 24, he cites the miracle of the cursing of the fig tree, with the comment, "One can scarcely tell which is the more ridiculous, the act itself, or the telling of the story as a fact in the history of that meek and lowly person, Jesus." On page 97, he proclaims the superiority of the new Gospel over Christianity. "From the first creation of the world, there have been periods of the influx of a new and higher life into this earth. It is distinctly traceable through all the geological ages, and in the traditions and monumental histories of mankind. And now we see the most unmistakable indications of a new and higher influx of life, of *divine life*, into the world, which is already opening upon mankind the dawn of a NEW ERA, as much more glorious than the "Christian" era, as that is more glorious than the Mosaic."

To the same point Capron says,—"The foundation on which belief (of Modern Spiritualism) rests is stubborn facts, and no religion ever spread with such unprecedented rapidity, and none has ever rested on such positive foundation." p. 438. Speaking of the organization of the Spiritualists in Philadelphia, the same writer, an acknowledged authority among them, informs us that they are of two classes:—"First, those who still cherish a sanctity for those early loves which, by education, become almost a part of our nature, and who, hence, feel that there is a sacredness hovering around the Bible not attaching itself to other books. Also those who still cherish some of their former opinions in reference to the efficacy of prayer, the divinity of Jesus, &c. The second class is composed of those

* Fowler's Essay, pp. 31, 32.

who feel cut loose from all authority of both Bible and Church, and who seek to attain to a more perfect knowledge of both God and man by a study of the great book of Nature, as transmitted by the Creator to his children." p. 269.

A main argument of Judge Edmonds' introduction to his second volume, is that Scripture has left unrevealed to man, "what was to be his ultimate destiny through the countless ages of eternity." "I asked myself why may not that now be revealed? Surely nothing could be more important, and man was never before so well prepared for its reception." pp. 19, 20.

If we had space at our command, nothing would be easier than to quote paragraph after paragraph and page after page in Judge Edmonds' book, in which are contained teachings both beyond Scripture, and in contradiction either of its truth or its finality. Revelations are made "passim" of the occupations of the departed in the next world; and the leading doctrine of all is that the future life is, nearly in all particulars, but a continuation of the present. There are there rich people and poor people. The luxuries and enjoyments of this present life are continued there.

Among other pictures which are given are such as follows: A party on horseback: the ladies in purple velvet riding dresses, the gentlemen in a short jacket and cap of crimson velvet, trimmed with gold cord. They were accompanied by dogs. Residents of the far interior, they had heard of his (Judge E.'s) visit, and had come to see him. p. 126. The departed live in houses, furnished just like our houses here—have vegetable gardens, wherein grow Indian corn, potatoes, beets and lettuce; p. 136; orchards of fruit trees, p. 137, a saw mill at work with four saws going, p. 138, poultry, turkeys, geese, ducks and chickens, p. 139. The women tend the dairy and make bread, p. 140. The young men and maidens fall in love with one another, and the young folks "tell stories, laugh and are full of fun." p. 142. A venerable matron invites the Judge to make them another visit, "and she would, she said, give me a drink of buttermilk!" p. 144. And "just as I was leaving, my wife," (the spirit of Judge E.'s deceased wife,) "pressed her lips to mine!" p. 146. On one occasion the Judge is taken to his deceased wife's house and there is astonished (nor do we refuse to sympathize with him) to find "her old rocking chair in which she had nursed all our children, and whose screaking they yet remember so well, and her work table which was one of the first articles of furniture I ever got her!" p. 163. He takes a ride with the "presiding spirit and his own wife, in a carriage and four." The Judge drives, but turning often to converse

with his companions, the presiding spirit grows fearful of an upset, until Mrs. E. quiets his mind by telling him that "I (Judge E.) was at home where I was, and knew what I was about." p. 164. On one occasion the spirit of his wife told him that she was a compiler of planetary history and a teacher thereof; that she had chosen this pursuit for herself in the world of spirits, because it was a favorite study of his. p. 530.

So much for teaching *beyond* the Scriptures. For a few specimens of contradiction of the Holy Word and avowals of contempt for it, we refer to the same volume. "There I saw the devil, if there is one. Yet he, like the others, had lived as a mortal once on earth." p. 243.

"From Heaven's high throne the word has gone forth. From the inconceivable brightness around the great I AM, flashing in its dazzling radiance, the mandate has issued, "The work of man's redemption has begun, and it shall be finished."—"One will again be found to plant the cross on the summit of Mount Calvary, as a beacon light to future ages, though he bear it alone, and there water it in his own life's blood!" p. 441.

On the authority of Mrs. E. the future judgment is "distinctly and decidedly" denied. p. 527. The spirit of Lord Bacon being present is asked "about the existence of matter, and whether it was coëval with God? It was answered, Matter being eternal does not prove that it was from the beginning with God. It exists eternally. What idea have you (Bacon) of God? Is he a personage or a principle? It was answered, God is a principle and an identity." p. 237. Again: "God does not manifest himself but through his works and matter." p. 115. "Let the mind go back to that period when the spirit of the First Cause sprang forth *self-created!*" "It may not be amiss to inform you that among spirits of high estate there are many who believe that God himself is the *product* of developed intelligence!" p. 238.

For further particulars concerning the character and attributes of God and denials of His proper personality, vide p. 120 and 130. At p. 272, we have present the Bishop of —— and others. "After they had gone, Lord Bacon wrote,—I was somewhat inclined to answer the Bishop cavalierly, when he asked me to write the Apostles' Creed in Latin. I have forgot both the Apostles and the Creed, and hope I shall not again be subjected to the indignity of learning it." The revelations through Judge Edmonds and Dr. Dexter are made by a great number and variety of spirits, male and female; though chiefly by two who announce themselves to be Bacon and Swedenborg. Among others are Voltaire, (whom the priests have

never understood, p. 150,) Charlemagne, Queen Elizabeth, Gen. Washington, &c., and a convict whom Judge E. had sentenced to death, and who died impenitent. Him (as well as others) the Judge preaches to—leads to repentance, and to begin to "progress." There is a long struggle, occupying in the relation from page 511 to 522, at the end of which the murderer who died impenitent—and in his spiritual state begins the interview with an attempt at personal violence upon the Judge, and garnishes his discourse with a number of very "earthly" oaths —becomes penitent, much subdued, thoughtful, and goes away saying, "Good night. The way before me looks so bright: I have left the darkness all behind. I now can see. I once was blind!"

This is Modern Spiritualism—in its facts and its doctrines. We could cite more, had we space: but this is enough to establish our charge against it, that it is of the Devil; and that it cannot stand, unless the Bible fall. What then? what then, for us Christians—for our comfort here—for our hope hereafter! Only this: to let Spiritualism alone. "Touch not, taste not, handle not!" Like every other machination of the Devil, it will die out the sooner for our avoiding any contact with it. If we refuse to touch it, or to go within the charmed circle of its influence, it will do us no harm. But once within that bound—once voluntarily defiling ourselves with this blasphemous iniquity—we shall be no longer safe. We shall have no longer a right to count upon that protection which knows how to deliver the godly out of a temptation. We shall have chosen to rely upon our own strength: or worse than that, to reject the help of God as He has vouchsafed it through the Gospel, in favor of lying spirits of darkness, against whom that Gospel so fully warns us. As then we value our faith in Christ, as the alone Saviour: as we revere the Bible, as the alone Word of God: as we are persuaded that we need for our comfort in this life, and the assurance of our reasonable, religious, and holy hope for the life to come, a solid, enduring, unchangeable, high, noble and holy ground of faith in Him, Who has said, "The heavens and the earth shall pass away, but not one jot or tittle of this word shall pass away till all things be fulfilled," —let us beware how we peril it all, by bringing ourselves within the sphere of an influence, which pretends to be wise above what is written in the Word of God, and dares to quote the Infinite Father, as the Author of what contradicts Himself.

Art. II.—SOCIAL AND RELIGIOUS CONDITION AND PROSPECTS OF SOUTH AMERICA.

1. *Exploration of the Valley of the Amazon, made under the direction of the Navy Department*, by Wm. Lewis Herndon, and Lardner Gibbon, Lieutenants United States Navy. Part I. By Lieutenant Herndon. Washington: 1853. 8vo. pp. 417. With maps and illustrations. Part II, by Lieut. Lardner Gibbon. 8vo. pp. 339. With maps, &c.
2. *United States Treaty with the Argentine Confederation.* By Robert C. Schenck, Envoy Extraordinary, &c.
3. *Prescott's History of the Conquest of Peru.* Two Vols. 8vo. New York: Harper & Brothers, 1847.
4. *Southey's History of Brazil.* 3 vols. 4to. London: Longman, 1810, 1817, 1819.

In our April Number for 1854, we took occasion to speak of the "Religious Condition of Spain and its proposed remedy." We then called attention to the lamentable state of religion in that once prosperous country, and to the noble efforts in which several gentlemen of our Mother Church are now engaged to make known throughout Southern Europe, and especially in Spain, the light of a pure Gospel and the Institutions of the Apostolic Church, in their simplicity. Such a work was declared to be indispensable to save Southern Europe from the most malignant infidelity.

Our attention is now directed to a similar field on our own Continent. And as Spain was our subject before, so, now, we are to speak of a region of country Spanish by discovery, and Spanish to a great extent for three hundred years by possession; a country where, too, as in Spain herself, the Romish religion has had every opportunity to bring forth its own legitimate fruits. It is a country which calls upon us for a work, to which we ought to give ourselves with the far-sighted energy of Christians and philanthropists.

Recently, an American gentleman, having returned from South America, over whose vast field he has been an extensive traveler, has prepared a brief statement of the results of his observations, which we shall presently lay before the reader.*

* From a communication in the "American and Foreign Christian Union."

It will be read with interest, and will help to direct attention to that portion of the American Continent as a field of Church Missionary labor.

It is remarkable, also, that, at this very time, the Providence of God is preparing the way for such Missionary efforts. In the early part of the year 1851, our national Government sent out an Expedition for the purpose of thoroughly exploring that large extent of country watered by the Amazon and its numerous tributaries. The instructions of Mr. Secretary Graham to Lieutenants Herndon and Gibbon of the Navy, made it their duty to spare no efforts in acquiring exact information concerning the country, its physical resources and capacities, its climate, soil, productions, &c., &c. The fruits of their investigations are before us in the works at the head of these pages. Lieutenants Herndon and Gibbon starting from Lima, divided their party in order to make their exploration more complete. Lieut. Gibbon first devoting his attention to the Bolivian tributaries; while Lieut. Herndon crossing the Cordilleras at less than sixty miles distant from the Pacific, at once struck the nearest head-waters of the Amazon, which mighty river winds its way for nearly five thousand miles across the Continent to the Atlantic Ocean.

We shall not follow Lieutenants Herndon and Gibbon in their explorations; but their publications evince habits of careful observation, are full of valuable information, and are creditable to their authors, as we presume they are satisfactory to the Government under whose auspices, and by whose direction, the enterprise was undertaken.

The object of our Government, in this important movement, as we understand, is to ascertain what are the inducements and the facilities for establishing a more active Commerce with the five Spanish American Republics which lie on the Amazon and its tributaries; viz, Peru, Bolivia, Ecuador, Venezuela, and New Grenada. The results of these enquiries are in the highest degree encouraging. A free communication for the purposes of traffic and Commerce, would be hailed with enthusiasm by the most intelligent of the people, and would receive the immediate sanction of some of these Governments, and could not but prove mutually profitable both to them and to us. On this latter point, it is almost impossible to speak in language of extravagance. Lieut. Herndon again and again repeats such language as this: "The importance to the world, of settlement, cultivation, and commerce in the valley of the Amazon, cannot be overestimated." "The time will come, when the free navigation of the Amazon, and other South American

rivers, will be regarded by the people of this country as second only in importance to the acquisition of Louisiana. Having traversed that water-shed from its highest ridge to its very eaves and gutters, I find my thoughts and reflections overwhelmed with the immensity of this field, for enterprise, commercial prosperity, and human happiness." And again he says, "If trade there is once awakened, the power, and wealth, and grandeur of ancient Babylon and modern London must yield to that of the depots of this trade, that shall be established at the mouths of the Oronoco, the Amazon, and the La Plata." An English writer in describing this country says, that to it "nature has given a soil and climate which render its productive powers far greater than the most favored parts of Europe. The undeveloped resources of this luxuriant region are almost incalculable."

The Bolivian tributaries, which Lieut. Gibbon explored, will hardly justify the glowing anticipations in which Lieut. Herndon indulges. The climate is of course equatorial and sultry, the country, especially in the "Titiaca basin," and on the head waters of the Madeira, is much of it low and subject to inundation, while the River abounds in frightful rapids which must always forbid uninterrupted navigation. Still, even that portion of the country has great natural resources which will abundantly reward the enterprise which shall take possession of them.

In another portion of South America, and one, in some respects, even more important, our commercial prospects are equally inviting. With the Argentine Confederation, with Uraguay and Paraguay, through the labors of Mr. Schenck, our late Minister to Brazil, we have treaties already established opening avenues of Commerce and trade on the Rio de la Plata, which are certain to be of immense value. Indeed, Mr. Schenck's labors seem never to have been duly appreciated, nor to have attracted much attention on the part of our people. He made *four important treaties*, opening for the first time to the enterprise and capital of American people the navigation of a river the second in the world, and with its tributaries *traversing a valley as extensive and of richer soil than that of the Mississippi;* and has placed for all time the trade and commerce of the United States and those engaged in it, not only on the footing of the most favored nations, but by express stipulation, on the very terms our Government desired and requested.

With Peru, also, we have a liberal Commercial treaty already formed; so that all difficulties of this nature are removed, to

our entering, and at once, upon a friendly and profitable Commerce with the nations which lie upon the two great rivers which drain the vast Continent of South America.

Such, then, is the field now thrown open to modern enterprise. The Amazon which, alone, with its twenty navigable tributaries has an inland navigation of fifty thousand miles—that vast region stretching southward to Patagonia, so fertile by nature as to be capable of producing sustenance for all the people that now inhabit the earth—its immense mineral wealth, consisting of exhaustless mines of silver and gold—its varied native productions of the soil, comprising the rarest fruits and plants, as well of tropical as temperate climes—all these sources of Commerce, these gifts of Providence, so long lying idle and waste, are now inviting attention. No country in the world seems more evidently designed by its Creator for a great commercial country than South America. It equals, if it does not surpass, our own, in its natural capacities, and in the extended scale of its inland water communications. The three great rivers which drain that portion of the Continent into the Atlantic, so extend their branches towards each other, as almost to form a continent of islands—a singular and hitherto almost unnoticed feature of the country; though the grandeur of the prospect did not escape the observant eye of Humboldt. Nations, mighty in power, will, at no distant day, carry on upon those great highways a vast commerce gazetted in all the marts of business throughout the civilized world.

In the way, however, of all these glowing prospects, there are certain discouragements and difficulties not to be overlooked. And first of all, and greatest of all, must be mentioned the unsettled social and political condition of the country, and the character and habits of the people. When the chains which bound these republics to Spain were sundered, which in itself was an easy task, unhappily, there were not intelligence, enterprise, and public virtue enough remaining on which to rear free and stable institutions. The population, itself of a mixed character, was scattered; rival cliques, rallying around their leaders, contended with each other for the mastery; revolution succeeded revolution; industry, and the arts which flourish only in times of peace, were but poorly encouraged; and the country has continued to be distracted with anarchy and civil wars almost down to the present time. Of all the countries which we are considering, (exclusive of Brazil,) the whole population amounts to little more than *nine millions;* and the mixed races, together with the Negroes and Indians, outnumber largely the Spanish Americans. Without here

considering the question of the evident destiny of different races and their connection with the progress of modern civilization, (which, next to the Gospel, is the question of the day,) we leave the reader to say how much is to be hoped for from the materials of which South American society is composed.*

Next to this, must be mentioned the determined opposition of the Romish priesthood to any interference with the present order of things. They are sagacious enough to see, that, with the introduction of the Anglo-Saxon element into society, their own supremacy ends. Thus, when the National Convention of Bolivia, in 1851, proposed to establish religious liberty, the bishops and priests at once set themselves in array against the measure. The people perfectly well understood this to be the position of the Romish priesthood; and Lieut. Gibbon has given facts enough to place the matter beyond dispute.

Against such international Commerce with the South American Republics, there is to be another source of opposition. We have proofs before us, that Great Britain looks upon our movements in that direction with not a little uneasiness. Whatever tends to interfere with the sale of John Bull's broadcloths and calicoes is sure to generate a great deal of philanthropy in his bosom. Although millions of his subjects at his own door are sunk in the lowest moral and social degradation; and while he has sought to overawe the naval force of the world by his well-appointed Gibraltars; and while he has taken possession of the Indies and of Australia, at the point of the bayonet; and having battered down the exclusivism of the Chinese, and so made sure of a market for his India opium at a nice profit; and having lined Western and Southern Africa with his trading-posts, he is now seized with violent qualms of conscience over the spectacle of American Slavery—which system he, by the by, was mainly instrumental in fastening upon us;† and, especially, lest we should presume to feel or to take the slightest interest in the affairs of the Republics on the Amazon and the La Plata. For John Bull is an exceedingly benevolent old gentleman, and looks upon the whole world of

* The latest Reports give the population of these countries as follows:—Bolivia, 1,400,000; Ecuador, 600,000; New Grenada, 2,243,054; Peru, 2,127,662; Venezuela, 1,500,000; Argentine Republic, 820,000; Uraguay, 250,000; Paraguay, 300,000. Total, 9,240,716. Of Venezuela, the population is classified as follows: Spanish Americans, 298,000; Mixed races, 480,000; Negroes, 48,000; Indians, 674,000.

† Of 39,075 slaves imported from Africa into South Carolina from January, 1804, to December 31, 1807, (four years,) 26,744 were brought in foreign vessels; and of these vessels, Great Britain owned *seventy!* France three, and Sweden one.—*Niles's Register*, vol. xix, p. 282.

mankind as in some way under his special supervision. We have before us specimens of his crocodile tears over these South American Republics, which are really very lugubrious. Should France and Great Britain succeed in settling the affairs of the East to their mind—which in plain English is, to prevent Russia from getting the Key of the Indies—we may then expect them to execute certain threats as to the West. For, our political example, the splendid success of our Free Institutions are perpetually echoing in the ears of the crowned heads of Europe, as well as of their down-trodden subjects, the truth that *Government was made for the people, not people for the Government.* And hence it is, that the English aristocracy are now sparing no efforts to neutralize American influence. At present, both these exceedingly loving nations are "cooing and billing" like two doves, and making the world believe that they have forgotten Waterloo and the *Coup d'Etat.* John Bull, however, at every step thus far in this Eastern War, has been drifting into the position of a second-rate power; and if, backed up by his strange allies, he chooses to try the experiment of making war upon his own children, and upon the principles first learned in his own *Magna Charta*, he may find *Sebastopols* much nearer home than he now dreams.

There is, however, another obstacle to be encountered of a somewhat more formidable character. Brazil holds possession of the mouth of the Amazon; and with her consolidated government, her six millions of people, her steadily onward career in material prosperity, her imposing position, her wealth and resources, she must exert great influence over the other South American governments. Indeed, Brazil is destined to be one of the great naval and commercial powers of the world. Her history is a singular one, though upon it we have no space now to dwell. Suffice it to say, too little is known among us of a nation with which we are hereafter to have so much to do. So far as the present question is concerned, although the Government is constitutional, and apparently liberal, yet the sympathies of the Emperor, Don Pedro, are naturally with the despots of the old world, and he is connected by blood or marriage with every principal reigning house in Europe. He is a man of nerve and vigor, and in his veins runs the blood of the Braganzas and the Hapsburgs. Thus far, Brazil has resisted every attempt at free communication on our part with the governments and people which occupy the interior of South America. No sooner did she ascertain that commercial relations were contemplated between us and them, than she at once despatched envoys to their governments to anticipate negotia-

tions, and secure that commerce to herself by an exclusive treaty. She was partially successful; and yet she so far failed in her clandestine movements, as that the question must be met, whether she has a right thus to close up the only highways to the great navigable waters of those independent Republics, and shut them out from an open and free commerce with the other nations of the earth. As a question of International Law, Brazil has no such right; and if, stimulated by her own cupidity, and her narrow, despotic policy, and incited on by the intermeddling jealousy and ambition of European governments, she shall thus interfere, then of course there is one lesson for her and her advisers to learn. As we ourselves would have secured the free navigation of the mouth of the Mississippi from France and Spain, when it was in their possession, by force, if we had not secured it by purchase, so those inland Republics will be justified in securing, and by foreign aid, if necessary, unrestricted communication with the commercial nations of the earth. There are precedents for such forcible vindication of their rights, and if there were not, it is high time to make one.

Brazil will not, however, press a policy so destructive to her own best interests. She already gives intimations, that she will seek our friendship when she finds it is worth having, and our sympathy, when she is satisfied it can be relied upon. But Don Pedro is not a bird to be caught with chaff, nor a simpleton to be cajoled with a shuffling, evasive policy on our part. Hitherto, our commerce with Brazil, though extensive and increasing, has been conducted upon terms most unprofitable to us, leaving a balance against us every year of about ten millions of dollars. With the inland Republics our trade is more profitable, is already not inconsiderable, is constantly increasing, and will develop rapidly under a fair and honorable system of commercial intercourse, to which our Government will, we trust, rigidly adhere. Nor, we ought to add here, will the *commercial* policy of Brazil, however exclusive, shut out that country from the most unlimited *missionary* operations. Calls for such efforts are even now becoming more and more imperious.

It requires no prophet's tongue to foretell the change which will come over those fair regions, when they shall have thrown off a paralyzing religion, and come under Anglo Saxon influence. See what has been done in their immediate vicinity! On the 16th of February last, that great event was celebrated, which Humboldt said would immortalize the nation that should accomplish it—to wit, the union of the Atlantic and the

Pacific Oceans by steam communication, across the Isthmus of Darien. Already social institutions are rallying under purer and nobler influences. In 1849, Panama "was little more than an old collection of ruins. There still exist the ruins of a monastery burnt in the great conflagration of 1746, which left only six buildings untouched in its destructive progress. The square turrets of this monkish ruin are festooned with wild vines, and trees grow upon its massive walls. But the rush of travelers to the Isthmus when the gold discoveries in California were announced, arrested the decay of Panama. The incoming crowd demanded the accommodation of every available building. Trade sprung up as if by magic. Finally it became necessary that a railroad should be built. It has been already completed, and now the journey from the Atlantic to the Pacific, in cozy cars, is done in three hours and a half. So much for progress!"

Now it is easy enough, as papists are doing, to decry a nascent Civilization springing up under the influence of a reformed Christianity. But no man who is not a disgrace to his species, and a reproach to his Maker and Redeemer, will say that it is not a noble spectacle thus to witness indolence yielding to enterprise, squalid want to thriving plenty, and ignorance to lofty intelligence.

But this is not the whole of the influence to be exerted upon South America. A new door is to be thrown open to Christian enterprise. Commerce and Colonization, these are to be the handmaids and instruments of Christian Missions and Christian Civilization in South America. So they are proving themselves to be in modern times all over the earth. So it is in Australia. So it is in India. So it is in Southern and Western Africa. So it is in China. So it is in California. Here it is, and here alone, that Modern Missions are to differ from Apostolic. They had Miracles,—we have Commerce and the gifts of Art and Science in place of Miracles. The Church now does not need Miracles. Nec Deus intersit nisi dignus vindice nodus inciderit. There is one thing, which an Apostle declares to be greater than Miracles, which the Modern Church must have in common with the Apostolic. It is a "faith which works by love." This, alas! the Church does need, and it is the only thing she needs. *Without this*, all our "tinkering of the Prayer Book," our making or altering of Canons, our remodeling of our Ecclesiastical System, our Expediency Measures, are powerless to the end in view. Sooner or later we shall be driven to this conviction, that a *living union with our* LIVING HEAD, is the long sought secret of the Church's strength

and the Church's glory. Without this, cabalistic phrases and watchwords are nothing. Without this, all the Church's outward adornments to catch the eye and the ear, to captivate the taste, the fancy, the sentiment, are nothing. *With this*, these are indeed beautiful symbols of the Christian graces, the "clothing of wrought gold," "the raiment of needlework," the "myrrh, aloes, and cassia," the "vesture of gold wrought about with divers colors," whereby "the King's daughter is all glorious within."

The Church is already learning this truth. She is beginning to be looked upon by the world as something else than an antique specimen of fossilized remains, or as a curious mosaic of hyperborean aesthetics and dry and dead formularies. She is seeming, more and more, to be a living thing; as she supplies the needy, cheers the desponding, enlightens the ignorant, and brings all, the rich and the poor, to the knowledge and obedience of CHRIST. Let her then make ready to enter upon the work of redeeming South America from its moral and intellectual degradation. The world is already anticipating the work which it has to do. Let the Church anticipate hers. And that we may see something of the nature of that work, we turn now to the vivid picture drawn by an eye-witness, to which we have already alluded. While it bears upon its face the stamp of credibility, we have reason to know that its statements may be relied upon with entire confidence:

The vast interests now opening in connection with the continent of South America, the strange dreams of romance, unconsciously attaching themselves even to the sober thoughts of merchant, mariner, votary of science, or adventurer, seem to demand, that some authentic statement should be presented of the more interior life of the population, and some description of the dark legacy which Romanism has left, here as everywhere, to mar the beauty and stain the character of God's noblest work, the human race.

Considered as a continent, none other presents such varied, beautiful or majestic phenomena of nature. Passing the picturesque and sunny islands, sleeping round the placid Caribbean, the traveler stands at length in the city of Caraccas, the proud guardian of the last slopes of the Cordilleras. To the South the eye wanders over the lovely valleys of Valencia and Aragua, with lakes nestling in their bosoms, and estates of unrivaled fertility scattered throughout them. Still further from the Portugese to the Meta, vast savannahs, almost bare of trees, and covered with rich sweet grasses, furnish a ranging domain for millions of cattle and deer, together with smaller game, of countless variety and number. To the east, in the Canton of Guayana, chains of low mountains stretch away towards the Essequibo, having throughout their course valleys of rare beauty and fertility, where the products of either temper-

ate or torrid zones flourish with equal facility. Beyond this chain are the rivers running into the Essequibo; gold fields of great richness, stretch off beyond the ken of civilized man. From the Meta to the Rio Negro, and back to the Cordilleras, an almost unbroken forest clothes the land; with no roads, few settlements, and vast numbers of wild Indians only, to dispute the mastery of the tiger, the serpent, or the crocodile. These regions constitute the water-shed of the most northern of the great rivers, the Orinoco. As a general thing, the Amazon drains an immense forest, with few openings of civilization, and no towns of any considerable importance excepting Para. Of the vast interior of Brazil, little is known, but along the coasts, and rivers near the coasts, beautiful and fertile estates of sugar, cotton and coffee yield immense revenues, and afford labor to millions of a degraded and neglected slave population. The beauties surrounding Parahiba, Pernambuco, Rio Janeiro, and the cataracts of the San Francisco, are known to all travelers, and the world has long dwelt with wonder on the richness and profusion of the diamond regions of Minars Geraés. From Rio Grande de Sul to Patagonia vast savannahs again attract the attention, reaching westward to the bases of the Andes, and drained by the La Plata and Paraguay. On this latter river the Dictator Francia located his earthly paradise; where, amid gardens and orange groves, the most frantic excesses of lust and despotism grew and strengthened, till the vengeance of the Almighty scattered his empire like the baseless fabric of a dream. Patagonia, sterile, inhospitable, inhabited by monsters in human form, and washed by dark and treacherous seas, closes the continent to the south. All along the western coast the giant Cordilleras raise their snow-crowned summits, in wonderful and majestic beauty. From the ferns and mosses of polar climes, to the warm luxuriance of tropic valleys, a few hour's descent carry the traveler, charming his eye with beauties of scenery and harmonies of nature probably unequaled in the world. Mountain torrents in cascades of enchanting beauty, dash down the wild passes; and picturesque villages, clustering round old cities, dot the landscape in every direction. To the north again, starting near Bogota, the sullen Magdelena hurries through its low dense forests to pour its treasures into the Caribbean sea.

All this great continent, so favored by nature, has been peculiarly and exclusively the field of Roman Catholic conquest and civilization. The forerunner in almost every settlement has been the priest, and the church erected before or simultaneously with the fort. The civil and military forces of the parent countries were ever at the disposal of the priesthood, and their schemes of advancement, conquest, and propagandism were ever sustained and carried out to the fullest extent possible by the local authorities. By its mission-stations, its confessional, its soldiery, the Roman Hierarchy held an undivided sway during the period of its earliest discovery and settlement, and the reader turns with horror from the heart-sickening tales of the persecutions and barbarities practiced upon the simple Indian tribes in every part of the continent. Humboldt, even, partial as gratitude led him to be towards the missionaries

on the Orinoco, still reveals touching stories of infernal wrongs, which while degrading the priesthood to the level of the brute, elevate the poor Indian into the glories of martyrdom. And it is a significant fact, that in the missions of the Caroni, where the Franciscan Monks once had 22 mission stations, and over 30,000 *Christian* Indians, no sooner did these good Christians see their holy fathers in GOD deserted during the revolutions by the civil authority, than rising with the memories of generations of wrongs, they hurled their oppressors from power, in tumult and bloodshed; leaving ruined churches, monasteries and villages, to mark the locations of former large and flourishing towns. The writer has seen in some of these ruined buildings the mouldering instruments of torture, and sets of stocks capable of confining from twenty to forty prisoners at once. The curse of desolation seems to have fallen upon these spots; situated generally in locations of commanding beauty, surrounded by fertile, and once highly cultivated lands, they are now gloomy, dark and utterly desolate; the gardens have sprung up in dense luxuriance, crowding in and around the ruins, while to the passing traveler at night, when the fire-flies flit amid the gloom, it requires no excessive power of imagination to repeople the shades with the spirits of the wronged and ruined races, hovering once more about their houses and hearthstones. Founded on a basis of cruelty and wrong, most of the traces of mission civilization have been obliterated. In New Grenada, Ecuador, Chili, Buenos Ayres, Brazil and Venezuela, the traveler constantly meets with ruins of old churches and monasteries, some almost entirely destroyed, and now surrounded by a howling wilderness and savage tribes; others in better repair, in more cultivated parts of the countries, now used as barracks, arsenals, or warehouses. The writer has been often greatly surprised at meeting in the midst of the wildest forests of the Caroni, Orinoco, San Francisco or Tocantiris rivers, imposing and massive structures defying the assaults of time or the elements. Erected amid the groans and life-blood of thousands of innocent victims, Heaven has spared them as melancholy monuments of the decline and fall of a system, enormous in its rise and power, fearful in its crash of dissolution.

But the sad traces left upon the characters of the present generations, tell the tale with still greater power and more immediate interest to ourselves. A priesthood corrupt, depraved, and ignorant, almost beyond conception; a people with no religion, kind and gentle in their natural impulses, but warped by ignorance, fanaticism and revolution, often fiends; countries without energy, enterprise or wealth; and gardens of beauty neglected, or overgrown by the wilderness! At Guiness, in the island of Cuba, and Cruz de Espirito Santo, in Brazil, the writer has met Roman Catholic priests living in open and public cohabitation with their concubines, and by them having large families; and it is nothing unusual for the traveler, in stopping at the houses of the priests, to see women openly owned as mistresses; and families growing around them, acknowledged by the padre as his children, and that not in a sense of spiritual fraternity. Drunkenness is a vice constantly met with among them; to particularize the instances seen by the writer would be an

almost endless task. In the villages throughout the whole of South America, Mexico, and the West Indies, the priest is the great patron, and generally the umpire of cock-fights, bull-fights, and such other Sabbath amusements of the people. These priests are usually gamblers, and the Sunday evening "hells" always find them among their most constant and earnest supporters. Frequently they are seen to hurry through the Sunday morning mass, strip off their officiating vestments, and taking their game-cock under their arms, hurry to the cock-pit to gamble through the rest of the day. At Honda, a town of considerable importance on the Magdalena river, one of the priests became engaged in an argument with an English resident; the priest maintaining that the world was not round. After considerable disputation the padre asserted that he could prove one of his positions from the Bible; this being asked for by his opponent, a new and unexpected difficulty arose, for in the whole town and neighborhood, with priests and parishioners, there was not a copy to be found. In the town of Upata, in Venezuela, the writer met with a priest of notoriously bad character, who utterly refused to christen, bury, or marry any of his parishioners who were not prepared to pay the fee allowed by regulations for the poorer classes. At Angostura, on the Orinoco, a Capuchin monk, also of notorious immorality, being applied to to conduct a funeral mass, refused unless the price was paid for a singing mass, in which, beyond the pecuniary profit, he could have an opportunity of displaying his vocal power. The services performed at the christening, marriage, or burial of the middle and lower classes are of the most heartless and often horrid nature, more particularly those attending funerals. Instances such as the foregoing could be multiplied to infinity, but let us pass to the influence reacting on the people themselves.

The men are passing into infidelity; despising the religion of Rome in their hearts, they also by the prejudices of education look on Protestantism with equal contempt. The recent stand taken by New Grenada, though resulting to a great extent, in spreading infidelity over that land, has inflicted a fearful blow upon the power of Rome, and is communicating its effects to the neighboring republics. On board a steamer on the Orinoco river, some twenty or more young Venezuelians were assembled one evening discussing the state of their country, and wishing the position assumed by New Grenada, in regard to Rome, would also be taken by their government; that is, a declaration of perfect civil and religious freedom, and entire disconnection of church and state. One only took the side of the Pope, declaring that the result of such a move would be to introduce anarchy over the land. He was answered by loud cries of "No, no; liberty, liberty," and the dispute at once became warm. The greatest desire was manifested to get rid of the priests and priestcraft; one said that rather than pay money for supporting them, he would willingly give twice the amount to get them out of the country; some ridiculed them, telling incidents of their baseness, immorality, or ignorance; some wished them all to their great father, the Devil; and one declared that only negroes or cowards now feared or cared for the Pope. The

person who took the Holy Father's side was denounced as ignorant, fool, etc. no one siding with him for a moment; and as might be expected, the man *was* the most uninformed and boorish among all the passengers on board, though possessing considerable rough, native wit.

Immorality runs riot over the whole continent; marriage vows are disregarded, and sensuality looked on as a matter of course. In Brazil, particularly, the most degraded forms of licentiousness are pursued without shame or check, and the writer has heard public acknowledgments made, which with us, would incarcerate the actor for the greater part of his life. A very, very large proportion of the population of all the States is illegitimate; and this forms no kind of barrier to social or political preferment. Want of chastity, provided it does not descend to shameless profligacy, forms no obstruction to an entrance into the general society of a place; pimps are employed to pander to the lusts and passions of both sexes, daughters are sold against their will, to minister to the vices of the men, and in this conviction, acts of such heartless cruelty and shame are often practiced, even by mothers upon their own daughters, as would appal and sicken the stoutest heart. Generally, in every State a fearful disregard of the value of human life exists; but robbery and murder are almost unknown, excepting in those republics where revolution after revolution, with their frantic excesses, have turned loose a miserable and blood-thirsty soldiery to prey upon their fellow citizens and such travelers as may be passing near their haunts. Amid so much that wearies the mind, and turning from scenes of such deep horror, the heart of the traveler kindles at the recollection of the princely hospitalities, (princely, because the entertainers offered their all, and that most freely,) and the many kindnesses strown all along the paths of his wanderings. Who that has roamed over these great countries, depending for his food and shelter on the hospitality of strangers, will not recall with grateful heart the nightly welcome, when weary, faint, or it may be sick and suffering, kind hearts received him, and ready hands ministered to his many necessities. After considerable experience of the interior life of these countries, and a very large acquaintance with the natives, joined to the information received from many other South American travelers, the writer has arrived at the conclusion that the introduction of a pure and consistent religion is the only thing needed, thoroughly to reorganize and revolutionize the whole system of government, morals, and industry.

Such is the picture, drawn by an eye-witness, of Popery in South America, after a trial of three hundred years. We have before us a still more minute description of the religious condition of Brazil—the heathenish debasement of the masses, and the utter loathing of Popery by the more enlightened. These, have no hope for their country under the blight of such a system. Throughout the continent, as in Mexico and Central America, no sane man can deny that Popery has proved itself thoroughly impotent for the moral, intellectual and social re-

generation of the people, and scarcely in advance of the heathenism which it nominally supplanted. Compare Peru, for example—that unsolved problem of heathen civilization—compare her morally, socially, intellectually, politically, in all those things which make and mark a nation's growth, as she was when, in 1527, Francisco Pizarro first set foot upon her shores, with what she had become nearly a century later, when the government of the Incas had yielded to the despotism of the Pizarros and their successors. Read the story of cold-blooded murders, of rapine, and lust, and intolerable cruelties, by which, as Prescott says, "The paradise was converted into a desert," when their confiding friends, the native Incas, were burnt alive without provocation; when every vestige of the ancient forms of an advanced civilization were sought to be effaced by the invaders; when gold had become the price of infamous perfidy and hellish cruelty; and when Romish temples had become magnificent with treasures wrung with bloody hands from the Indians with unparalleled baseness. We do not charge all this cruelty directly on the Romish missionaries. But we do say that they were accessory to the inhumanity, and were partakers of the price of blood. And we do say, moreover, that instead of atoning for the wrongs of the invaders, who were their own protectors, they have proved little better than an unmitigated curse to those once fair lands of beauty and promise.

We are aware that Rome is now trying to plume herself on the history of her Missions; and into that field we should not be loth to follow her. We are willing to admit, what Ranke has so clearly shown, that in the sixteenth century "the power of real beliefs was reviving in the bosom of the great adversary of the Reformation. The easy, elegant skepticism fashionable in the court of Leo X, at the dawn of the Reformation, gave place to an entirely new order of men and things—to men, grave and energetic—men who were in earnest, to whom life was no longer a jest, yet men who were equally ready to *lie* for Rome, or to *die* for Rome, as her occasions might require." Dreamy Scholasticism and a scarcely concealed infidelity, listened with alarm from their cloistered retreats, to the aggressive movements of the reformers, and to the noisy activities of human life. And hence arose, first the Theatines, and then the Jesuits, who paused not till they had traversed all Southern and Eastern Asia, where they hoped to regain the ground which they had lost in Europe. The same spirit followed hard upon the track of modern discovery, of which papal sovereigns were so distinguished patrons; and sought to take possession, as its

own, of the southern portion of our continent, with which field we are now more particularly concerned.

We confess, too, to the air of chivalry which still bathes with more than poetic beauty those ruined churches and missions which arrest the eye of the traveler amid the vast savannahs and almost interminable forests of those old Spanish colonies. It contrasts not ungracefully with the sordid utilitarianism, the groveling idolatry of gold which rules the present age. We grant the fact of the vigor, and, so far as numbers are concerned, of a certain sort of success with which her missions, here and there, have been conducted. We concede that examples of heroism have been exhibited worthy of a crown of martyrdom, and of that church herself in her early days. Neither would we fail to do justice to the signal service which the Jesuits once rendered to the cause of Science and of Letters.

And yet, when all this is said, the great question, and the only question worth asking, is, what have the Romish Missions really done to make men Christians? to educate and mould them for the heavenly world? That is the question. Ask the Hindus of Southern Asia what they think of Romish Missions! Sir J. Emerson Tennent thus describes the Jesuit Missions in India in the sixteenth century:

"Christianity, in the hands of those by whom it was next offered to the heathen, assumed an aspect so extraordinary, that the detail would exceed belief, were it not attested by the evidence of those actually engaged in the execution of the scheme. The Jesuits, who now addressed themselves to the conversion of the Hindus, adopted the determination to become all things to all men for the accomplishment of their object; withholding, till some more favorable time, the inculcation of Christian simplicity, and adopting in the interim, almost without qualification, the practices of heathenism. To such an extent did they carry their policy, that, in the charges which were eventually lodged against them before the Holy See by the other religious orders in India, it was alleged to be doubtful, whether the Jesuits by affecting idolatry and tolerating it amongst their proselytes, had not themselves become converts to Hinduism, rather than made the Hindus converts to the Christian religion.

"They assumed the character of Brahmins of a superior caste from the western world; *they took the Hindu names, and conformed to the heathen customs of this haughty and exclusive race, producing in support of their pretension, a deed forged in ancient characters, to show that the Brahmins of Rome were of much older date than the Brahmins of India, and descended in an equally direct line from Brahma himself.* They wore the *cavy* or orange robe, peculiar to Sanniasis, the fourth, and one of the most venerated sections of the Brahminical caste. They hung a tiger's skin from their shoulders, in imitation of Shiva; they abstained from animal food, from wine, and certain prohibited vegetables; they performed the ablutions required by the Shasters; they carried on their foreheads the sacred spot of sandal-wood powder, which is the distinctive emblem of the Hindus; and in order to sustain their assumed character to the utmost, they affected to spurn the Pariahs and lower castes, who lay no claim to the same divine origin with the Brahmins,"* &c., &c.

* Tennent's History of Christianity in Ceylon.

It is not strange, therefore, that when a tumult arose in Tanjore, caused by the Christians, which eventuated in a persecution, thousands at once returned to heathenism. When Tippu Sahib forced 60,000 of these Christians to embrace Islam, not a single one had the courage to refuse circumcision. The Madura mission, counting 245,000 one year, could not show a register of 40,000 the next; and, in modern times, it is only the return to the Jesuits' method of conversion, which has retarded the utter disappearance of every trace of Romanism from India.

Ask the Japanese what they think of Romish Missions! Ask them why they banished Christianity, and drove the commerce of the Christian world from their Islands; and compelled foreigners upon their shores to spit upon the Cross in token of utter abhorrence of the sacred Symbol! Two hundred and sixty years have scarcely softened the deep-rooted, and, we may say, not ill-grounded distrust of Christians, which Jesuits caused in the breasts of those heathens—a distrust which Commodore Perry has at length, with admirable address, rendered partly innocuous, so far as our commerce is concerned.*

Rome boasts of her Missions! Let her tell what have been the fruits of her Missions in Congo, in southwestern Africa; where, two hundred years ago, the Jesuits had numerous schools and churches, a most influential and powerful establishment, and all the outward facilities for success! It would be hardly wide of the mark to say, that the Missions of *modern* Rome have proved an entire failure. Indeed her policy in our times, evidently is to neglect the heathen world, and to concentrate her forces on ground already preoccupied by Protestants. The Machiavelian watchword, "*divide et impera*," is her motto; and so the noble Missionaries of the English Church tell us, that throughout all India and in Australia, they cannot strike a blow for Christ nor plant a Mission there, but that troops of Jesuits follow at once in their train. Nor shall we stop here to indite those words of indignation which such unutterable meanness and wickedness deserve.

But the Missions of Rome are not our theme now, though we could not treat at all upon the subject before us without touching upon them. Our object, rather, is to call upon our own branch of CHRIST'S Holy, Catholic and Apostolic Church, to commence a Mission in South America. Let this be the next point of occupation in the great field. More than China —more even than Africa, in some important respects, such a

* For an account of these Missions in Japan see Kämpfer's *History of Japan*, an admirable work, and of which modern treatises on that country are little more than compilations.

work appeals strongly to our sympathies as Christians, as Churchmen and as philanthropists. For the work of exploration of both China and Africa, and of controlling their commercial interests, is already anticipated by England and France, either by governmental or private enterprises. But this is a part of our own continent. Its Governments are fashioned like, and after our own, and in shaping their institutions, the people look to us for sympathy.

Nor is this all. In several of those Republics, a spirit is already roused most hostile to the tyranny and corruptions of Popery. In *New Grenada*, the Civil Government has been for years resisting the claims of Rome, until it has at last waked up the feeble thunders of the Vatican. It has abolished tithes, and quartered the priests in parishes with fixed salaries. It has suppressed certain convents, and appropriated their revenues to general education. It has abolished ecclesiastical courts, and made the clergy responsible to civil courts. It has expelled the Jesuits from the country. It has established the freedom of the press, and guaranteed freedom of religious opinion and worship. It has made marriage a civil contract, and removed it from the exclusive jurisdiction of the priests. In *Peru*, there is, even among the priests themselves, an open and avowed hostility to Rome, which augurs better things if it be only properly directed. Thus, in 1848, a Romish priest, the Rev. Francisco de Paula G. Vigil, published at Lima, an elaborate work on "Church abuses and remedies," which breathes a spirit akin to that which preceded the English Reformation. In *Uraguay*, the President, in his opening message to the Legislative Assembly, says of the State Church: "The position of our Church has improved with the disappearance of the headless condition in which it had been left by the death of its worthy vicar, Don Lorenzo Fernandez; but that is not enough—its present organization is not satisfactory—and cannot continue without very grave inconvenience. It is vicious, and inconsistent with the existing policy of the republic, as well as with its decorum and the necessities of its good government. It is, therefore, indispensable that you cause this state of things to cease." Even in *Brazil*, while we write, we see a strong appeal made to our Church to come and teach the "true Faith" of CHRIST, where it is said "the Romish Church has ceased to exert any influence of importance," and where the Constitution of the country guarantees freedom of religious opinion to all.

Such is the moral and religious condition of South America. Such is its peculiar aspect as a field for Missionary labor. To

by its direct effect on those who more or less adopt it, but by its discrediting in the minds of thousands the truths with which they find it associated, and of which it is asserted to be a necessary portion.

While men were contented to believe, or even to support dogmas, however absurd or injurious, at the same time inculcating modes of action and feeling directly their reverse; and while also these dogmas passed comparatively unnoticed, they might in some sort be tolerated. But now, while not only all modes of belief are closely investigated, traced to their origin, and carried out to their consequences, but even Faith itself is doubted and denied; the Friends of Revelation as such, uncontaminated by the traditions of men, or the speculations of false Philosophy, can no longer justify their inaction, no longer satisfy themselves with a mere disclaimer of this "Philosophy," which has so long been set forth and insisted upon as the gospel of Jesus Christ. They can no longer hesitate in declaring and pointing out that these "Dogmas," so subversive of moral rectitude, and abhorrent to our feelings and our instincts, are not derived from Revelation, but are the independent offspring of a fallacious logic, based on presumptuous speculations.

It is not our object now to enquire what the teaching of Revelation on this matter really is. It may, however, be asked, if this system which claims a divine origin, claims to be a system of *Justice*, *Mercy*, and *Truth*, which promises future rewards and punishments, "according to the deeds done in the body," which declares "that the Lord is loving unto every man and His mercy is over all His works," that the "Lord is not willing that any should perish, but that all should come to repentance," and which "calls on all men everywhere to repent," if this Religion, the only system of pure morals, and elevated notions of God known to mankind, be, notwithstanding all this, in reality a system of unconditional, inevitable Decrees, by which the fate of every human being, for good or for evil, was fixed and sealed before the foundation of the world, where shall poor humanity turn?

Augustine teaches that God does not wish all men to be saved; that nothing takes place, but by His will; that all things are by an absolute decree; on the other hand, asserts the free will of man, and that all men may be saved. The Romanist, bowing, to the authority of his Church,* assents to

* From the Bull of Pope Celestine, (though it is said he issued it reluctantly,) down through Popes and Synods. Even the Canons of the Second Council of Orange, are stated to have been founded on Extracts from his works, sent by Pope Felix IV. In the Council of Trent, he was quoted as authority, and

all this, and when asked to reconcile the paternal goodness of God with the necessary and unconditional damnation of the reprobate; and the freedom of man's will, with absolute decrees, he shelters himself under the infallibility of his Church, and Augustine! and cries out with his master, O! Altitudo!

Calvin says that all things, both in the moral and physical world, are disposed and effected by God. That all the crimes of men and their virtues, are the work of His Will—to pretend that He only permits these evils, and does not will them, does not produce them, is to reverse all the rules of language, &c. Inst. Lib. I, c. 18.

Yet, after this, both the Romanist and the Calvinist strongly deny the charge of Fatalism; the former, indeed, with some show of plausibility. But it is useless. Their hair-splitting will no longer serve their turn. The "sensus divisus," and "sensus compositus," of the Schools will no longer pass for *sense* in any shape. What is fixed, unconditional, inevitable, whether the "eternal laws of nature," of the stoic, or the absolute decrees of the Gnostic, of Augustine, Aquinas, or Calvin, is FATE. The very etymology of the word determines its meaning:—Fatum, quod fatui—what is bid, spoken, decreed.

The followers of the "stern creed," professing the most unbounded sense of the greatness and goodness of God, do not scruple to limit His power, or restrict His goodness, by the requirements of their system.* They deny His foreknowledge, because they cannot comprehend it; and when the absurdity, and worse than absurdity, to which their argument necessarily leads, is pointed out, they either deny inevitable consequences, or attempt to take refuge in the incomprehensibility of the In-

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when the "Five Propositions" were condemned by Innocent X, it certainly was "Salvo Augustino."

Bishop Burnet, (Expos. XVII, Art. Anglican Church) in his statement respecting Baius is strangely mistaken. Baius is not mentioned in the Bull of Pius V, which must be referred to. In writing against the "Reformed," he classed the followers of Luther and Calvin with the Stoics and Manichees, and attempted to bring the authority of Augustine, which they professed to respect, against their Doctrines. The Propositions condemned by Pius, cannot be designated as the doctrines of Augustine. They seem to have been a mixture of some of the varying opinions of that Father, with some of the peculiar notions of the Flemish Divine. The Franciscans were the principal movers in this matter.

* Such was the influence of this school of philosophy that the Socinians also denied it, seeing no other way to get rid of the "decrees," and escape making Him the author of Evil. At a later period, see Dr. Doddridge's account of the great majority of his fellow-students of Divinity, who became Socinians.

Justin Martyr says, Σαφης ἐλεγχος ἀπιστιας, το πως περι του θεου λεγειν. It is a certain evidence of unbelief to ask concerning (the things of) God, "How!" See Neander, "Gnostics."

finite, which in laying their premises, they had already circumscribed by the limitation of their "philosophy."

They bitterly deny that their "theology" makes God the author of sin, and exclaim, "will men dare to judge the deep things of God?" We might fairly retort the question, for it is *they* who dare to limit and judge the extent of His power. But we are ready to give a direct answer, at once to say, "no, *we* do not." But we dare to examine the systems of men, and judge whether their "theology," their "logical creed," or whatever else they may please to call it, is founded on His Word, and is agreeable to the reason He has given us, and to this they cannot object. We have a right to examine their logic by our reason.

It is certainly beyond our power to comprehend Infinity in any shape.* Reason, however, was not given us in vain, and within its limits we are bound to use it. Why some things are, why others are not, we cannot understand. We do not know, we cannot tell. All that we do know respecting them is, that the Judge of the whole earth shall do right, and this is enough. But when we find in the Scriptures rules for our guidance, are distinctly taught what is just, what is right, what is true; we are not only permitted, we are required, to study these rules, and to act and judge accordingly. "Ye have Moses and the Prophets;" "Search the Scriptures."

We are plainly told that sin is displeasing to God. Why He allows it to exist, we are not told; and we cannot comprehend. It is our duty reverentially to confess our ignorance, and humbly to acknowledge that His ways are past finding out. Here we ought to stop, and not attempt to be wise "above what is written," by resorting to unauthorized speculations, based on the extent of human comprehension—St. Paul's "philosophy, falsely so called." And when this philosophy goes on to declare that "everything in the moral and physical world takes place by an irresistible decree," that a large portion of mankind, without any demerit of their own, long before their birth, were doomed to eternal torment," our instinct revolts at such a monstrous doctrine, and our reason feels more than authorized, feels compelled to examine into its grounds.

* Reason and comprehension are often confounded with each other, even by lofty pretenders to logic. Reason teaches many things not only incomprehensible, but contrary to comprehension. How a finger is moved by the influence of the will; especially, how mind can thus act upon matter, cannot be conceived. Yet our reason is satisfied of the fact, by the best of all evidence, viz, internal consciousness. Again, take Infinite space, the simplest form in which Infinity can be presented to the mind; and our reason perceives that it must exist, although utterly contrary to our comprehension.

We assert that this fundamental principle of their "theology," predestination, is not founded on or necessarily connected with revelation, either in its views or its consequences; but is based upon arguments, or rather an argument, not derived from revelation, which might have been used by Julian the Apostate, and would not be out of place in the pages of Diderot or Helvetius.

The advocates of the "stern creed" generally commence by laying down that God is essentially perfect and independent —that He can consider nothing but His own glory, and the manifestation of His own attributes and perfections. If His decrees are dependent on what free creatures would do, He would be dependent on His creatures—that mere creatures are less than nothing and vanity in His sight; whatever our pride may suggest, it cannot be denied that we are very poor and insignificant beings with regard to Him, and, therefore, He can see nothing in view but His own glory in all He designs or does. That a conditional decree is in itself imperfect, and subjects the will of the Creator to the will of the creature. That a willing that all should be saved, is an imperfection, and implies that His goodness is greater than His power; infinite perfection can will nothing that it cannot execute, and if it wills anything it must be right that it should be executed. That when whole nations are given up to idolatry, and destitute of the means of grace, while others are freely chosen for the knowledge of His will, it is evident that the rejection of a few individuals is not more wonderful than the rejection of whole nations, in such manner that it is morally impossible they should escape eternal death.

But the argument on which the whole system depends, for the rest do not deserve the name, is the denial of the foreknowledge of God.

"It involves a contradiction to say" that things that are not certainly to be, can be certainly foreseen, "for if they are certainly foreseen, they must certainly be. So while they are supposed to be contingent, they are yet affirmed to be certainly, by saying they are certainly foreseen. Things cannot be foreseen but as they are decreed, and prescience before a decree is impossible."

Thus this creature, which is less than nothing and vanity, this poor, insignificant being, arguing from its own petty power of comprehension, dares to judge of the deep things of God, and defines the power of its Creator—decides that the Infinite Being, to whom one day is as a thousand years, and a thousand years as one day, to whom there is neither first nor last, begin-

ning nor end—and who exists not in time but in eternity—whose faculties are not only beyond our comprehension but our imagination—whose knowledge is as infinite as His nature, can be measured by the speculation of man!

Allowing, however, their premises, "the creed" can be "logically" sustained. If God knows all things, and contingent events cannot be foreseen, their conclusion is inevitable, "that *all* things are decreed, that all things in the moral and physical world have taken place, do and will take place under a positive and unchangeable decree, and in that manner only can Omniscience be understood." Therefore, all the crimes, blasphemies, murders, oppressions, lies, vices, heresies, persecutions; every step a man takes from his cradle to his grave, every thought as it is known, so it must have been decreed. Inasmuch as not a sparrow falls to the ground without His knowledge, its fall must have been specially ordered. The world exists under a system of inevitable necessity. Everything great and small, is, as it is, from a positive decree, and *can* be no otherwise!

And this "theology" does make God the author of sin, notwithstanding the vehement denials of its followers, and their exclamations that it is unfair and unchristian to charge them with opinions which they utterly deny and abhor.* But where is the unfairness of pushing logical consequences on those who make "logic" their boast? or what has Christianity to do with the results of their "philosophy?" They have determined that nothing can be foreseen; it follows necessarily, and one of their great masters unqualifiedly asserts, "that the crimes of men are the work of His will, that to say that God only permits those evils, and does not will them, does not cause them, is to reverse the rules of language." Calvin's Inst. L. i, cap. 18.

Now what is the difference between causing "evils" by the working of His will, and being the author of the "evils?" The propositions appear to reason and common sense identical in meaning and consequence, if not in words. Both declare "the crimes of men" the "evils" to be necessitated by the same irresistible power. The only question that can be made is, whether the power which by its will (decree) causes an act, is the author of the act. And this we leave to Aquinas, Loyola, Calvin, Edwards and Priestly.

Again, Calvin, forgetting his first principle, allows that men sin "voluntarily," and therefore may be justly punished, al-

* Synod of Dort., Dec. 20, 1618, Polyander said, "If the remonstrants were allowed to follow the mode proposed by them, they would make the doctrines of the reformed odious, and the good cause (i.e., Fatalism) would be exposed to great danger." G. Brandts' Hist. Ref. in the Low Countries.

though they can do nothing but sin, (Inst. Lib. ii, cap. 1;) and his sub-lapsarian followers say mankind are justly punished, because they sinned in Adam's Fall.* But if men can do evil voluntarily, the evil, the particular sin, would depend on the will of the sinner, as well as the time and manner of committing it. But thus a contingency would occur, which is impossible; moreover logic would decide, that as the crimes of man are decreed, they cannot in any sense be voluntary, and as his damnation is unconditional, his sins, whether voluntary or involuntary, his own or Adam's, have nothing to do with the matter.

They will also sometimes admit that in the ordinary affairs of life, man has a certain liberty of action. Strange, indeed, that in the concerns of this world that perisheth, he should have the ability, be allowed to strive for his fleeting temporal advantage, while in whatever regards his eternal interests he should be utterly powerless, not even able to think a thought or breathe a prayer for the salvation of his soul. But here again contingencies would necessarily arise, and even this partial and unimportant liberty cannot exist in the face of a decree.

More is needless. Turn it which way you will, there is no escape, there is no mitigation. The "links of steel" are everywhere, binding everything, in all time, through all eternity. The *Almighty* himself cannot create a free agent, or a being having in the slightest degree the power of thinking or acting for itself.†

If, then, contingencies cannot be foreseen, there is no escape from this tissue of inexorable fate, pervading and determining all things; from the birth of an animalcule in the depth of the ocean, to the fall of an empire—from the feeling which said, "Father, forgive them, they know not what they do," to the preëminent malignity of the arch-fiend himself. There is NO escape save in taking refuge in some of the Godless and Christless systems of the day, in the creation of which Fatalism has been so prominent an agent; or by doing as many good men have done, believing, or thinking they believed two opposite doctrines at the same time. Thus without any reference to Revelation, by the unaided force of human logic, based on human comprehension, the whole destiny of man is settled—all that can be known is known.

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* If Adam *might* have stood, then there was a contingency. If his fall was decreed, all its consequences were decreed.

† Take this power of "free-will," of spontaneous action, of choosing and refusing from man, and wherein can he be said to be "made in the image of God?"

Now of what use is any further inquiry? *of what use is Revelation?* It can only confirm that which is already certain. If conformable to "our logic," it can teach nothing more; if not conformable, it teaches what is impossible, and discredits itself. Nor can the conclusion in any manner be gainsayed. It is matter of strict deduction. This "philosophy" is altogether independent of Revelation, and its conclusions, be they what they may, whether true or false, must be, with those who believe or support it, the measure and touchstone of faith;* and to them, even that which is allowed to be the Word of God must be made to conform. Accordingly, we find grave Doctors of Divinity, Reverend Professors of Sacred Theology, anxious for the glory of the Creator, reverent expounders of His infinite artributes, firm believers in the Mission of His Son, zealous preachers of the "gospel," "of peace on earth, and *good will* towards men," deciding, teaching, preaching, that a Being of infinite power, cannot create a free agent—of infinite knowledge, knows nothing, and can know nothing, except as he decrees it—of infinite goodness, has ordained the unconditional and inevitable torment of countless millions through all eternity—of infinite justice, will punish men eternally for obeying His irresistible will—of infinite mercy, will turn a deaf ear to the moans of His creatures, suffering for the actions caused by the working of His will—of infinite truth, calls on all men everywhere to repent, declares that they shall be judged according to the deeds done in the body, holds out rewards and punishments, eternal happiness, eternal misery, on condition of their obedience or disobedience; while in fact their every action and thought is necessitated, and their eternal state unconditionally determined before the foundation of the world; that the Mission of the Saviour was limited to a few; and without going into further particulars of this "theology!" that "good will towards men" is compatible with the unconditional damnation of by far the largest portion of mankind, including millions of infants, not knowing their right hand from their left, and utterly unconscious of either good or evil.†

* What can be said to his Ir-Reverence, Mr. A., who denies Revelation! his Ex-Reverence, Mr. B., who has left CHRIST, and gone to Plato! or his No-Reverence, Mr. C., who declares that all Ministers of Religion are hypocrites!

† This is called "vindicating Divine Sovereignty!" How forcibly is the spirit of the system brought out in old homely rhyme, unpleasant to the "Fatalist" ear:

"You are and you a'nt,
You must and you mayn't,
You can and you can't,
You shall and you shan't,
You will and you wont,
You'll be damn'd if you don't."

In all solemnity, we ask, in what respect are these results and teachings of the "Logical Creed" better than the Manichean System? Are they not demonstrably worse? We repeat that the Fatalist System is founded on considerations and arguments, whether valid or not, totally independent of Revelation, and if they are valid, they render Revelation needless. It therefore derives no support from Revelation. It is contrary to reason. It is abhorrent to our moral sense, and in direct opposition to our consciousness of moral agency. If this doctrine be true, moral responsibility has no existence; if false, moral responsibility has no more fatal enemy. And here we might safely rest our case against any argument, however logical or ingenious; but based as their argument is, on the power and extent of human comprehension, it undertakes to decide on matters confessedly beyond the range of that comprehension. But to proceed.

As far as the argument is concerned, it may safely be allowed that God seeks His own glory in all things, either in a direct or reflex sense, although the phrase is extremely vague. What is His glory? There is certainly no necessary connection between His glory and absolute decrees. On the contrary, it would seem more glorious, more indicative of Almighty power to create beings capable of moral sense, of serving and loving Him and each other, than to make a set of automatons, who do right, and cannot help it—who do wrong, and cannot avoid it. It is hard to conceive that a Being of infinite goodness would "seek glory" in creating countless multitudes of sensitive beings for the express purpose of condemning them to eternal misery, or a Being of infinite justice in punishing them for obeying His will.

The inferiority of man to his Creator is indeed greater than can be conceived; but we are as He made us, and there is no proof that a merciful Creator would despise or neglect the work of His hands on account of its inferiority. On the contrary, there is the more need of His consideration and Fatherly care. But, strictly speaking, how can His glory be connected with, or effected by mankind? He is independent and self-sufficing; His glory or His greatness can neither be increased or diminished by any possible event, by the creation of man or any other creature. We have need of Him. He has in no sense any need of us.

"A conditional decree is an imperfection, makes Him dependent on His creatures and is unworthy of Him." A father may allow his children, or a master his servants, under certain well known rules, to occupy or amuse themselves as they like best, it being well understood that as they obey or transgress

the rules laid down for their governance, they will be rewarded or punished. In what manner is the authority of the parent, or the power of the master, lessened by these conditional decrees? What is there derogatory here? If we perceive no degradation when authority, however just, is physically limited, and may be resisted, how much less can there be any in the case of a Being whose will is irresistible, and who can interfere, at any moment, directly or indirectly, by persuasion or by force, in any of the proceedings of His creatures. This is, indeed, nothing more than the old heathen argument against the free agency of man, that it could not co-exist with a Divine Providence. The real point, however, on which all these questions turn, is not the free agency, but the free will of Man. Strictly speaking, there can be no other free agent than the Supreme Being Himself. Of the highest order of created beings it was well said,

"Proud *limitary* Cherub."

Free will implies the power of deciding what we wish to do, or what we will do if within the compass of our power. Free agency, which cannot exist without free will, still is not the same. To will what we please is not to do what we please. A man may wish to commit a murder, but Providence in many ways may defeat his intention. We certainly do not understand the manner, or extent, in which Providence interferes in and directs the moral and physical affairs of the world. But we can understand that general laws exist, and that, in particular cases, these laws may be modified or suspended, and in this there is nothing incompatible with the general free will of man, or the fullest supremacy of the Creator.

"A willing that all should be saved is an imperfection, and implies that His goodness is greater that His power." On the contrary, while it asserts His goodness, that He is "loving to every man," it also asserts His almighty power, His power to create a being in His own image, endowed with the faculty of thinking and acting for himself, which their "theology" denies.

"Infinite Perfection can will nothing that it cannot execute, and if it wishes any thing, it must be fit that it should be executed." No doubt. But Infinite Perfection may be willing (βουλομενος) that sinners should repent, without necessitating or decreeing them either to accept or reject the grace and mercy freely offered to all men.

"The rejection of whole nations, and their damnation in consequence," is directly at war with all our notions of justice, is a mere assumption, utterly without proof, and cannot in any way support the unconditional damnation of individuals.

"Things certainly foreseen must certainly be, and therefore cannot be contingent." Now this assumes that "things which *will* certainly occur, *must* certainly occur," the very point in dispute. The argument is a mere paralogism, and a begging of the question. Things certainly foreseen, will certainly occur. All the circumstances leading to them, both contingent and positive, *i. e.*, any interferences of Providence, *will* certainly occur; but this is no argument *for* their necessity, or against their contingency. *Will* occur is very different from *must* occur. All that *will* be, *will* be, if neither decreed nor foreseen, and the argument really is, "what will certainly be, *may* be certainly foreseen," without being in any manner necessitated by the prevision. An astronomer foresees an eclipse, but his foreknowledge would not warrant those who know nothing of his science, and were utterly incapable of comprehending the means by which his knowledge was obtained, or the intricate principles on which it is founded, in covering their own ignorance and incapacity by asserting that he could only have foreknown the event by having decreed it. But there is unimaginably greater difference between the Almighty and the highest created intellect, than between Newton himself and an Australian savage.

The true difficulty is, in attempting to comprehend what is incomprehensible. The element of the argument, the Omniscience of God, we cannot comprehend, nor of course can we comprehend its consequences. But if we are warranted in asserting that *every thing* is present to the Almighty Mind, that, in the sense in which we understand the word, there can be no *future* to Him, which indeed we cannot comprehend, but which will scarcely be denied, the difficulty as far as reason is concerned vanishes.

But the pride of "Philosophy" is not satisfied with this. Compelled to acknowledge Omniscience, it cannot comprehend how any event can be foreseen, and therefore denies Prescience. To escape the difficulty it resorts to "decrees." But the ordering and decreeing such an immense number of events as are occurring every instant, is fully as incomprehensible as that they should be foreseen. But further, how does a "decree" produce its effect? By "Infinite Power." Does Philosophy comprehend how Infinite Power acts? How a decree made the world out of nothing? All this is but going from one difficulty to another, from the elephant to the tortoise. "Comprehension" is fairly run aground, and the fatalist is forced to come at last to the true "sufficient reason," Infinity. Had they come to it a little earlier, what a world of false Phi-

losophy, absurdity and impiety, would have been avoided, even among those heathens who believed in one Supreme God. As to those who profess to believe in Christianity as a divine revelation yet attempt to limit *Infinite* knowledge, the most charitable thing that can be said of them is, that whatever else may have a limit, there is evidently none assignable limit to human absurdity.

Out of evil comes good. There is a hope that in the present general breaking up of prejudices, and the laxity of opinion, nay, almost apathy consequent upon it, Christianity may stand a chance of resuming its place so long usurped by the systems of man's inventions which have assumed its name, and to a fearful extent have destroyed its influence. If Revelation be anything more than a name, it must control all human speculations. If it be of divine origin, it must be of divine authority. And how dare any man, while acknowledging its authority, to set about to cut and carve it, to suit his particular notions; nay to reject any portions of the Scripture which should not agree with his "private judgment." Luther began this. He questioned the Epistles of St. James and the Hebrews, because they stood in the way of his "Dogma;"* or, correctly speaking, his perversion of a dogma, thus setting up his "private judgment" of a fact, againt the testimony of the Universal Church. Strauss and his gang carried out the principle. But the more noble, are now like those of Berea, examining for themselves, and looking at the Scriptures, and the History of the Church, with their own eyes, undimmed by Romish, Genevese, or German spectacles. The Protestation of Augsburgh, the Canons of Trent, and the Confession of Westminster, are losing their sanctity. The infallibility claimed for them all, which the Romanists called out plainly, the "infallibility of the church," and the others by a singular paradox the "right of private judgment," is rapidly fading away.

And what is the difference, of making the commandments of none effect, by "infallible traditions," by "dogmas," by philosophy," or by "private judgment?" As to the effect of these things, one and all, *Circumspicite!*

* We believe that CHRIST died for all men, "the just for the unjust," (properly the righteous for the unrighteous,) to bring us to GOD. We believe that as in Adam all died, so in Christ *are* all made alive. And, as a necessary consequence, that we are saved by the Death and Ransom of CHRIST only, not by any works or merits of our own. And this we are ready to avow or assert in any form of words whatever. But we do *not* believe, "*peccate fortiter, credite portius.*" We do not believe "that the conscience which feels the sadness of repentance and the alarms of guilt, is a stupid ass, struggling in the dust of this world, beneath a burden it need never bear." And we do not believe, "Si in fide posset fieri adulterium, *peccatum non esset.*"

Art. IV.—PAROCHIAL LIFE.

1. *The Rector of St. Bardolph's, &c.*
2. *Sunny Side, &c., &c.*
3. *Shady Side, &c., &c.*
4. *City Side, &c., &c.*
5. *Parish Side, &c., &c.*

The idea of the faithful pastor of Christ's flock is one which floats before the mind, beautiful in the blending hues of earth and heaven. How often has its delineation been attempted! By pen of grave divine, setting forth the eternal laws of truth and duty; and by pencil of rapt novelist picturing all that is touching and beautiful in human life. Among the earliest delineations of this character we may name St. Chrysostom on the Priesthood—among the latest and happiest ideals of it, Bulwer Lytton's charming creation of Parson Dale. We have lately noticed a sweeping condemnation of this high idealization of the character of the Christian pastor, on account of its "air of exaggeration and unreality."* But the writer who reckons this "a great defect in almost every treatise on the Pastorate from Chrysostom's downwards," fails to recognize the true use of the ideal. Is not Christ—the Chief Shepherd and Bishop of Souls—the true ideal of the Christian Pastor? Here is an ideal which can never be reached, and yet is not the Christian Priest to keep it ever before him; to be ever pressing towards it? Taking Christ as our model Priest, we would be justified in saying that any ideal of the priestly character designed to be useful, either to youthful aspirants, or to those already invested with the sacred office, but who need guidance, encouragement and reproof, should rise above the imperfections of real life. How is it with the forms of beauty which float before the fancy of a Raphael? Do they not far surpass the beautiful reality which springs up under the magic touch of his pencil? To the eye of the poet does there not rise up a world of ideal beauty which he vainly strives to adequately portray in words? The private Christian, no less than the Pastor, needs for his guidance in his weary pilgrimage, a bright ideal of perfection which shall be to him a cloudy pillar in the

* North British Review for August, 1854, Art. Vinet.

day of prosperity, and in the night of affliction a pillar of fire to light his way.

The sacred office of Pastor has both its human and its divine aspect. The Minister is both Pastor and Priest—a Pastor of men—a Priest of God. In its divine relation his office touches and blends with the infinite. In its human relations, it runs parallel with human life in all its phases, and mingles in all its scenes of joy and sorrow. And what Schiller has so beautifully sung of the church bell, applies a thousand fold more to the faithful Pastor—that living voice which sounds out over the whole parish, collecting in itself the outgushings of all hearts.

It is far from our present purpose to attempt the full portrait of the Christian Pastor. We would only sketch a few of its lineaments, that our readers may be able the more easily to understand what we shall have to say of the works referred to at the head of this article.

The faithful Pastor then, is one who feels that he is called and sent of God for the exercise of his sacred office—that he enters on it from no expectation of ease or emolument—that he has no merely professional aims—no view merely to social position. But that he has solely and singly in view to promote the glory of God and the good of men, by a life of self-denial and self-devotion. Laborious indeed he knows such a life will be, but, constrained by the love of Christ, he prizes it infinitely more than the gold of Crœsus or the down of Sardanapalus. For, the eye of faith penetrates through all the disguises of worldly pomp and fashion. And the treasures of Egypt are nothing to him who presses forward in the humble path of daily duty, as seeing Him who is invisible. Furnished with all the aids of human learning—deeply versed in the Holy Scriptures—knowing the true or at least the probable interpretation of each difficult passage—comprehending in its grand unity that Gospel scheme which is diffused throughout the Sacred Book—seeing with the mind's eye the whole current of Church History as it flows out, first from the smitten Rock, and then spreads on through the world with ever varying volume—thoroughly acquainted with the pestilent heresies which, in different ages, have muddied the crystal stream of truth—having deeply graven on his heart and mind the unchanging forms of divine truth, as they stand out to view in the dogmatic teaching of the Church—and resolved by God's help to realize for himself and his flock, in the practical duties of daily life, all that he has learned to hold as doctrine—such an one do we suppose

our ideal Pastor when he first addresses himself to the great work of his future life—the cure of souls.

Our Pastor enters on parochial life; and we will suppose his parish like to that of St. Bardolph's, for we know not where to find a better one for him. Even this is by no means a reconstruction of the Paradise of our unfallen humanity. But the general temper of the parish is kind and genial. All, both old and young, give their new Pastor a cordial welcome. He is to all, in some sort, "the legate of the skies." They all feel that he has a message and a mission for them. They may not be disposed to heed his message just now, but it may not always be so with them; and they are glad to have the minister and the rites of religion near at hand, when the better spirit, or it may be the darker hour, may come to them. Gradually the new Pastor is wonted to his place and his people, and the telegraphic lines of communication radiate in all directions. The parsonage becomes a center of affection to the whole parish. How humanizing is the influence of such a parsonage! The Pastor feels the quickening power of those converging rays of love. He writes under its genial inspirations. Whatever there is in him, of power or unction, is breathed out in his sermons. Whilst cold disregard and distrust would have sealed up the fountain of his gifts so that, like his Divine Master, he could there have done no mighty work. His parochial visits are performed with alacrity. Grateful appreciation and warm affection towards his person and office draw him on from place to place with sweet attraction. His conversation is not all about investments and profit and loss; neither on the other hand is he ignorant of business affairs or indifferent to business interests. For he is concerned in all that concerns his people. He rejoices in their honest gains, and feels a pleasure in seeing their well-earned prosperity.

Our Pastor enjoys an income sufficient for comfort and respectability,—not enough for luxury or display. And, what is very important, it is a fixed sum depending on no donation parties or gifts. Gifts are indeed bestowed, not as a means of eking out support, but as tokens of affection. And as such they have a moral significance, and serve to strengthen the bonds of love between Pastor and people.

Sometimes our Pastor is misunderstood. His public discourses are invidiously applied to particular individuals, by themselves or others. Sometimes his conduct out of the pulpit is misinterpreted; parishioners are alienated, in some cases for time only, in others forever. Occasionally the Pastor is convinced that, in dealing with this question or with that indi-

vidual, he has erred. He profits by his mistakes, and is wise in time to come. But he neither allows the ill feelings generated by these causes, nor the still more unaccountable dislikes which are of spontaneous growth, to disturb his relations with his parish. Much less does he allow the restlessness of his own spirit, or of the age, to furnish cause for removing to another parish. For he feels that whatever individuals may do or say, the parish as a body is with him, and he prefers to endure the ills he feels, rather than fly to those he knows not of. Besides, his relation to his parish is too sacred—too near akin to that earthly relation which symbolizes Christ's union with His Church—to be sundered on slight grounds. And so he lives and labors on in the same parish to a good old age, beloved and honored alike by old and young. How beautifully has his life mingled its love and care with the life of his people! There is not a mount of joy in all their history but his sacred love has gilded it with a brighter glory! There is not a vale of sorrow but his sympathy has lighted with a cheering ray! He has signed them with the name and sign of Christ in their infancy. He has brought them to the Bishop to be confirmed by him, when the dews of divine grace blended and glistened with the dews of their youth. He has inaugurated the families of his parish by joining these youthful Christians in the holy bonds of wedded love. In the pulpit he has ever declared the whole counsel of God with that persuasive eloquence which springs from the love of Christ—not with the tinsel splendor of rhetoric which plays round the head, but cannot reach the heart. Full of years, and labors, and honors, he calmly falls asleep in Christ. His dust reposes in the same churchyard which contains the dust of many of his loved parishioners. His spirit exults with their spirits in Paradise. And the grateful affection of a loving, sorrowing people, rests as the blessing of heaven upon his children.

Thus much for the *ideal* of the Pastor's life. Now for the reality, so far as it is presented to us in the volumes before us. We have here a whole series of books on parochial life,—its joys and its trials. That they have been written and eagerly read shows that their subject has a deep interest for the public mind. The first work in the series, the production of a Clergyman of our Church, does not appear to have issued forth as the voice of complaint. The writer had already won for himself reputation as an author. Having achieved one success, he naturally looked round for another subject on which to try his impatient pen. What theme then so congenial to the inmost thought of a Clergyman as to portray the incidents of his own

daily experience in his sacred vocation. To the great world rushing on with mad excitement, in the pursuit of wealth, pleasure, splendor, power, these are heeded no more than the flower which bends its meek head by the margin of a broad and dusty road. But to the Minister of God these simple incidents rise up rugged and real as continents over which light and darkness hold alternate sway.

The Rector of St. Bardolph's spends all his days in a single parish. He is indeed invited to the rectorship of one of the great city Churches, but he declines both the honor and the responsibility, and continues his simple life and earnest labors among the people of his first love. Some of our readers, regarding the story of the declinature as true, will, no doubt, smile at the simplicity of the Rector. Others will shake their heads with incredulity. But they are mistaken; for we could adduce many an instance of a fat city parish, and what may appear stranger still, of a Bishoprick, declined by good men, who honestly preferred the humbler sphere of duty. Still we cannot suppress our admiration for the Rector of St. Bardolph's—not because he declined the city cure, but because he refused to sever the sacred tie which bound together Pastor and people. There is no doubt a restless spirit abroad. We live in an age which demands excitement, novelty. And there are evils in the working of the voluntary system. But the fault is not all on the side of the parishes. For the Clergy share in no small degree, in the restless spirit of the times. Very many of the clerical changes occur, where there is no fault on the part of the parish, and where there is every wish and effort to retain a beloved Pastor. Many of these changes are but the natural course of things. They result from the principle of adaptation. A young man begins his ministry in a small parish. Enlarged experience, ripened judgment and learning, developed powers of composition and delivery, gradually fit him for a wider sphere of usefulness. It is natural and right that he should seek such a sphere; at least that he should not resist its call. For it is not every one to whom duty would allow the choice of the Rector of St. Bardolph's. Other cases occur where either with or without the fault of the minister, a state of things has arisen where all interests will be promoted by a removal. Other cases, again, spring from mere restless and a vague desire on the part of Clergymen to better their condition. But there is yet another cause of the instability of pastoral relations, in which the parishes have our cordial sympathy. In a numerous body of Clergy there must be at all times a considerable amount of impracticable and worthless

material. This goes floating over the surface of the Church, from Diocese to Diocese, swelling our exchange list, and victimizing our feebler parishes.

We should be untrue to our earnest conviction if we did not name the frequency of clerical changes as one of the prominent evils of our times. Will not our brethren of the Clergy strive to reduce this evil within the smallest possible limits? The influence of frequent changes on the Pastor himself, is to be deplored. For it deadens his affections; it chills his sympathies. The Pastor who has made many changes, will not love any new flock too well. And the parish which, through either fault or misfortune, has often changed its Pastors, will be slow to enthrone a new Pastor in their hearts as the object of loyalty and love. And a Clergyman who without the most clear and cogent reasons, sunders the pastoral tie is doing his part to blot out the old and beautiful image of the Christian Pastor from the minds of the laity of the present generation. On the other hand, it behooves the parishes for their own sakes, as well as for the sake of the whole Church, to remove every just cause of discomfort or disquiet to their Pastors, in order that these painful disruptions may occur as seldom as possible.

The Voluntary System which prevails in this country doubtless entails some hardships on the Clergy, which under a State-Church, they would escape. In the latter case their salaries would either come from tithes or endowments, as in England, or from the imperial treasury, as in France. Where the support of the Clergy is derived from endowments, it places them in a state of the greatest independence, both of the government and of the people. This position has many advantages, but it has also some drawbacks. It secures an independence to which the infirmity of human nature is scarcely equal. Whilst the position of those who are appointed and paid by the government is utterly inconsistent with true independence of feeling and action. Such a Clergy will always be expected to strain every nerve to attune the popular mind to the views of the government, and they will be held in some sort responsible for the loyalty and zeal of the masses. What a degrading position for one whose true allegiance in the things of God is to the King of kings! Let us frankly admit that the Voluntary System labors under serious evils. But, then, has it not also advantages? We must never forget that it was with the Voluntary System that Christianity subdued the world and enthroned herself in the person of Constantine over the Empire of the Cæsars. For three hundred years—through all that period of love, and unity, and wondrous action which forms the

glory of primitive Christianity—there was none but the Voluntary System. This fact alone demonstrates the compatibility of such a system with the most energetic expansion and development of our Holy Faith. Thus much we have felt constrained to say in passing. We do not now propose to discuss the relative merits of the two systems. We may undertake to do that in a separate Article, at a future day. For it is a discussion which we think will be shortly required to allay uneasy feelings which begin to manifest themselves.

These feelings are likely to be increased by the influence of such works as "*Shady Side*," which has been regarded in certain quarters as a protest against the Voluntary System. It certainly puts the evil of that system in a strong light. The Minister, who is the hero of this work, has three different parishes. One of his great troubles is ever the salary. Either it is not sufficient—and this holds of all three parishes—or it is not punctually paid. In this last case the poor Minister is often reduced to the greatest straits. He is obliged to buy on credit in the village, when, for the cash, he could have purchased a better and cheaper article in a neighboring city. His second parish is in a manufacturing village. Here he finds a new grievance. The Minister—like other operatives—is paid in part by orders on the stores of his patrons, the magnates of the little community. This mode of payment reduces every hundred dollars to the value of just *seventy-five!* But not even in Shady Side is the salary the sole or the determining cause of the minister's removals. We discover in each scene of pastoral labor the working out, not merely of *Voluntaryism*, but of *Independency*. A will to pay the Minister a good salary, and a will to meddle in the spiritual affairs of the parish, are very different things. We here see developed the evils of a system which lacks alike the authority of Scripture and of antiquity. If a system is built on a false foundation—if it has latent vices, they will be sure to work themselves out in the progress of time. The farther the system is developed the more its evil tendencies will be manifested. We speak of the essential vices of the system. We, at the same time, cheerfully acknowledge the excellent things which individuals and bodies of men are doing in spite of these evil tendencies.

One of the great sources of annoyance in most of these parishes, is the perpetual intermeddling of the *deacons*. In "*Sunny Side*," which tries to see sunshine everywhere, the young Pastor, who is to be the hero of the work, is told, at the outset, by one of his theological Professors: "Now, when you are settled, if you find a crooked stick in your parish in the

shape of an unruly deacon, don't hope to get rid of the trouble by running away: you will find one everywhere." (p. 12.) We have a specimen of one of these amiable officials in *Shady Side*, in the person of Deacon Slocum; of whom and his brother deacon we have the following account:

"Yet this (a salary inadequate and unpaid) is not now the only source of disquiet. He (the minister) was sensible of a widening distance between himself and his fellow-laborers, the deacons:—not that he had withdrawn from them, but they were pressing onward, with rapidly increasing momentum, toward the farthest verge of ultraism. They wished a separate organization for every department of moral effort. Mr. Vernon would have but one 'monthly concert' of prayer, they insisted on two. By giving their favorite continent its proper share in the exercises of each monthly gathering he staved off the matter for a while.' But at length, finding the minister decided, they bolted and set up an Anti-Slavery concert for themselves. Yet they were not satisfied with independency. Their opposition began to manifest itself openly. Deacon Slocum was an out spoken man. He entered soon upon a tirade against the churches. He even advanced the doctrine that a minister's popularity with the world is in inverse proportion to his faithfulness:—then pointed to the fact that the young men of the village all liked Mr. Vernon." (p.162.) Deacon Slocum always took a very active part in promoting revivals. While he denounced the minister's way of dealing with the young men, his own must be allowed to have been energetic enough. "If Deacon Slocum wants to convert a man he goes at him with a sledge-hammer and knocks him down; if he get up, a rebel still, the deacon's conscience acquits him as having done *his* duty." (p. 176.)

Not the deacons only, but meddling, and factious, and fanatical individuals, have a power to annoy the minister almost beyond endurance. This is a necessary result of the inherent weakness of the System of Independency. A man of commanding talents and energy of character, who can be his own Pope, may get on very well. But those who are possessed of less native authority, and who need the moral support of venerableness and authority in their office, often fare very ill. And it is a common inquiry for ministers to make in relation to a vacant parish, "Is there any tendency to *radicalism* in that parish?" Ministers, too, have themselves been sowing the wind to reap the whirlwind. Instead of preaching the Gospel they have, in too many instances, turned the church into a lecture-room, and made the pulpit to simply reflect the topics of

the week. When from the mount of Gospel truth they habitually descend into the arena of moral, social, and political reform, they must expect to encounter fanaticism and radicalism. Those who would have listened with reverence to the higher forms of divine truth feel that here is a ground where they stand on a level with their Minister. They often feel themselves called to instruct his ignorance, and either to quicken or resist his zeal.

In all this how great the contrast presented by the system of the Church! Here the minister is no creature of the congregation. Ten thousand congregations could not make a Minister of the sanctuary. He is commissioned and sent of God. He stands before the congregation as Christ's ambassador to speak Christ's words. His commission is clear; his authority unquestioned. Yet is it no arbitrary authority. The minister's office exists for the good of those for whom he is commissioned and sent of God. He is their servant for Christ's sake. The calm security, the divine authority of his office enables him to turn all his thoughts from himself to others—from his office to his duty. Two things most important—which are but the complement of each other—are secured in the system of the Church. The Pastor's authority, resting on his apostolic commission, is guarded against all invasion on the part of the laity. While on the other hand the laity have, in the Ritual of the Church, in the prescribed order of the Prayer Book, a pledge that the Minister will follow out no private interpretations or fancies. He will read the Scriptures and perform the whole Service in such order and manner as the wisdom and piety of ages have sanctioned and prescribed. Thus will he give to all their meat in due season. Thus will all the great leading doctrines of the Gospel be presented in due proportion and relief, and the Church will be edified, rising a glorious temple in the pure ether of divine truth. On both sides is everything reduced to the order and regularity of law, "whose seat is the bosom of God, and whose voice is the harmony of the world."

That these works will exert a marked influence in at least three directions, can scarcely be doubted. They will tell on parishes. They will be felt as a stimulus or a discouragement by Pastors. And they will, both directly and indirectly, exercise an influence over young men, from whom the future supply of Ministers must be derived. The copy of *Shady Side* now before us is from the thirty-fourth thousand, and there is still an active demand for the work. On parishes its influence will be salutary. We have heard of many instances where

parishioners have been aroused to acts of kindness and generosity towards their Minister by the vivid portraiture of parochial meanness and stinginess which this work places before the eye and heart of the reader. We have now in view mainly congregational parishes, but we know that Shady Side has extended its influence far beyond the denomination in which it originated, and the evils of whose voluntary system it portrays with so dark a pencil. Whether this improved liberality and this kindlier sympathy will be lasting, or but a transient impulse, is another question. We cannot but think, however, that the undulations which it has stirred in the dead sea of indifference will be prolonged to a considerable distance. The other works of the same series will move the public heart in the same direction, but with a far feebler pulsation.

Another influence which these works will exert bears on those who are actually engaged in the work of the ministry. And here we must confess that to our eye the prevailing tone of color is sombre and gloomy. This is emphatically true of "Shady Side." It holds true in no slight degree of the Rector of St. Bardolph's. And even in "Sunny Side" the struggles and trials of the Minister's family, at times, rise up in such rugged outline in the dim past, as to almost shut out the cheerful light of that sun which rose so glorious over the morning of life.

There is one prominent feature of this popular little book which merits our censure. While there is much that is self-denying, good, and beautiful, in the spirit of "Sunny Side," there is, at the same time, in the outworking of the fortunes of the Minister's family, a too palpable sympathy with that idolatry of wealth which every day more and more poisons the generous aspirations of our youth. A young person would hardly fail to get the impression from this story, that wealth is identical with success in life, and that poverty and trial must somehow or other be a misfortune and disgrace. Is this a Christian view? With every wish to do justice to "Sunny Side," yet its vivid contrast of the trials of poverty with the splendor and comfort of wealth—the keen and painful sense of want, arising from an insufficient salary, and then again, the visible satisfaction of the parents in seeing their children established in affluence, must produce on the mind of the reader the conviction that wealth was viewed by the author as one great end of life. When Henry abandons college and enters the counting-house, he says, n writing to his parents—"One of us ought to take up the profession of *money-making*, for the sake of the rest. Now, after much deliberation and prayer, I have chosen it—it is my right," &c., (p. 109.) Kate marries a rich merchant, and we

read thus: "From being a child in the humble parsonage, she became mistress of one of the Boston palaces, and was none the less admired for having added to beauty and worth, *rank and wealth*"! Can it be possible that this sentence was written in America, and that too by the wife of a Minister?

Of the other works, "*City Side*" is a most unreal book, utterly destitute of power to incline the will or move the heart. Its hero, Elwood Forester, is a young graduate of a college, of popular talents, who is at once called to a large and influential city parish. Here he carries all before him, and has everything his own way. His parish liberally supplies all his wants, and even anticipates his wishes. He, indeed, encounters difficulties of various kinds, but they yield at once to the magic touch of his imperial will. There is always a prosperous tide in his affairs, which leads on to fortune. For example, is a child born at the parsonage, in comes a cheque on the Camberwell Bank for $100, with divers gifts of lesser value! Does he feel a momentary despondency in reference to his labors and success; a ring is heard, and a committee are ushered in, who present their Pastor with a $200 gold watch, and his wife with a silver basket! The sum of $500 is added to his salary, unsolicited, and continued after it has been declined! Ten years of successful labor roll away, and the Pastor is sent abroad, not because his health has failed, but for recreation. Then he writes back charming letters from the Holy Land! And this is the book which is designed to chase away the shadows from Shady Side!

There is but one thing that does not go to the Pastor's mind. "One Sabbath he indulges in some plain remarks on the influence of Episcopacy upon society at large, and upon the government of the Church." This arouses "the Rev. Mr. Kennison, an old man who came from England long ago, and was the oldest Pastor in the city." The Pastor gets into a controversy on the subject in the *Camberwell Gazette*. His people applaud him as the victor, but he is ill satisfied with himself. He dislikes controversy; thinks it creates bad feeling. May he not have felt that the applause of his people but poorly compensated for the consciousness that he was really worsted in the argument? There is another passage where the writer shows his hostility to the Church. A Mr. Upham, a man of wealth, who had enjoyed some political distinction, makes Camberwell his residence. He is immediately regarded as a prize for some of the religious societies in the place. First of all comes Mr. Kendall, (the Rector of Grace Church,) who, with a very obsequious bearing, calls Mr. Upham's attention to the fine music, (!) as the

attraction of his church. The great man, however, decides to attend Park Place Church. But presently he shows himself a high-handed sinner, and keeps his planing-mill working on Sunday, and when he is called to account for his iniquities, he darts off in a rage and takes a pew in Grace Church. His *pious* wife and daughters of course remain behind, under the droppings of Park Place—to the joy of Mr. Forrester. The design of all this is sufficiently transparent.

As to "*Parish Side*," it possesses less of reality and interest than even "City Side." It was probably made to sell, and does not call for particular notice.

Of all the works, therefore, named on the head of this article, and at which we have briefly glanced, the first three only possess the power to move the public mind. But their influence is, we are sorry to believe, calculated to depress rather than to cheer the laborers in the harvest.

One of the three directions in which these works must exert more or less influence, remains to be considered, and this brings to view a subject of the greatest practical interest at the present time. Some twenty years ago, there was a large number of candidates urging their way to the Ministry, in the various denominations of Christians. But of late a marked change has come over the spirit of our young men. And the cry is everywhere, "More laborers for the harvest!" But this earnest, prolonged cry is met by only a feeble response. What then, we ask, is the cause why so few are seeking the Ministry? And how can this lack of heralds of the Cross be remedied? How can the present indifference of our youth be converted into a spirit of noble self-sacrifice which will count all things but loss for Christ?

The causes which tend to lessen the number of candidates for the Ministry may be divided into two classes. 1. Those which operate to render the Ministry positively distasteful. 2. Those which preöccupy the mind and draw it away to some other pursuit. Of the first class, inadequate salaries may be set down as especially prominent. When the young men of a parish see to what straits their pastor is subjected in order even to live, how often he has changed his field of labor in hopes of bettering his condition, while in other spheres of activity men not only live comfortably, but lay up a competency for their families, it is not to be wondered that those who see such things should, unless quickened by the loftiest impulses of duty, turn aside from the Ministry as a most unenviable vocation. Then, again, our young men are animated by a high spirit of independence. They are unwilling to subject themselves to the

variant, unreasonable, and capricious judgments and dictation which are so often encountered under our Voluntary System. Perhaps this spirit of independence is exaggerated, and morbidly intense. Still its reality and its power for good or ill is not to be questioned. We allow that a truly Christian education would overcome both these objections. For what would either or both have been to St. Paul, or to the youthful Timothy, who, from a child, had drunk in the very spirit of God's Holy Word?

Of the causes of the second class, we must name, first of all, the intense spirit of wordliness which now rules so potently among us. Never in the history of mankind was the thirst for gold—the *auri sacra fames*—so intense and so universal. And never was there a nation so thoroughly possessed by the spirit of gain, as our own. We live in an age of almost fabulous enterprise. Professional employment of every kind has in a great degree lost its charm. A few dazzling professional prizes are still to be won. A few lawyers and a few doctors enjoy splendid incomes, and amass large fortunes. But the mass of both professions are constrained to encounter a life of comparatively unremunerating toil and self-denial. Even where men are successful in their professional aims, success brings with it a crushing weight of labor and care. Whereas, if unsuccessful, life sinks into a dull monotony, and many a professional man sighs for business, trade, adventure—anything to escape from the listless routine of thankless drudgery. Professional life, therefore, is often abandoned after long years of expense and toil. Men escape from the bootless restraint of the gown to become bankers, merchants, agents, anything, in short, to make money! This results indeed partly from the unparalleled facilities for amassing wealth which exist in our country, where men are, after all, not so much repelled from professional life by the hard service and small returns, as attracted to some other field of effort by its splendid rewards. In almost any other state of society that field would not exist, and the professions would be alike the path of profit and of honor.

And then again, in the social development which is taking place in this country, there has arisen an unexpected state of things very influential in determining the destiny of our young men. One would naturally think, when offices and honors are open to all alike, that political place would be eagerly sought for. But experience has proved a widely different state of feeling. As the working of our system has been more fully developed, we find our best men less and less inclined to enter upon public life. There are various reasons for this. Among these

are the principle of rotation in office, the impatience of rival candidates, and the caprices of the popular will. This observation applies particularly to the North. In the Southern portion of our Republic official place is more secure, consequently more sought for, and in our national legislature carries with it more weight. A second cause may be found in the wire-pulling and unscrupulous management by which nominations, first, and then elections, are secured. It is generally felt that it is party service—often of a very doubtful moral character—and good luck, rather than good desert, that secures a nomination to office, and when once nominated, it depends on the strength of the party, and on the adroitness of its leaders, whether the nominee is elected. The favorite maxim, too, "principles and not men," does not tend to enhance the moral dignity of office seeking. It seems to imply that the worst instruments may serve the best uses. The result of all this is to make men of high principles and independent means shrink from both the uncertainties and the contamination of political life. Its honors are not worth the sacrifice. We know, indeed, many honorable exceptions to this remark. But the general fact is only too true.

While all these causes tend to depreciate the value of professional and political life, everything, on the other hand, conspires to give importance to social position. This is a reality which depends on no caprice of the popular will. It makes itself felt in a thousand nameless ways. It enthrones itself at the fire-side. It diffuses a satisfying presence over the whole circle of domestic life. Here too comes in woman's potent influence. In politics and legislation, woman is held in abeyance, but here, in social life, she is the ruling spirit. She feels most keenly all that belongs to her position in society, and she aspires after the highest place with an intensity which man, with his blunter sensibilities, can scarcely comprehend. But how is social position to be achieved, and how maintained, after it is once reached! Obviously by means of wealth. Let any one scan society as it exists in our great cities and considerable towns, and he will see that wealth is the magic key which gives the *entreé* of fashionable society. We know, indeed, that there is a higher aristocracy—one of refined taste, of high intellectual culture—the aristocracy of soul, and also of ancestral fame, honorably illustrated in living names. But it is not for admission to this circle that the multitude of ambitious wives and mothers are pressing forward. Their taste craves a social distinction where there is more of tawdry ornament. The pillars which support their social temple must be gilded, at least, if not gold. And since money is its grand instrument, hence

the rush and the struggle to be rich, with all its vulgar and, as observation shows, demoralizing consequences. So that the fearfully rapid advance in luxury, and the thirst for wealth to minister to it, which have characterized our country for the last few years, forcibly reminds one of the declining periods of ancient civilization, when wealth became the burden of every prayer.

> Prima fere vota, et cunctis notissima templis
> Divitiæ; crescant ut opes.

It hence results that our young men are reared in an atmosphere of which the desire for gold is the oxygenating principle. Too often is the teaching to which they are subjected at home, at school, in the world—

> Rem facias; rem,
> Si possis, recte; si non, quocunque modo, rem.

When this thirst for gain, radiating from our great commercial cities, has pervaded the whole country, and possessed all hearts; when professional and political distinction pale before the radiant charms of the high-piled heap, is it to be wondered that our young men should be drawn with resistless attraction to pursuits which promise to gratify the master passion of their soul!

We have dwelt thus long on the general spirit of our age and country, because it mainly determines the aspirations and destiny of our young men, and because Churchmen are not exempt from its power. They feel its throbbing pulse. They move on in serried ranks beside the Christians of other names, to achievements of worldly daring. The watchwords of the age stir their hearts like the sound of a trumpet. Nor can we in honesty say that wealth, fashion, pleasure, excitement, adventure, have less potent sway over them than over others. Whatever, therefore, there is in the restless, eager spirit of the age to preöccupy the mind and draw it away from spiritual thoughts and hopes, possesses them as fully and sways them as powerfully as it does any part of the nation.

If this, then, be a plain, honest statement of the case, how is the evil to be met and stayed? How, in an age of material idolatry, shall we be able to bring before our youth, with resistless power, the invisible realities of the eternal world? How shall we turn them from sense to faith, so as to make them able ministers of Christ's Gospel?

Our first and main hope is in the clergy. They are the *Prophets of the age.* God has raised them up to speak His message; to warn men of their danger; to denounce their sins; to proclaim to them that Gospel which alone can satisfy the needs of their highest nature. Bibles, prayer books, tracts, are im-

portant auxiliaries, but it requires *the living voice of the Prophet* to startle an age and call it away from sensual allurements and worldly excitements, to spiritual truths and joys. From God the first cause forward, *persons* have ever been the moving forces of this world—a truth attested by all history and experience. If the age is to be regenerated and quickened into spiritual life, Jesus Christ must enter as a living presence into the thought, feeling, and action of men. But who shall herald Him? Who proclaim His advent? Who prepare the minds of men to receive Him? Who else but His commissioned heralds—His ambassadors?

Especially should it be the aim of the clergy to inspire a more earnest and ardent tone of family piety, so that children may grow up breathing from their earliest years an atmosphere charged with all that is lovely, beautiful, and good—an atmosphere so radiant, so pure, that the eternal realities of heaven may at all times be clearly seen through it. There are thousands of families where there is a decent conformity to the outward requirements of religion—where there is no conscious or intentional hypocrisy—where, nevertheless, the pervading and informing spirit is essentially cold and worldly. The poison is subtle, but still it is there. You cannot, even by the nicest chemical analysis, detect in the atmosphere of a city the matter of contagion, and yet the people inhale death at every breath, and fall beneath the fell power of the pestilence. An active interest and warm sympathy on the part of parents with all the struggles of a religious life, and all the processes of a religious education in their children, is of the last importance, and scarcely less important to the parent than to the child. And with all their advantages, which we are not slow to acknowledge, one prominent evil of Sunday Schools is the divorce which they have so often occasioned between the religious life of the parent and the child. How sadly do parents need the reactive influence which would result from teaching their own children carefully and conscientiously, and with the *empressment* of warm sympathy, the great truths of the Gospel! We often hear of those who received their first impulse towards the ministry in the teaching of the Sunday School. We rejoice in the fact of such an influence. But on the other hand there are not a few Clergymen now ministering at the altars of the Church who were sweetly drawn to sacred duties by the Spirit of God breathed into a devout mother's wish. Of the two kinds of influence, that of the well ordered Christian home is immeasurably more persuasive and powerful than that of the Sunday School. But there need be no competition between the two, except which shall most aid the other. They should

both aim at one common object, the Christian nurture of the young. They should both aim, not simply to mould the hearts of the young to the forms and to inspire them with the spirit of a divine life, but also to dispose and train many of them for the ministry of the Gospel.

In this important work, then, we invoke the aid of Christian parents, of Sunday School teachers, but above all, we invoke the aid of the Clergy. To them how many channels of influence are open! In the family where they make their pastoral visits, and speak familiarly to the young; in the Sunday School, and at the Chancel, where bright eyes and eager minds hang upon their words, and plastic young hearts wait to be moulded to their will. Then again, in the pulpit, with what persuasive power may the Pastor speak to both old and young, inspiring the one with a lofty enthusiasm for the cause of Christ, and the other with a warm sympathy with the generous impulses of youth, and with its aspirations towards the sacred ministry! We can better illustrate what we believe can be accomplished by the Clergy in this direction, by referring to what has been done in many instances. We know of Clergymen who have, each, been the means of bringing forward a number of young men and introducing them into the Ministry. Is the result accidental in these cases? Not at all. The circumstances of some parishes may be quite peculiar in possessing young hearts susceptible of being fired with the love of this divine work. Others may be in a contrary case, where barrenness may resist the best efforts to raise so noble a plant. But we feel confident that, if the Clergy were to make it an object of conscious thought, and care, and effort, to seek out young persons of good abilities and right dispositions, and to inspire them with the holy purpose of devoting themselves to the ministry of the Gospel, they would not exert themselves in vain. There is probably not a parish in the country where at least one such young man cannot be found.

But the result of such effort will greatly depend on the manner in which the Church and the Ministry are presented to the youthful mind. The line of demarcation between the Church and the world must be made broad and distinct. The kingdom of God—the Church of Christ—must be made to stand forth before the youthful heart in severe and heavenly beauty. She must be made to appear to the young disciple of Christ radiant "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." The young Christian must not be left to struggle against sin in the depths of his own individual consciousness; to rejoice for himself alone in the indwelling of a divine Saviour. But he must be drawn forth into

active sympathy with the struggles of the Church to overcome the world. For him the kingdom of God and the kingdom of Satan must be the two great existences that fill up eternity and immensity. To the eye of the youthful believer, God, Christ, Angels, Saints, compacted in one embattled host, and warring against Satan to his final overthrow, must be intense, glorious, overpowering realities. Compared with these, all else, wealth, pleasure, splendor, power, must seem as less than nothing. When once the heart of the young disciple is brought to see and to feel this, then will it respond to the call of God; then will it exult in the humblest service in the cause of Christ.

Still more will depend on the way in which the office itself of the Christian Pastor is presented to the minds of the young. High views of the Church involve as their correlative, high views of the Ministry. And none but high views of this divine office will avail to overcome the temptations of the world, which, in the present age, are so potent. It must be represented as an office which brings the bearer of it into the closest relation with God; which invests him with a divine authority, aids him with a divine power, and makes him, though a frail mortal, yet a co-worker with Almighty God! The path of the minister of Christ ought not to be pictured as strewn with roses, but rather as set with thorns. Not ease and comfort, but labor and self-denial should be held out to view as the real lot of the pastor. He that would follow Christ, either as his disciple or his minister, must first take up his cross. Suffering and trial are inscribed over the portals of the great Christian temple. Whoso enters there must be ready to suffer hardships, to make self-sacrifice. "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it," are Christ's own words to all who would aspire to His service. Nor let it be supposed that this heroic view of the Pastor's life would deter young men from embracing it. For the greatest triumphs of the Gospel were won when it was thus presented. No; it is the cold professional view that holds men back from the ministry. If we insensibly slide into a way of looking on the ministry as a mere profession, like law or medicine; if we feel, and talk, and act, as if it were a profession sorely tried, poorly paid, and scantily honored, then will the young catch from us this spirit, and looking on it as a mere profession, they will, of course, see in it no beauty that it should be desired. Before men will sacrifice their worldly hopes to enter the ministry, it must cease to be to them a profession. It must become to them a *mission*. The idea of a *divine mission* to preach the Gospel must be written on the hearts of the young; and then there will be no lack of Candidates for the Ministry.

Art. V.—SEMI-PAGAN POSITION OF OUR YOUTH.

1. *Wall's History of Infant Baptism.*
2. *Census of the United States*, 1850.
3. *Dwight's Theology, Sermon* CLVII.
4. *A Presbyterian Clergyman looking for the Church.*

One of the most discouraging features of our age, religiously considered, is the anomalous position of our youth in relation to the Church of the Living God. Comparatively the few are to be found within that blessed Fold. To the many, it is a foreign institution, in which they have neither part nor lot—for which they feel little interest, manifest little respect, and to which they acknowledge no allegiance, and no obligations. This argues something out of joint in the working, if not radically amiss in the principles, of the popular Christianity of the times.

There is abundant evidence that children are the special objects of the divine care and love. God claims them as His heritage, and requires parents to bring them up for Him.* They have never been overlooked in the provisions of mercy made by Him for the human family. Into the Church of the Old Dispensation, they were admitted, by Divine command, in earliest infancy; and when, under the New Dispensation, Baptism took the place of Circumcision, as the initiatory rite of the Church, no instructions were given limiting its application and the blessings therewith connected to adults. On the contrary, St. Peter distinctly says, "the promise" guaranteeing "remission of sins and the gift of the Holy Ghost" to the baptized, "is to you and to your *children*."† And with those who would have kept back the parent from bringing his little ones to Him, our Saviour was much displeased, and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."‡ Nor should we forget that most affecting and earnestly repeated command given to an under-shepherd after His Resurrection, "Feed my lambs;" that is, as the word signifies, exercise towards them the duty of a shepherd.§ How he could have done this, and refused them

* Psalm cxxvii, 3. Eph. vi, 4.
† Acts ii, 39.
‡ St. Mark x, 14.
§ St. John xxi, 15.

an asylum in the Fold, to which the sheep were admitted, is not easy to conceive.

We do not propose, however, to discuss here the Divine origin of Infant Baptism. The *onus probandi* lies with those who reject it. It is sufficient for our purpose that it is, and always has been, a doctrine of the Church Catholic in all her branches; and that for more than a thousand years, succeeding the times of the Apostles, the most diligent and learned researches have been unable to discover the slightest traces of any *sect* even that denied it.* Accordingly we find St. John addressing, among other classes in the Church, children, "little children." "I write unto you, little children, because your *sins are forgiven you* for His name's sake; I write unto you, fathers, because *ye have known Him* that is from the beginning; I write unto you, young men, because ye have *overcome the wicked one.*"† Of such was the kingdom of God, the Church of the Redeemed, composed in Apostolic and primitive times—little children and youth, no less than those of mature age.

And not only were the lambs admitted into the Fold, but "tended" as a *part of the flock.* Catechetical instruction, the thorough training and grounding of children and youth in the fundamentals of religion constituted a prominent feature of the Church system, as well as the most important and interesting branch of the clergyman's duties. The right of the infant to a place within the fold of the Good Shepherd, the preciousness of the privilege, and the duty of the parent to bring up the little one, washed in the Laver of Regeneration in the nurture and admonition of the Lord, were questions concerning which there was but one opinion and but one practice. A *Christian* people was then a baptized people, among whom there was no body of little children who had not received the seal of forgiveness, nor of young men who had not taken upon them the vows of the Christian life.

Viewed from this primitive stand-point, when the Church was one, and no Petrobrusian had presumed to forbid the lambs a refuge in the blessed Fold of Christ, the Christianity of our age and country presents a melancholy—not to say an appalling spectacle. With comparatively few exceptions the sins of our "little children" have *not* been "forgiven," nor

* Dr. Wall, who "has so thoroughly investigated the history of Infant Baptism as to leave little to be done by those who come after him," states that the first body of men of which he can find any account who denied baptism to infants were the Petrobrusians, so called from Peter de Bruys, the founder of the sect who lived in the beginning of the twelfth century.—*Mosheim*, vol. ii, p. 276.

† 1 St. John ii, 12, 13.

have our "young men" "overcome the wicked one," the mass of them never having been so much as enrolled among the soldiers of Jesus Christ. The largest body of professing Christians among us closes the door of what she calls the Church entirely against all little children, even those of her own communicants. And while by the other so called Evangelical denominations, Infant Baptism is professedly *believed in*, it is being more and more discontinued; and even when practiced, being no longer regarded as the Sacrament of Regeneration, nor followed by the complemental Apostolic Rite of Comfirmation—which they all alike reject—the design of the institution is defeated, and its blessings, so far as respects the development of the religious principle in youth and manhood, thrown away.* No one who has not closely watched the current of popular opinion outside of us, can be aware of the rationalistic change which is all the while going on. Thus the Liturgy of the "Reformed Dutch Church" is as strongly Scriptural on this point as our own Baptismal Service. Yet at a recent meeting, the "Classis of Schenectady" passed the following Resolutions:—

Resolved, That in the judgment of this Classis, the form for the administration of baptism, both as now used, and also as altered by the Liturgical Committee appointed by the General Synod, June, 1853, teaches unquestionably the doctrine of baptismal regeneration.

Resolved, That we believe such a doctrine to be directly contrary to the Bible, and the other standards of the Reformed Protestant Dutch Church, and that its teaching is subversive to the interests of true religion.

Resolved, That we respectfully call upon the General Synod, to order the erasure of that part of the form beginning, "Secondly, holy baptism witnesseth and sealeth unto us," &c.

And even of the very few who affect to believe, in the language of President Dwight, "that baptized infants are members

* In the month of May, 1848, there were in connexion with the General Assembly of the Presbyterian Church, 192,022 communicants; and the number of infants baptized within the ecclesiastical year, was 9837; or one infant to between nineteen and twenty communicants. In the Presbyteries connected with the large cities the proportion was even less, as appears from the following exhibit:

Presbyteries.	*Communicants.*	*Infants Baptized.*	*Proportion of Infants Baptized to No. of Communicants.*
Albany,	4,173	125	1 to 33
New York,	4,729	226	1 to 21
New Brunswick,	4,534	165	1 to 27
Baltimore,	2,395	109	1 to 22
Cincinnati,	1,672	62	1 to 27
St. Louis,	1,159	57	1 to 20
Charleston,	843	35	1 to 24
	19,505	779	1 to 25

Presbyterian Clergyman Looking for the Church, p. 52.

of the Christian Church;"* yet in such irreconcilable opposition to this belief is their practice that we wonder not that multitudes, ignorant of the "more excellent way," should give the preference to the at least self-consistent views of the Baptist, who, despite the Divine declaration that "by one Spirit we are all baptized into one Body,"† sturdily maintains that baptism, even his adult baptism, does not admit into the Church.‡ Dr. Dwight is at some pains to prove that baptism does introduce its subject *into* the *Church;* and yet the baptized child of the Presbyterian, as he himself is compelled to admit, as well as of the Methodist and Congregationalist, is supposed *in reality*, to grow up outside of it, and never, by virtue of his baptism, allowed to come into it.§ Well may one say of such "mercy to babes," that it is "to make the sacrament of baptism a nullity, and to disfranchize thousands of children of divinely chartered rights and privileges."‖

We need not look further for the grand seminal cause of the *un*-christian attitude of the rising generation. We find it, manifestly, in the general neglect of Infant Baptism. As a natural consequence, with the repudiation or degradation of this Sacrament, there followed the neglect of Christian Nurture. The unbaptized or *quasi* unbaptized child was no longer regarded as a Christian—nor trained as such—nor expected to grow up as such. And, agreeably to these views and expectations and corresponding course of conduct, children did not grow up Christians. Wherever these novel views obtained, and *in proportion* as they obtained, the youth of the community as a body, were found in a condition, little removed, in principle, from that of Paganism, "aliens from the Commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world."—How to reach this body of aliens and convert them into fellow-citizens with the saints and members of the household of God, became now a problem of intense interest, and of most perplexing

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* Dwight's Theology, p. 819, (London, 1836.) † 1 Cor. xii, 13.

‡ "Baptism is not a Church ordinance: I mean, it is not an ordinance administered in the Church, but out of it.....It does not make a person a member of a Church, or admit him into a visible Church.—*Gills' Body of Divinity*, vol. iii, p. 811.

§ "I acknowledge without hesitation that the conduct of those with whom I am in immediate communion, and, so far as I know them, their opinions also with regard to this subject, are in a greater or less degree erroneous and indefensible. That infants should be baptized and then be left by ministers and churches in a situation undistinguishable from that of other children appears to me to be irreconcilable with any Scriptural views of the nature and importance of the Sacrament."—*Dwight's Theology*, p. 819.

‖ Dr. Ryerson—"one of the most prominent Methodist preachers in Canada West."—*Church Journal*, April 3, 1854.

difficulty. Allowed to have no part nor lot with the people of God, nor place in His Church till they had arrived at an age when the pleasures of sin are most seductive, it was then no easy matter to break up their alliance with the world, and abruptly transfer their affections and interests to the Communion of Saints. It was found that there was usually little of inclination on the part of those who had grown up strangers to the blessings of Baptism to take upon themselves the vows of a religious life. The Church had ignored them when they most needed her nursing care, and now they were disposed to ignore the Church. They could seldom be reached by the ordinary ministrations of the Word. It was supposed therefore that something *extraordinary* must be done. Accordingly recourse was had to special "Revival Efforts," "Protracted Meetings," Camp Meetings, four days and Quarterly Meetings, *et id omne genus.*

Such was the origin of Modern Revivalism. It owes its existence to the repudiation of Infant Baptism. It is the violent remedy, devised to repair the mischiefs of that fundamental error; the wretched substitute for that systematic instruction and training which make a necessary part of the Christian doctrine of Infant Baptism.

Everything, however, must have its day; and for a time these new measures apparently answered the end designed. Attention was arrested—extensive excitements *got up*—and multitudes pronounced to be converted. Accordingly Revivals became the order of the day, and the dependence of the denominations. It was no longer *expected* that sinners would be converted and the Churches replenished through the use of ordinary Means of Grace. For this work a special time was set apart—special men employed—special machinery used—extraordinary efforts made—and the stated clergy sent adrift.

What is unnatural, however, is, usually, short lived. Forces that depend for their existence upon excitement, speedily wear out the system that generate them. Thus has it been with Revivalism. Protracted and camp meetings have had their day. Even those who have profited most by them, and in times past been their most enthusiastic admirers and defenders, are generally losing confidence in them; and anxiously beginning to cast about them for some healthier means of bringing men to a saving knowledge of the truth. The "Christian Advocate and Journal," the leading Methodist paper in this country, in a recent number has the following significant language: "It cannot be denied that the system of recruiting our Church by revivals has been seriously abused, and that the faith

of preachers and people in the benefit of such religious excitements, by the aid of professional agitators, or revivalists, has been that they were fraught with consequences most disastrous to the Church. Machine-made converts were found to have a very ephemeral life, and the successful labors of the reviver to fill the classes of probationers, were generally followed by the more laborious and very ungrateful efforts of the regular preachers to rid them of the careless and irreligious members. Camp-meetings, too, from a variety of causes have become very unproductive, and many of our most thoughtful preachers and members have found it necessary to discourage attendance upon them." Similar, and even stronger language, can be quoted from leading Congregational and Presbyterian divines.

But, unhappily, though the fires of Revivalism are burning low, and likely soon to go out, yet they leave behind them a verdureless, seared and blackened field, which only years of labor, prayer and patience can *bring to*, and place again under healthful cultivation. If the primary effects of Revivalism—like the immediate action of all stimulants, seemingly highly and only beneficial—betrayed good men into a favorable opinion of them, its secondary consequences, which we are but beginning to reap, can leave no one in doubt as to its true character. It has disgusted a large and influential class of minds, and steeled their hearts against the claims of that Gospel, which, had it been presented as it is in its true nature, they had perhaps been ready to respect and embrace. It has engendered a distaste for the sober teachings of the pulpit. It has introduced and *popularized* false ideas of Christian character and life. It has given currency to the pernicious notion that religion is not something to be lived, but something that must be "*got*" upon some special and extraordinary occasion; whereas St. James says, "pure religion, and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."* It has given a mischievous importance to feeling, and "religious experiences," so called, placing the evidences of acceptance with God exclusively in the emotional and imaginative faculties, rather than in the governing motives and principles of life. It has impressed multitudes with the opinion that religion in the heart is, in the very commencement, a *complete* work, instead of being like the dawning light which increaseth more and more unto the perfect day; and like the husbandman's field, in which there is first the blade, then the ear, after that the

* James i, 27.

full corn in the ear. But these modern converts, on the contrary, are larger at the birth than they ever are again. In this way, the Scriptural and primitive notion of religion, with the many, has well nigh been lost. Once, to be religious, was to be in Christ, to believe in and obey Him, to continue steadfast in the Apostles' doctrine and fellowship, ever following after charity and holiness. Now, it is simply to "entertain a hope," or to have "*met* with a perceptible change of heart," the available evidence of which is the being able "to tell a good experience." This is the beginning and end of the rule by which the modern religionist tests himself.

Is it strange that our youth, as a body, especially the more intelligent among them, regarding that type of piety which is spasmodic in its origin and action, fanatic and fitful in its temper, as the true religion, should flee it as a blind, forbidding power, of which, for the present at least, they have no wish to become the subjects? Is it not time that this delusion be dispelled; and that religion be seen as it is, beginning at the Cross, yet reaching and controlling every power, every faculty of our whole being! For, "What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?" Could but this Bible definition of religion be revived, then would there be some hope that piety would cease to be so generally looked upon as a thing at war with reason and common sense. Religion, in its popular presentation, has been so long and so extensively divorced from its original connexion with common life and common duties, so estranged from the ordinary Means of Grace and the laws of our moral being, so mixed up with visions and dreams, so mystified and beclouded, that but the few have any definite notion of what it is; and the many who are even religiously inclined, are waiting for an indescribable change, of which they shall be little or nothing more than the mere passive subjects. We have facts before us, drawn from real life, which would give emphasis to our statements.

Now, we would not conceal from ourselves the important fact that so long as the great mass of our adult population are living in open and known sin—for all unrighteousness is sin—so long, upon them we must urge the necessity of a *true* conversion of the heart and life to God. But what we desire to say and to urge is this, that for the state of things which we have described there is no effectual permanent remedy but in a return to Scriptural, primitive views and practices. We must restore to our little ones the blood-bought rights and privileges of which modern innovators have robbed them. We must learn

to look upon covenant-relationship with Christ in His holy Sacrament as a real thing, and as something more than an empty form. Parents must learn to bring their little ones to CHRIST, to be made members of His body, to grow up in Him, and like Him; so that as they grow in years they may grow in grace and in the knowledge and love of God. They must not, as now, be expected to give the warmest of their affections, the earliest and best of their days, to the world and the devil; but be looked upon as, with us, "members of Christ, children of God, and inheritors of the Kingdom of Heaven." If, as Churchmen, we really have a system different from, and better than, the "revival system," let us make proof of it. If we have not such a different and better system, let us at least be honest and confess it. Rather, let us give reality to our faith. Then will Christian Nurture be revived, and a sense of parental responsibility. Then will the old system of instruction take the place of modern excitement; and steadfast faith in Christ, a continuous and uniform walking in all the commandments of the Lord, that of sudden conversion and fitful piety. Then shall we no longer, as now, have occasion to mourn over the semi-pagan condition and consequent melancholy prospects of our youth; for all, thus trained up in the way they should go, will know the Lord, from the least unto the greatest; and all cordially and with devout thanksgiving fill their appropriate places in His holy Church.

But before this consummation, certainly "most devoutly to be wished," and prayed for by all who love our Lord Jesus Christ, possibly many long years must first intervene. In the meantime, be the opinions and practice of others whatever they may, Churchmen should be *faithful to their own principles*, and endeavor in every proper way, more especially by example, to commend them to the adoption of those about them—knowing, as they do, that they are tried, precious, primitive principles, old as the Church herself. At times, unquestionably, the outside pressure will be hard to resist. Tempests, ever and anon, will sweep over the land, threatening to carry all before them. But let them "be not dismayed," remembering the promise, "Lo, I am with you always, even unto the end of the world." Let us not attempt to beat back the hurricane, but abide on the rock-founded Church; and directly as the turmoil subsides, and the confusion gives place to wonted order, it will be found that it is the rubbish only that has been blown away.

Art. VI.—HILDRETH'S PIONEER HISTORY.

Pioneer History, being an account of the first examinations of the Ohio Valley, and the Early Settlement of the Northwest Territory, &c. By S. P. Hildreth, M. D. Cincinnati: 1848.

To the young, and those of middle age, who see the Northern and Middle States of our Union in their present cultivated and prosperous condition, it must be difficult to realize the position in which these American Colonies of Great Britain found themselves at the close of our Revolutionary War. The settlements and the comforts of civilized life were nearly confined to the Atlantic coast and the borders of the great rivers. All beyond was wilderness. To them the "far west" was what in these times of improvement would be little more than a day's journey from the shore of the ocean.

At the close of the Revolutionary War, the old thirteen States were left desolate and exhausted. Their governments were weak and burdened with heavy debts. The individual citizens were oppressed by heavy taxes, and by private debts growing out of the neglect of private business, and the confusion created by a depreciated paper currency.

Hence the general desire which seems to have sprung up on the close of the War to emigrate to the West. Their condition could be but little worse. The prospect and the chances were all in favor of improving their condition. As Rhode Island, of all the Atlantic States, from her extent of coast had been most exposed to the depredations of the enemy, and in that State the people had also suffered most from a depreciated currency, so the disposition to emigrate seems to have been greatest there. Her people emigrated in large numbers to the Susquehanna, the Hoosic, the Genesee countries and Ohio. And it was not until manufactures began to be successfully prosecuted in the New England States that this drain upon their population and energies began to diminish. The title of the United States to the western lands was established, and one great obstacle to their settlement thus removed. And the old settlements teemed with plans and projects of new colonies in the West, holding out to the indebted and discontented bright visions of independence, freedom from taxation, and future wealth. From their situation the people were ready to welcome all such schemes.

We have now before us two of the pamphlets which were circulated freely in the old States to encourage emigration, and to give it the direction desired by the speculators and proprietors of new lands in the West.

One is a Memorial to Congress, by Nathaniel Sackett, in behalf of himself and his associates, printed at New York, 1785. The Memorial is followed by blank pages for subscribers' names. It is accompanied by a map or sketch of the country between the Scioto and Muskingum rivers, and thence extending north to Lake Erie, of which the memorialists wished to obtain a grant from Congress. Some things in their plan of colonization are worth noticing. A square in the centre of each town was intended for a house of worship, school house, burying ground and parade. Few New Englanders would leave their old homes without provision for a church and a school. And to prevent the original members of the company from "having an undue influence, and to *guard against an aristocracy*," provision is made that they shall be allowed to retain only one thousand acres of land each, and that the land should be sold only to settlers. And the Memorial is accompanied with a plan of government to be formed by the settlers.

The other pamphlet contains a description of the Genesee country. This name was then applied to all the western portion of the State of New York. It appears to be a very fair description of the country as it was then known.

Such were the inducements then held out to the people of the old States to leave their homes for the West. The hope of bettering their own condition and that of their children was of course the principal motive, and the love of adventure and the spirit of speculation were not without their influence. Their patriotism and love of country were also appealed to. They were to strengthen and maintain the title of their country to these distant wilds, and to protect them from British interference and machinations. Few of the emigrants of modern days have to encounter the hardships and difficulties which the emigrants of 1785 had to undergo. The steamship and the railroad now perform a large part of the labor of traveling, and there are few portions of our vast possessions but what can now be easily and often communicated with by means of the mail, cheap postage, and the magnetic telegraph.

Marietta was one of the earliest New England settlements in the West, and we are glad that Dr. Hildreth has published an account of it. It appears to be a faithful and laborious compilation, and contains materials interesting not only to the people of Marietta, but also to those who are investigating the history

of the old States and their condition at the close of the Revolution.

The proposition for the settlement originated in Massachusetts, and the first meeting was held in Boston, in March, 1786. The call for this meeting was signed by Gen. Rufus Putnam and Benjamin Tupper. Subsequently members joined them from the other New England States. In March, 1788, they met in Providence, Rhode Island, at "Rice's tavern," and drew for their shares and lots in the new purchase.

The new city was named Marietta, in honor of Marie Antoinette, Queen of France, "a lady who had treated the Minister of the young American Republic, the venerable Franklin, when at the court of Louis XVI, with all the respect and kindness due to her own father, and who had done more to propitiate and enlist the feelings of the king in favor of the Americans than any other person, not excepting even Lafayette. It was a natural gush of feeling in the hearts of these old officers, to remember with gratitude their kind benefactress, and to perpetuate her name by connecting it with their infant city. The veneration of the directors for the classics is discovered in the names they bestowed on some of the most prominent objects in the ruins of the ancient town. The smaller square was named "Capitolium," the larger one "Quadranaoir," and the broad graded road, with high embankments on each side, leading up from the river Muskingum to Quadranaoir, was called "Sacra Via." The new garrison, with block houses at the corners, was named "Campus Martius," as if in anticipation of the Indian war which soon commenced, and continued for five years, during which period it was strictly a military camp."—p. 213.

It is not our design to give a detailed account of the settlement. Those who wish for this must consult Dr. Hildreth's work, where they will find whatever the spirit of antiquarian research has been able to collect and preserve on the subject.

The Appendix contains several interesting documents. Among others is the Oration delivered at their first celebration of the anniversary of American Independence, by Hon. James Mitchell Varnum,* who had formerly been a distinguished lawyer in Rhode Island, and who was one of the first Directors of the company, and a Judge in the new settlement. As it may be interesting now to some to look back and see the manner and spirit in which this celebration was conducted, we give a few extracts.

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* For a full account of the life of Gen. Varnum, see Memoirs of the Rhode Island Bar, by Wilkins Updike.

"The fourth of July, in the year of our Lord one thousand seven hundred and eighty-eight, was celebrated, for the first time, at the city of Marietta, in the territory of the United States, northwest of the river Ohio. The day was announced by a federal salute at Fort Harmar, erected on the opposite bank of the Muskingum. The flag of the United States was hoisted in the forts, and the bastions and curtains decorated with standards.

"At half past twelve, Gen. Harmar, with the ladies, officers, and other gentlemen of the garrison, arrived at the city, upon the point formed by the confluence of the two rivers, where were assembled the gentlemen of the Ohio company, and the other people who composed the settlement.

"In consequence of previous arrangements, at the particular request of the gentlemen concerned, an oration was delivered by the Hon. James Mitchell Varnum, Esq., one of the Judges of said territory.

"At two o'clock they partook of an entertainment, and the following toasts were drank:—

"1. The United States. 2. The Congress. 3. His Most Christian Majesty. 4. The United Netherlands. 5. The Friendly Powers throughout the world. 6. The New Federal Constitution. 7. His Excellency General Washington, and the Society of Cincinnati. 8. His Excellency, Gov. St. Clair, and the Western Territory. 9. The memory of those who have nobly fallen in defense of American Freedom. 10. Patriots and Heroes. 11. Captain Pipe, chief of the Delawares, and a happy treaty with the natives. 12. Agriculture and Commerce, Arts and Sciences. 13. The amiable partners of our delicate pleasures. 14. The glorious Fourth of July."

Dr. Hildreth has devoted a large portion of his leisure time to historical investigation. He has published a volume of memoirs of the physicians of Marietta. In 1842 he published the American Pioneer, a series of historical contributions, which were subsequently collected and published in a pamphlet. Among these were the journal of an early voyage from Marietta down the Ohio river, and the journal of an emigrant party from New Bedford, in Massachusetts, to Ohio. In the preface to the work of which we have been giving an account in this article, it is announced that Dr. Hildreth has prepared ample biographies of the first settlers of Marietta, which are now in the possession of the Historical Society of Cincinnati, but which we believe have not been published. We hope the Society will not suffer such a work to remain long unpublished, as we are satisfied from the evidences of industry exhibited by Dr. Hildreth in the volume before us, that it would make a valuable addition to the history of Ohio and the country.

Art. VII.—HUMAN PROGRESS: MR. BANCROFT'S ORATION.

The Necessity, the Reality, and the Promise of the Progress of the Human Race. Oration before the New York Historical Society, Nov. 20, 1854. New York: Printed for the Society.

Mr. Bancroft's Oration before the New York Historical Society produced a lively excitement at the time of its delivery, and has attracted a much greater share of public attention, and found a much wider circle of readers, than usually falls to the fortune of such performances. This is due to the distinguished position of the orator; to the special interest of the occasion—the fiftieth anniversary of a Society combining in its membership nearly all the cultivation and social eminence of New York; to the measures taken for the immediate publication of the discourse in several of the most widely circulated daily newspapers; and particularly to the fact, that the author took occasion to announce opinions on certain points of theological doctrine entirely contradictory to those which he had been generally understood, for more than thirty years, to hold. These declarations were received with chagrin and displeasure by some, and with surprise by most of those who were aware of his former views.

The discourse has since been put out in an official form by the Historical Society, with the author's revisions. A great deal has been said about suppressions and changes made in this edition, in regard to the matters which created surprise and offense in the original utterance and first publication of the discourse. We find, however, no suppressions or changes which amount to anything substantial. In the oration, as first delivered and printed, the author, speaking of the Atheistic system of Comte, known as the "Positive Philosophy," says, "it deduces its lineage from the English Unitarianism of Priestley and Belsham, and from the French materialism which culminated in Broussais." This passage, likely to be quite offensive to his former friends, is expunged from the revised edition. This is the most noticeable alteration he has made, and indeed the only one particularly noticeable. As to the rest, Mr. Bancroft's disavowal of his former Unitarian belief, and his acceptance of the Trinitarian creed, is as express and clear in this edition as in the

first publication of his discourse. We dismiss this matter therefore from consideration. Our concern with the discourse is solely as a contribution to the Philosophy of History—as an elaborate disquisition on one of the greatest themes that can engage the human mind.

Mr. Bancroft's discourse is, in many respects, a beautiful oratorical performance; constructed with great artistic skill; polished in style; evincing a fine scholarlike culture of fancy and of taste; embodying many just, many striking, many beautiful thoughts in the choicest forms of expression. But considered as a philosophical treatment of the great subject it propounds, it seems to us inadequate and insufficient. It does not strike one as the production of a great, clear, strong thinker, dealing in the might of his own original power with a problem which he thoroughly apprehends, knowing exactly what he ought to mean and say, and marching with a firm tread on solid ground from a well defined starting point to a clear determinate conclusion. There is a want of grasp and precision in the handling. There is a sort of vague hovering around an object dimly perceived. It seems like the work of a dealer in centos of striking thought diligently collected, of a weaver of beautiful sentences, a culler of dainty phrases, one who dallies fondly with words as if they were something fine in themselves. The theme is proposed; the great divisions are marked off; but the interspaces are filled with choice utterances, many of them true, but many of them, especially in the first division of the discourse, not very clearly to the purpose, either as argument to prove, or as considerations to elucidate or confirm, the point on which they ought to bear; exciting often your delight and admiration, but leaving at last no clear perception of anything you have reached except the termination—a vague, fine, oratorical peroration. You feel as if you had been floating in a cloudland of shifting shapes and gorgeous hues, but where all is unsubstantial; or looking through a kaleidoscope as from time to time it was turned round, disclosing infinitely diversified combinations of form and color, but without organic connection and significance; or contemplating an exquisite piece of Mosaic work wherein are wrought a multitude of separate figures, many of them individually beautiful, but having no unity, no expression as a whole.

This, we confess, is rather an exaggerated way of expressing our feeling, but it does express the nature of our feeling of disappointment and dissatisfaction. This elaborate performance is not such a contribution to historical philosophy as we had hoped to find it. Many profound truths are indeed enunciated

or suggested, but the great problem it undertakes does not seem to us either adequately solved or even worthily conceived. We have read it again and again, and for the third and fourth time; and each time the question has pressed on us—What does it all amount to? What is its pith and substance? How much and what is its clear significance and accomplishment? And the answer we have been able to give comes to about this:

Mr. Bancroft proposes to discuss three topics—the Necessity, the Reality, and the Promise of the Progress of the Human Race. The nature of this progress is thus determined: "The progress of man consists in this, that he himself arrives at the perception of truth."

The *necessity* of this progress is the first point. And out of all that is said under this head—including many striking and beautiful utterances, some of them true, some of them which we think not true—the following is the substance of everything that has any bearing on the point, either in the way of argument or of elucidation and confirmation. "The necessity of the progress of the race follows from the fact, that the great Author of all life has left truth in its immutability to be observed, and has endowed man with the power of observation and generalization." It follows also from "contemplating society from the point of view of the unity of the universe"—which, so far as we can see his meaning and the nature of his argument in what is added, amounts to this: that the universe is God's creation, the reflection of His perfections, subject to perpetual change, because finite, and in its changes is governed by His providence according to universal and absolute laws—the human race marching in accordance with the Divine will, and therefore there must be a progress of the race; which progress, agreeably to what had before been laid down as to its nature, should consist in arriving at the perception of truth; though, from what is said in this connection, that idea of progress seems to be merged into a larger and more general notion.

Then, under the second great division, the *reality* of human progress is shown; in the first place by referring to the immense advances in science which have been made, especially within the last fifty years—in mineralogy, physiology, astronomy, geology, chemistry; in the next place, by reciting a number of the wonderful applications of the agencies of nature, steam, electricity, light; the extension of commercial relations and means of intercourse; social ameliorations in regard particularly to the position of woman, the dignity of labor and the abolition of servitude; and lastly, by referring to the recognition among men of the Triune God, the Incarna

tion and Indwelling of God in humanity, and the benign and ennobling effects that have flowed from the recognition of these great truths.

Under the last division of the discourse—the *promise* of the future—the truth "that God has dwelt and dwells with humanity," is made "the perfect guarantee for its progress." And here the notion of progress is made to include not only the arriving at the perception of truth, but also all sorts of ameliorations, social and political, and the universal diffusion of them, especially the blessings of personal liberty and republican government—all which effects are to come from "the more complete recognition of the reciprocal relations of God and humanity," as constituting "the *unity* of the human race,"—although geographical science exploring the whole habitable globe, and colonization and commerce filling it with civilized men; and the press; and free schools; are to have also a powerful influence—whether indirectly, in promoting the recognition of this principle of the unity and what he calls the universality of the human race, or directly, in promoting those ameliorations on distinct and independent grounds, or in both ways, does not clearly appear.

This is the substance of the discourse, as nearly and as fairly as we can make it out. This is its whole jointing and articulation. As to the filling up, we will not say that it is altogether destitute of organic relation to the framework; but it does seem to us that there are many draperies of fine thought and beautiful expression thrown over it, which have little living connection with it.

But our chief dissatisfaction with this discourse is in regard to its most general spirit and purport. We give all honor to Mr. Bancroft, for his enunciation of the great truth that the Providence of God is the presiding genius of human history, and of the Incarnation of the Eternal Son of God, as the great central fact in the history of the world and of the universe; and for the many profoundly true and beautiful things he has said in this relation. But notwithstanding its unspeakable superiority, as in many other respects, so especially in this, to most other performances of the class to which it belongs, yet it does belong essentially to a class of which we have more than enough: whose chief effect is to minister to the pride and vanity of the present age, inflating men with a self-complacent sense of the wonders they have achieved, and making them feel that there can be no more glorious future for the world than in its being just what the world now is—only increasingly a great deal more so, by the intensification of the

spirit of the present age, and by the enlargement of the sphere of its activities, discoveries, conquests, in the same direction in which it has been going on so magnificently for the last fifty years. Seeing thus, in the future, nothing but the collossal reflection of its own image, the present age finds the contemplation as gratifying to its vainglorious conceit as the contrast between the present and the past.

The question concerning Human Progress, as it seems to us, can have no value or importance in a philosophical view, and there can be no sound and salutary thinking in regard to it, unless the nature of that progress, in any desirable view of it, be rightly and worthily conceived; unless man be regarded in the highest attributes of his spiritual nature, and his development to the normal perfection of that nature be assumed as the great end for which he exists. Regarded in this point of view, the question concerning the progress of the human race, is the question whether, and how far it has advanced and will advance to a truly rational life, in individuals, in society, in states and nations, and in the community of nations. All other developments of his faculties; all other advancements, whether in civilization, wealth, science, knowledge; all improvements in social institutions and political polity, are subordinate to this end, and are of worth and importance as they conspire to this end.

In this point of view, it must become apparent that the great aspects of human society—in communities, in states and nations, and in the brotherhood of nations—presents a picture in the highest degree irrational. Progress in civilization, in science and knowledge, in the subjugation of the tremendous forces of nature to man's earthly uses, has not been a proportionable progress of humanity in true rational, moral and spiritual development. On the contrary, it has intensified some of the worst physical, social and moral evils which the aspect of society presents. The greater the development of civilization, the worse the moral aspects at the extremities of the social scale; the greater luxury and corruption at one end, and the greater misery and degradation at the other end; and throughout the whole scale the tendency to hard worldliness in place of true spiritual development. And by consequence, no highest intensification and world-wide spread of such a civilization in the future will carry humanity onward to a better state, to a nearer approach to its true spiritual perfection. Equally evident is it, from the aspects of the present, that a more hopeful promise for the future is not to be found in the mere spread of intelligence; nor in improved civil and political institu-

tions; nor even in Christianity itself considered as a creed, a code, and a worship. It is only in proportion as the moral *spirit* of Christianity becomes the *actuating principle* in the heart of humanity—in the historical life of the world, in men and nations, in the state, and in the relations of states—that there can be any true progress of the human race in the line of its proper development. And this is what no mere *moral influence* can accomplish—not the moral influences of Christianity itself, however powerful and ennobling they are. Because moral influences are not an adequate cure for the corruption of the human race. Only in Christianity, as a historical constitution embodying *supernatural*, divine efficacies is this cure to be found, and a basis thus created for making its moral spirit a living principle in the heart of humanity.

And here we touch upon a defect in Mr. Bancroft's discourse which we greatly regret. He has left it too much to be inferred that the guaranty for the true progress of the human race is to be found in the mere moral effect of the recognition of the Incarnation as the mediation between God and man, and as the center of the unity of the race. We are sure he ought not to mean this, from the way in which he speaks of the "indwelling of God in man." He speaks of it not merely as a supernatural fact accomplished in the historical person of Christ, but as a perpetual fact in the human race, through the abiding of the PARACLETE and COMFORTER. Still he has not made as clear as we could wish the immense distinction between the moral influence of the doctrine of which he speaks, on the one hand, and the supernatural, regenerating powers which that doctrine discloses, on the other.

Whether or not, under the Providence and disciplinary government of God, through the working of its supernatural efficacies and man's concurrence therewith, the moral spirit of Christianity is ever to become the paramount actuating principle in the life of the world; and thus humanity to attain here in this world its proper development in society, is a point which we have not room now to consider at that length without which we should not wish to speak at all.

We cannot conclude without quoting one or two passages which we feel bound to subject to special criticism. The first is as follows:

"The life of an individual is but a breath; it comes forth like a flower, and fleeth like a shadow. Were no other progress, therefore, possible than that of the individual, one age would have little advantage over another. But as every man partakes of the same faculties, and is consubstantial with all, it follows that the race also has an existence of its own; and

this existence becomes richer, more varied, free and complete, as time advances. COMMON SENSE *implies by its very name, that each individual is to contribute some share towards the general intelligence. The many are wiser than the few; the multitude than the philosopher; the race than the individual; and each successive age than its predecessor.*" (p. 10.)

It is to the last two sentences, which we have distinguished by printing them in italics, that we wish to call attention. We have, in the first, a most uncommon use of the term common sense. Common sense is commonly understood to refer to truths needing no proof or analysis, but immediately evident to all men, because all men's minds are so constituted as, under certain conditions, to be affected in the same way. But who ever heard before of common sense as implying a mass of cognitions or convictions, brought together by an intellectual *pic nic* process—one individual contributing one thing, and another another, each according to his several capacity and power, some discerning and contributing truths not discerned by the others! This is a violation of the usage of language, both popular and philosophical, and a perversion of psychological fact. No individual *can* contribute anything to the common sense of mankind; and so far as there are truths, facts, doctrines, now generally accepted among men, which are not in themselves immediately evident to all alike, but which have been discovered and contributed by individuals, and received into the general belief, on grounds of evidence proper to each, they can in no just usage of language be spoken of as the common sense, or as objects of the common sense of mankind. This is indeed merely a verbal matter, but still we think it best that the term in question should be used in the meaning it has always borne in general usage.

But our special concern is with the next sentence: "the many are wiser than the few; the multitude than the philosopher." This, we take leave to say, is, in any pertinent and reasonable view of the import of the language, sheer absurdity and untruth. It is one of that sort of utterances that always move our spleen—smart sayings, with a certain ringing tone in them, but as empty of truth as "the sounding brass and tinkling cymbal," are of "charity"—fine sentences, which when grasped and subjected to a searching inquest are obliged to collapse into driveling platitudes, in order to save even the smallest fraction and semblance of meaning and truth. "The many wiser than the few"! What does he mean? Wisdom is a relative attribute when predicated of men. Some may have more of it, some less; some a great deal, some very

little, some possibly none at all, or so little as to be ranked as unwise or foolish men. Does Mr. Bancroft mean that the number of wise men is greater than the number of foolish men? Perhaps it is. It is to be hoped it is. But that is not his meaning; it would reduce his sharp saying to a pointless platitude. What does he mean then? Who are "the few" that he has in his mind? Are they the comparatively ignorant and uncultivated? No. Are they the comparatively instructed and cultivated? Yes. And who are "the many"? Are they the more instructed? No. Are they the less instructed? Yes.

His utterance then resolves itself into the assertion that the ignorant many are wiser that the instructed few—which is either a flat contradiction or else a paradox. If taken as a contradiction, we need pursue the matter no further; if taken as a paradoxical utterance of a truth, we deny that there is any truth in it. On what ground can the ignorance or unwisdom of the many be pronounced wiser than the wisdom of the few? Is it that the less cultivated many are individually each wiser than any of the cultivated few? No. Is it that the collective wisdom of the many is greater than the collective wisdom of the few? That might be the case—provided, in the first place, that the decisions or conduct of a collective body could be wiser than the wisdom of the individuals composing it—a thing likely to be when the water of a stream can contrive to raise itself higher than its fountain; and provided in the second place, that wisdom were anything to be measured by bulk or weight. Under these two conditions, but not otherwise, this and the other utterances of this sentence—"the multitude wiser than the philosopher; the race than the individual"—may come to have some meaning and truth, instead of being, what they now are, absurdly untrue.

It may be thought perhaps that we have spent too much time in harrying and worrying this poor sentence. We do not think so. It is a pointed utterance intended to pass for a striking truth. In our view it is not only untrue, but mischievous; and we feel bound to expose its untruth and to counteract its pernicious practical tendency and effect. It belongs to a class of utterances, very frequent now a days, which have no other effect than to minister to men's vanity and self-love, pride and lawless self-will. Coleridge has somewhere said something like this—that a half truth is oftentimes the greatest of lies. We would say that lies which either contain a portion of truth, or the perversion of a truth, or which are practically made to pass for some great truth standing in their neighborhood, are the most pernicious of lies. Of this sort, is the cele-

brated saying: "*The voice of the people is the voice of God.*" True it is so—whenever the voice of the people is the echo of God's voice in man. And only then. In other words, it is not a universal truth. But proclaim it as such, and you proclaim a falsehood; a most mischievous falsehood. Proclaim it without any qualification, on platforms, to excited crowds, and a thousand to one, it will be taken as an absolute truth, and as a perfect vindication for all that their excited passions may prompt them to do. And thus taken, it may be rightfully pleaded as a divine sanction for all the crimes that have ever been committed under the impulse of popular frenzy, from the beginning of the world to the Crucifixion of the Son of God, and from that day to this.

But Mr. Bancroft's assertion—that "the many are wiser than the few; the multitude than the philosopher"—contains no truth, either absolute or contingent; either universal or general; either in principle or in fact. Undoubtedly there is a truth standing over against it—but not to be confounded with it, nor made to sanction it—in the light of which indeed the untruth of his assertion may be more thoroughly discerned. Doubtless there is in the public mind an unreflected sense of want and an instinctive impulse towards what is expedient and wise in the social and political sphere. Doubtless too, in the higher moral sphere, there are instinctive convictions and impulses in the heart and conscience of humanity, which—prejudice and passion apart—prompt a consentaneous cry of the human race in behalf of justice and of right, whenever the chords to which they vibrate are rightly struck. And in either case, so far as the great multitudinous cry utters itself wisely and rightly, it is because it is in accordance with necessary principles divinely implanted in the universal human mind and heart—in "*the few*" *as well as in* "*the many;*" *in* "*the philosopher*" *as well as in* "*the multitude;*" the only difference being that the former can interpret the principles which the latter only feel, and give clearer articulation to the cry which the latter less distinctly raise. It is an absurd and wicked thing to set the many and the few over against each other as naturally and always opposed. They may be opposed. And in any actual case of opposition, it is not to be absolutely assumed that the multitude are in the right and the few in the wrong, that the voice of the multitude is the utterance of the divinely implanted instincts of the race, the voice of the few a denial of them. It may be so; but the odds are in favor of the contrary presumption. The philosopher is subject to the same instinctive impulses towards what is right and good as

the multitude; with better cultivated faculties of observation and reflection; knows all they know and more too; and is no more subject to passion and prejudice than they. It is not absolutely certain he is in the right; but there is a fair presumption of it.

And this brings us out to the general conclusion we have to propound in regard to Mr. Bancroft's assertion. If made as an absolute assertion, *we contradict it as false; we say, the many are not wiser than the few; the multitude than the philosopher.* If made as one holding generally true, we not only contradict it, but *we assert the contrary; the few are wiser than the many; the philosopher than the multitude.* This is what should, in all good reason, be the case. It is the case. And it furnishes the needful condition for the progress of the general mind, so far as progress in truth and wisdom are the result of the working of the reflective faculties of man. The researches of the disciplined and cultivated few become diffused as the intelligence of the many; the discoveries of the philosopher as the enlightenment of the multitude. Such is the ordination of Providence. God has appointed the few to be the guides of the many; the philosopher to be the teacher of the multitude. Guides and teachers men must have and will follow; and if they choose not to follow those of God's appointment, they will follow those of the Devil's ordaining.

We give another passage immediately following the one upon which we have so long dwelt:

"The social condition of a century, its faith, its institutions, are analagous to its acquisitions. Neither philosophy, nor government, nor political institutions, nor religious knowledge, can remain much behind, or go much in advance, of the totality of contemporary intelligence. The age furnishes to the master-builder the materials with which he builds. The outbreak of a revolution is the pulsation of the time, healthy or spasmodic according to its harmony with the civilization from which it springs. Each new philosophical system is the heliograph of an evanescent condition of public thought. *The state in which we are, is man's natural state at this moment:* but it neither should be nor can be his permanent state, for his existence is flowing on in eternal change, with nothing fixed but the certainty of change. *Now, by the necessity of the case, the movement of the human mind, taken collectively, is always toward something better.* There exists in each individual, alongside of his own personality, the ideal man who represents the race. Every one bears about within himself the consciousness that his course is a struggle; and perpetually feels the contrast between his own limited nature and the better life of which he conceives. He cannot state a proposition respecting a finite object, but it includes also a reference to the Infinite. *He cannot form a judgment, but it combines ideal truth and partial error, and, as a consequence, sets in action the antagonism between the true and the perfect on one side, and the false and the imperfect on the other: and in this contest the true and the perfect must prevail, for they have the advantage of being perennial.*" (pp. 10, 11.)

Now this passage is an instance, among others we might

cite, of what strikes us as a want of clear, just, logically coherent thought. Amidst utterances plain and plainly true, are some we are compelled to pronounce untrue, or obscure and doubtful. We have signalized, by our mode of printing, those which dissatisfy us. "*The state in which we are, is man's natural state at this moment.*" Assuming that something more is here intended than the identical proposition that the state in which we now are, is the state in which we now are, what is intended to be understood? What is meant by man's *natural* state, in this connection? Is it his normal state, his proper state, the state in which he should be according to the idea of what is necessary or most fit and suitable to his nature? Then we deny the assertion, whether as a principle applicable to every historical period, or as a fact alleged of the present. Or, by "natural state" is it intended to mean the state which is the *natural result* of foregoing causes? If so, why not say so in unambiguous phrase? We suppose this is probably what is meant, from something elsewhere subsequently said, namely, that "the present state of the world is accepted [?] by the wise and benevolent as the necessary and natural result of all its antecedents." This is a different proposition from the one in question. It is clear enough in its meaning, and in a certain sense true enough. But to say that man's present state is his "natural state," is, in the first and most obvious meaning of the words, to say that it is the state necessary or most suitable to his nature—a proposition which, as we have before said, we deny.

Again: we are told that "*by the necessity of the case, the movement of the human mind, taken collectively, is always toward something better.*" We suppose that by "movement" is here intended, not any instinctive impulse acting *upon* the human mind, and which must therefore be perpetually one and the same in its nature and direction, but an actual progress of the mind. We suppose so from what immediately precedes, and because it is the obvious proper meaning of the words. Now we do not see the necessity here alleged. It is undoubtedly a necessity for every individual, and so for the human race taken collectively, that reason should conceive and conscience command them to become something better than they are in the moral and spiritual sphere. The desire for well-being in every sphere is also undoubtedly a necessary desire in human nature. But we do not see that this engenders any necessity that the actual movement of the human mind should be always toward something better. And we deny that such is always the actual direction of human movement. Individuals,

nations, the race, can go the road downward, as well as the road upward; and at various periods have done so from age to age. History demonstrates this. For near two thousand years the movement of the collective human mind was ever towards something worse—such a progressive and accelerating degeneracy that at last the great bulk of the race—all but one family—had to be swept from the earth, and humanity made to begin again anew. Then followed another long period of more than two thousand years, during which humanity, starting from its new cradle in the East, unfolded itself again in manifold developments from its rude patriarchal condition. Families became tribes; tribes nations; states got organized; industries became more diversified and improved by division of labor, thus producing interchange, commerce. Then came culture—science, art—first displaying itself in the infinite striving of the Oriental mind, embodying itself in vast transcendental myths, in huge, gigantic symbols; then among the Greeks, as the sense of unity, proportion and the purely beautiful; and lastly among the Romans, as the most perfect organization of the ideas of right and law. All these developments, manifold and great. But what, after all—applying the highest rational standard, the only true criterion by which to estimate the progress of man—what was the progress of humanity during that long period? It was a progress downward. It was a continual degeneracy. In the first place, in the spiritual sphere, it was the loss—the obscuration, corruption, and well-nigh total extinction, of the traditional light of the primitive revelation, the true knowledge of God. The struggle between pure monotheism and the idolatrous polytheistic corruption of it began almost immediately in the new cradle of the human race—resulting after eight hundred years in the complete victorious establishment of polytheism. The existence of monotheism may indeed be discerned for six hundred years more; but from that time it was utterly driven out from the faith of all the great historical peoples of the earth, and survived nowhere except in some remote wilds and mountains of Asia and Europe.—In the second place, in the political and social sphere, it was the destruction of the primitive patriarchal state, and the establishment, in Asia, of the pure despotism that has existed there ever since, and in Europe, of a pure democracy, giving way in turn to oligarchy and then to military despotism.—And finally, in the moral sphere, in practical life, it was a deterioration greater than which cannot well be conceived. No public and little private virtue. At the close of this period, the very culminating point of the ancient civilization, when the centralization of

the world under the imperial dominion of Rome was perfected, the human race had become more thoroughly corrupt than ever before—everywhere unprincipled profligacy, beastly sensuality, filthy vices, unutterable abominations of every kind; whereof St. Paul's description, at the opening of his Epistle to the Romans, is but a faint adumbration compared with what may be gathered from the literature of that refined and polished age. Here was the progress of the human race, its spiritual, social, moral progress, for more than two thousand years! Starting from the pure knowledge of the true God, from the simple government, the rude morals but comparative innocence, of the patriarchal state; and ending in universal polytheistic idolatry, absolute despotism, and unparalleled social and moral degradation and vice. Yet we are told that "the movement of the human mind taken collectively is always towards something better"!

It may indeed be said that during this period, humanity was being prepared, under the Providence of God, for that grand intervention for its restoration which at the end of it was historically accomplished in the Incarnation of the Son of God. No doubt it was so. Humanity had completely unfolded itself in all its natural faculties and powers, in every sphere—in science, art, laws, life. It had showed itself in its highest and brightest, as well as in its lowest and darkest aspects. And it had demonstrated its insufficiency for itself. It had given a full historical demonstration, on a world-wide stage, of its radical corruption, of its entire inability to raise, restore and perfect itself. Philosophers and lawgivers, sages and prophets, had risen, century after century, and labored in every way at the problem of elevating and perfecting the human race—and all in turn had failed. Then undoubtedly was "the fulness of time," the fitting occasion for the Divine intervention. But it cannot be said on this account, that "the movement *of* the human mind" during this period was "always towards something better." It would be an abuse of language to use it in this way. You might as well say a long career of crime, terminating at length in the State Prison, was always a movement of a bad individual towards something better, because the discipline of punishment turned out to his eventual reformation; or that a course of profligate intemperance, inducing at length frightful disease, was a constant progress of the profligate towards something better, because the wholesome dread of death led to a return to temperate and healthful habits.

We have dwelt thus long and spoken thus strongly on this point, because we think the doctrine untrue and practically

mischievous. For the same reason we would signalize the following passages:

"The subtle and irresistible movement of mind, silently but thoroughly correcting opinion and changing society, brings liberty both to the soul and to the world. All the despotisms on earth cannot stay its coming. Every fallacy that man discards is an emancipation; every superstition that is thrown by, is a redeeming from captivity. The tendency towards universality implies necessarily a tendency towards freedom, alike of thought and in action. *The faith of the earliest ages was of all others the grossest. Every century of the Christian Church is less corrupt and less in bondage than its predecessor.* The sum of spiritual knowledge as well as of liberty is greater and less mixed with error now, than ever before. The future shall surpass the present. The senseless strife between rationalism and supernaturalism will come to an end; an age of skepticism will not again be called an age of reason; and reason and religion will be found in accord." (p. 35.)

"The course of civilization flows on like a mighty river through a boundless valley, calling to the streams from every side to swell its current, *which is always growing wider and deeper, and clearer as it rolls along.* Let us trust ourselves upon its bosom without fear, nay, rather with confidence and joy. Since the progress of the race appears to be the great purpose of Providence, it becomes us all to venerate the future. We must be ready to sacrifice ourselves for the coming generation, as they in turn must live for their posterity. We are not to be disheartened that the intimate connection of humanity renders it impossible for any one portion of the civilized world to be much in advance of all the rest, nor to grieve because an unalterable condition of perfection can never be attained. *Everything is in movement, and for the better,* except only the fixed eternal law by which the necessity of change is established; or rather except only God, who includes in himself, all being, all truth, and all law. The subject of man's thoughts remains the same, but the sum of his acquisitions ever grows with time, so that his *last system of philosophy is always the best,* for *it includes every one that went before. The last political state of the world likewise is ever more excellent than the old, for it presents in activity the entire inheritance of truth, fructified by the living and moving mind of a more enlightened generation.*" (p. 36.)

Now here, as before, are some things true, some things which we cannot admit as true; and the general drift anything but sound and salutary. We are almost tempted to call it pernicious rigmarole. It is calculated to make men "accept the present state of the world" in a way that we regard as very detrimental to true progress. True progress begins in a sense of the need of reformation. It begins in mankind, as in individuals, with repentance, and that begins in the sense of sinfulness and evil. And the promise of it is hopeful in proportion as the sense of sin is pervading and deep. It is a poor thing, in our judgment, to tell mankind at this age, that they are going gloriously onward in a perpetual movement towards something better; which something, after all, as it is sure to be generally understood, is only the increase and expansion of what they now are. It just makes men satisfied with some of the worst characteristics of the age.

We are probably in no danger of a return to the Atheistic

materialism of the last century, still less to the Polytheistic idolatry of the Roman world. Christianity is likely to be the prevailing, the popular, the fashionable religion, so far as a theoretic adoption of its formulas and a deferential recognition of its practical claims goes—provided they do not become too troublesome. The present age, above all others that have ever preceded it, is the AGE OF THE UNDERSTANDING—the faculty of adapting means to ends in the sphere of time and sense. Never in all former ages together, has the understanding achieved such stupendous triumphs as in the last fifty years. And the ends which all these achievements—discoveries, inventions, conquests over nature—are made to serve: what are they? Mainly, wealth and the multiplication of the means and refinements of enjoyments or other material or worldly ends. The spirit of the present age is the spirit of the intensest worldliness and self-willed pride. It is not Atheistic like the spirit of the last age. It is not Polytheistic. It believes in two Deities: God and Mammon. And never was the imperial government of Rome more obstinately determined on making the thousand gods of its conquered provinces dwell peaceably together in the Pantheon, than the spirit of the present age is on reconciling the worship of God and of Mammon. Mammon has the *heart* of the age; and if God would be content with a temple, (a fine one sometimes, when it gratifies the vanity of the builders;) with the bended knee, and with the service of the lip—on Sundays;—that would be an arrangement profoundly acceptable to the taste of the age; provided also that God's temples may be torn down and the consecrated earth carted off to fill up lots with, whenever the age wishes to dig the deep foundations of some Mammon's temple on the sacred ground.

AMERICAN ECCLESIASTICAL HISTORY.

MARYLAND TOLERATION,

OR

SKETCHES OF THE EARLY HISTORY OF MARYLAND, TO THE YEAR 1650.

(*Concluded from Vol. VII, p. 617.*)

BY THE REV. ETHAN ALLEN, PRESBYTER OF THE P. E. CHURCH, BALTIMORE CO., MD.

1638.

Although Kent Island had been thus partially subjected to Lord Baltimore's Roman Catholic Government, during the latter part of the last year, yet the Colonists there were so far from being quiet, or submissive to his Lordship's government,* that there were insolences and mutinies and contempts of the government of the province there. Governor Calvert, therefore, *himself*, had to proceed with a *military force*, to reduce the Colonists there to his government, which, it appears, he accomplished in the month of March. And all this, notwithstanding the King's order of the previous July to Lord Baltimore; and the more easily, as Captain Claiborne was now in England, so that the Kent Islanders were deprived of his aid.

Previous to this, on the 25th of January, commenced the second General Assembly held at St. Mary's, nearly four years from its first settlement.† It was composed of the Governor and his Council; such individuals as the Governor specially summoned, and burgesses or representatives of those not personally summoned, together with every freeman who had not voted for a burgess. Each member had his own vote, and as many more as had been given him by proxy, of freemen not present. The number of members present, before its final adjournment, appear to have been seventeen, giving and representing fifty-six votes. Among those present, were the Commandant and High Sheriff of Kent Island, and Robert Philpott, gentleman, of the same Island. Capt. Henry Fleet and some other Protestants were also members. Those who were personally summoned, were Thomas Copley, Esq,, and Fathers White and Altham, the three Jesuit Priests before mentioned. But Mr. Campbell tells us, that they desired to be excused.

To this Assembly was submitted the laws transmitted to the Colony by Lord Baltimore, and they were rejected, the Governor and Secretary having fourteen votes only, voting in their favor. The Assembly, after some other business, adjourned to the 8th of February. The Assembly

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* 2 Bozman, 62. † Ibid, 49.

met at the time appointed, and again rejected Lord Baltimore's laws, and soon adjourned to the 26th. But the Governor, not returning from his expedition to Kent Island, above spoken of, the Assembly did not meet until the 12th of March, when seventeen bills, presented by a Committee, were passed.

Bozman says,* "did the duty of an historian allow him to mention his conjecture, a *plausible supposition* may be made, that the dispute about the reception of these laws, was dictated more by a political contest for the right *of propounding laws* to be enacted by the Assembly, than any other cause." Previous to this, by three years, it is said, an Assembly had met February, 1635, and passed some Acts which were sent to Lord Baltimore for his concurrence, which he had rejected. And now the laws originated and sent over by Lord Baltimore, were rejected by the Assembly. But that the contest was about the right of originating and propounding laws, is admitted to be only "a plausible supposition;" and granting it, may it not be an equally plausible supposition, that the exercise of this right had something to do with Romanism and Protestantism? He who knows anything of the state of things in England at that time, may readily indeed so suppose. And the popular influence of Protestantism in the Colony, was not small. Captain Fleet, a member of the Assembly, was a known Protestant, as well as others; and Captain Cornwallis, so tradition reports, was also one, either at that time, or not long after. And he was clearly, the most popular man in the Assembly, receiving ten more votes, when the appointment of a Committee was made, than any other member.

The most peculiar Act of this body, was a Bill for the attainder of "William Claiborne, gentleman."† He not being taken, and being absent from the country, was proceeded against in this way, and by this Bill his property in Kent Island was forfeited to Lord Baltimore. Upon the adjournment of the Assembly, on the 14th of March, it constituted itself into a Court of Justice, and Thomas Smith, the second in command at the battle on the Pokomoke, three years previous, was called to the bar for felony and piracy, and condemned, and thus sentenced: "You shall be carried from hence, to the place from whence you came, and thence to the place of execution, and shall be there hanged by the neck until you be dead; and that all your lands, goods and chattels, shall be forfeited to the Lord proprietary," &c. And this sentence was executed.

And by whom was this done? In part by the very men who had fought against him in the battle, and killed his commander by his side and three of his men. They were the witnesses before the Grand Jury and consenting Judges in his condemnation; and who were themselves deserving of the same condemnation, if Smith himself was not deserving it. At this, who can help being astonished, when as yet, the Courts in England had not decided on the injustice of Captain Claiborne's Virginia claim, when the Privy Council and the Board of Commissioners, had

* 2 Bozman, 56. † 2 Bozman, 64.

given the decision which they had, and when only on the July previous, the King had strictly required and commanded Lord Baltimore and his agents in Maryland, that the Kent Islanders should enjoy their possessions, and be safe in their persons and goods! Verily this was taking law and vengeance into their own hands!

But it must be remembered, that at this period, feudal tenures were not entirely abolished; and that the dependents of a Lord were accustomed to range themselves on his side, and act in his defense, leaving to him the matter of settling the right or wrong of the case; and in this view of it, the responsibility rested on Lord Baltimore himself, his Colonists being his agents simply.

On the 26th of February, the King laid before the Commissioners for Plantations, the following petition from William Claiborne and his partners*—he being then in England, where he had voluntarily gone, as has been stated, some time during the previous year. The date of the petition is not given. He shows: "that the petitioners, by virtue of a commission under his Majesty's hand, &c., divers years past, discovered and did then plant upon an Island in the great Bay of Chesapeake, in Virginia, by them named the Isle of Kent, which they bought of the Kings of the country, and built houses, transported cattle, and settled people thereon, to their very great costs and charges; which the Lord Baltimore taking notice thereof, and the great hopes for trade of beavers and other commodities, like to ensue by the petitioner's discoveries, hath since obtained a patent from your Majesty, comprehending said Island within the limits thereof, and sought thereby to dispossess the petitioners thereof, and debar them of their discovery, &c. Complaint thereof being made, your Majesty was pleased to signify your royal pleasure by *letter*, intimating, that it was contrary to justice, and the true intent of your Majesty's grant to the said Lord Baltimore—that notwithstanding the said patent, the petitioners should have freedom of trade, requiring the Governor, and all others in Virginia, to be aiding and assisting unto them, prohibiting the Lord Baltimore and all other pretenders under him, to offer them any violence, or to disturb or molest them in their plantation, as by your Majesty's letter annexed, appeareth. Since which, albeit, your Majesty's royal pleasure hath been made known to Sir John Harvey, Governor of Virginia, (who slighted the same,) as also to Lord Baltimore and his agents there, yet they have, in a most willful and contemptuous manner, disobeyed the same, and violently set upon your petitioners' pinnaces and boats, having goods to trade, and seized them, and do still detain the same, by the loss of which pinnaces and goods, the inhabitants within the said Isle, were in so great famine and misery, as they became utterly destitute of any corn to sustain themselves; which enforced them to send a small boat to know why they obeyed not your Majesty's said royal letter and commands,† * * * * * the said pinnace and goods to enable them to trade for Corn† * * * which boat, approaching near unto some vessel of the said Lord Balti-

* 2 Bozman, 582. † Blanks in the record.

more's, or his agents, they shot among the petitioners' men, and slew three of them and took eleven more; and not content with these great injuries, the said Lord Baltimore and his agents, have openly defamed and unjustly accused the petitioners, of —— crimes to his exceeding great grief, which hath caused him purposely to repair into this Kingdom, and humbly prostrate himself and his cause at his Majesty's feet, to be relieved therein."

The rest of the petition relates to other matters—making proposals for a new grant and commission. And what is the record of the Privy Council at the same date when the petition was referred? It is in part this—"His Majesty approving the proposals made in this petition, for the advancement of those plantations, [Kent Island and Palmer's Island,] &c., is graciously pleased to confirm what was contained in his former commission and letter, under the broad seal," and directs the Commissioners of plantations "to settle such a grant of the things herein desired, as they shall think fit to be prepared by him [the Attorney] for his Majesty's signature. Their Lordships are also to examine the wrongs complained of, and certify to his Majesty what they think fit to be done for the redress hereof." Signed by the Secretary, &c.

On the 4th of April, the Lord's Commissioners having heard the case, decided, "that the right and title to the Isle of Kent and other places in question, to be absolutely belonging to Lord Baltimore; and that no plantation or trade with the Indians ought to be within the precints of his patent without leave from him. And concerning the violences and wrongs by the said Claiborne and others complained of," they left "both sides to the ordinary course of justice."

They said, that Claiborne confessed the Isle of Kent to be within the bounds and limits of Lord Baltimore's patent; and so it was. They also said, that Claiborne's Commission, referring to the license of 1631, was only a license to trade with the Indians, *under the signet of Scotland*—not under the broad seal; which did not extend, nor give warrant to Claiborne or any other—nor had they any right or title *thereby* to the Isle of Kent, or to plant or trade there. This discovery of Claiborne's license being signed by only the Signet of Scotland, instead of the broad seal of England, shows that gross imposition had been practiced upon him. Kilty, in his Landholder's Assistant,* says, judging from what appears on record, "I consider him as a man trifled with by the Crown, for the traffic in his license being that of furs, &c., with the natives, could not well be carried on without settlements. Being turned over and subjected to Lord Baltimore, without any compensation for his disappointment, he had all the excuse that can arise from high provocation, for his subsequent procedures."

The claim of Captain Claiborne, on the ground of prior occupancy, does not seem by the Commissioners to have been thought worth noticing; for they passed it by without any reference to it. And yet on this very ground, under the claim of the Penns, of Pennsylvania, in a subsequent year, 1685, all that is now Delaware, being one million two

* Page 17.

hundred and sixty-seven thousand two hundred acres,* within the boundaries of Lord Baltimore's patent, was taken from him and given to them, by the decision of the Privy Council. And it does not appear that the claim of prior occupancy was even as good as was that of the Virginians to Kent Island.† Either the one or the other decision, therefore, was clearly wrong. And if the first decision was not right, does not the latter look something like retributive justice? For, though by gaining his case in the first instance, he gained thirty-nine thousand acres, yet in losing it in the other, by the Penns, he lost, as just stated, one million two hundred and sixty-seven thousand two hundred acres. There was a power behind the throne greater than the throne.

It has been said,‡ that "Lord Baltimore's motives were *purely political* and *religious*," while "Claiborne's was founded on *private self-interest*, though plausibly holding out, at the same time, the possibility of immediate commercial advantages to the nation or its monarch." That the motives of the Secretary of Virginia were founded on private self-interest, need not be denied; and yet the annual rent which he imposed on his Colonists amounted, in each case, to only two capons; said, then, to be equal to sixteen pounds of tobacco, or one bushel of wheat, or two shillings; which allowing the entire Island to have been divided into farms of fifty acres each, and taken up, would give him only seventy-eight pounds sterling a year.

But was there no private self-interest in Lord Baltimore's case? By his terms of plantation of 1636, every first adventurer in 1634, for every five men between sixteen and fifty years of age, which he brought over, received two thousand acres, subject to a yearly rent of four hundred pounds of wheat, or one pound to every five acres. To every one within that year, 1636, bringing out less than five men, one hundred acres for himself, one hundred for his wife and every servant; and for every child, under sixteen years of age, fifty acres, subject to an annual rent of ten pounds of wheat for every fifty acres, or, as before, one pound to every five acres.§ The terms of plantation, however, were subsequently changed. But what would the annual income be at this rate, were all Lord Baltimore's lands taken up? Why, £7,767, or about $34,000. And this sum is even actually less than his annual rents are stated to have been in 1770, by a thousand dollars. This certainly was moderate enough. And the amount said to have been expended by him, could have doubtless been better invested. But the Government of the Colony was paid for by the Colonists, and some of the members of the family were provided with places in that Government. Besides, there was the honor of being proprietor of such wide lands, and having so many tenants. It told large. No other individual in England could boast of anything like such domains. If this view indicates, as it so clearly does, some regard to self-interest, other facts unquestionably confirm it. The Colonial Assembly's letter to Lord Baltimore in 1649,‖ for instance, will show somewhat how intent he was upon this matter of property. The

* Scott's Geog. Del. † 1 McMahon, 32. ‡ 2 Bozman, 71.
§ Bozman, 36. ‖ 2 Bozman, 666.

stock on his plantation in the Colony had been pledged by Governor Calvert, his brother, to pay the soldiers employed by him—to regain the province from the usurpation of Ingle and others; and he finds such fault with the pledge having been fulfilled, that the Assembly say to him, "We much wonder that your honor should *consider*, or *think much*, that a few cattle, not above eleven or twelve cows at most, of your lordship's known clear stock, and those conquered again to your lordship, and taken from the unlawful possessor, should be distributed among those men who had ventured and hazzarded their fortunes, lives and estates, in the defense, recovery and preservation of your lordship's province;" and much more to the same purpose.

But Lord Baltimore's "motives were purely political and religious"! Passing those merely political, whatever the first Lord Baltimore's motives were, who negotiated the charter, the second Lord Baltimore, to whom it was actually given, certainly found England so safe and pleasant a place of residence, that he never came over to his Maryland Colony. And just as certainly he did not seek to make his province an exclusive asylum for his Roman Catholic brethren. Witness the fact of so large a portion of the first Colonists being Protestants; his invitation to Captain Fleet; his invitation to the Puritan Colonists of Massachusetts to come and reside in the Colony in 1643;* his constituting Colonel Stone his Governor in 1648, who was a Protestant, and was to bring in five hundred Colonists; his admitting the Puritans of Virginia in the same year; and in the year following creating a new County for Robert Brooke, a Puritan, and his Colonists. This shows, beyond question, that he was more solicitous to settle his lands, and thus secure some income from them, than he was to render his province a religious asylum for his brethren of his own faith. But we pass on.

In July of this year, 1638, occurred a well known incident to every reader of Maryland history, which shows something of the religious condition of the St. Mary's Colonists.† Captain Cornwallis, a member of the Council, had some servants so called, white men they were, who, as the custom then was, had sold themselves to him for a term of years, to pay for their passage across the ocean, who were Protestants. They were residents in the same house with William Lewis, a zealous Roman Catholic, who had them in charge. Among them were Francis Gray and Robert Sedgrave. They were one day reading Smith's Sermons, and reading aloud, where he remarks, "that the Pope is anti-Christ—the Jesuits anti-Christian Ministers," &c. Lewis told them, "that it was a falsehood, and came from the devil, as all lies did, and that he that writ it was an instrument of the devil, and he would prove it, and that all Protestant Ministers were of the devil," and forbade them reading any more.

Soon after, Sedgrave, at the request of Gray, drew up the following petition, to be signed by the Protestants on the next Sunday at the Chapel, which petition, Lewis said, was to be presented to Governor Har-

* Hawks' Maryland, 30.

† 2 Bozman, 596, from the proceedings of the Governor and Council.

vey, of Virginia; but the others said it was for the Governor and Council of the Province.

"Christopher Carroll, Ellis Beache, R'd. Sedgrave, and others, which may hereafter be brought forth: Beloved in the Lord, &c.—this is to give you notice, *of the abuses and scandalous reproaches which God and his ministers do daily suffer*, by William Lewis, of St. Inigoes; who saith, that our Ministers are Ministers of the devil, and that our books are made by the instruments of the devil, and further saith, that ——* who are under his charge, *shall keep nor read any books which doth appertain to our religion*, within the house of the said William Lewis, to the great discomfort of those poor bondmen, who are under his subjection, especially, in *this heathen country*, where *no godly Minister is*, to teach and instruct ignorant people in the grounds of religion. And as for people who ——— unto the said Lewis, or otherwise, to pass the week, the said Lewis takes occasion to call them into his chambers and there *laboreth with all vehemence, craft, and subtility, to delude ignorant persons.* Therefore we beseech you, brethren, in the Lord and Saviour Jesus Christ, that you who have the power, that you will do what lieth in you to have these absurd and ridiculous ——— to be reclaimed, and that God and his Ministers may not be so grievously trodden down by such ignominious speeches: and no doubt but you, or they, who strive to uphold God's Ministers and word, ——— all be crowned with eternal joy and felicity, to reign in that eternal kingdom with Jesus Christ, under whose banner we fight ever more."

Both of the parties were summoned before the Governor and Council, and witnesses were examined. Lewis was found "guilty of an offensive and indiscreet speech, in calling the author of the book an instrument of the devil—and of a very offensive speech, in calling Protestant Ministers the Ministers of the devil, and to have exceeded in forbidding them to read *a book, allowed and lawful to be read by the state of England*, and because that these offensive speeches, and other of his unreasonable disputations in point of religion, tended to the disturbance of the public peace and quiet of the Colony, and were committed by him against a public proclamation set forth to prohibit all such disputes," or, as stated by Captain Cornwallis, made "for the suppressing all further disputes tending to the opening of a faction in religion." Therefore he was fined 500 lbs. of tobacco to the Lord of the Province, and was bound over to good behavior, giving security therefor, in 3,000 pounds of tobacco.

The Smith, whose Sermons are here spoken of, was Henrie Smith.† He was a member of Lincoln College in 1575, and "esteemed the miracle and wonder of his age, for his prodigious memory, and for his fluent, eloquent, and practical way of preaching." He took his degree in 1583, and "was lecturer of St. Clement Danes, without the Temple Bar, near London, which was much frequented by the puritanical party. He was in very great renown among men in 1593, in which year he died, aet 34."

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* Blanks in the record.

† Wood's *Athenæ Oxonienses.*

The volume of Sermons from which those servants were reading, it is presumed, was a fac simile of the copy now before us.* It is an 18mo. of upwards of a thousand pages, just such a volume as we might naturally suppose would find its way into an emigrant's chest. The Sermons are such as we might expect from such an one as described by Woods, and answers well to the character of the times. In a sermon from Job i, 7, which, as given in the old translation then in use, reads thus: "Then the Lord said unto Satan, whence comest thou? And Satan answered the Lord, saying—from compassing the earth to and fro, and from walking up and down in it." In the sermon, there is found the following passage, and was doubtless the very one which the servants were then reading, as it is the only one in the volume which answers the allegation of Lewis. "As the serpent compasseth, so does his seed—and therefore doth Solomon call the ways of the wicked, crooked ways. This is the great compasser. There be little compassers beside, like the Pharisees, of whom it is said, that they compass sea and land to make one like themselves. Instead of these compassers, *we* have Seminary priests which compass from Rome to Tyburn, to draw one from Christ to anti-Christ. I will not name all compassers, lest I be compassed myself; but this I speak within compass, that there is a craft in compassing, and Satan is the craftiest Master, and the rest are his prentices or factors under him." The first Sermon in the volume was printed in 1592, and stated to be printed after the author's death. Woods, consequently, must be wrong by a year, in the date which he assigns for his death.

There are various facts which this petition and trial present worthy of notice. One is, that there were a number of Protestant men in the St. Mary's Colony. Four are mentioned in connection with the petition, and others on the trial; that the Protestants had a chapel, and consequently were so numerous as to require one; that there was, notwithstanding their number, no Protestant Clergyman in the Colony, though worship was kept up by them, they being accustomed to meet in their chapel; and that these Protestants could write as well as read, and write to some purpose. The tone and wording of the petition shows them to be Puritanic; and this is confirmed by the very volume they read from in Lewis' house; true Church of England men had little sympathy with such authors in that day. Besides, while there was a common sympathy between the Roman Catholics and Puritans, they being alike oppressed and persecuted under the laws of that period, there was the most entire antipathy between them and the Church of England men. And this shows us, why all in the St. Mary's Colony so readily ranged themselves under Lord Baltimore's banners, against the Church of England men of Kent Island. The Puritans disliked the Churchmen not less than they did the Romanists.

We are told, indeed, that then and there, Roman Catholics and Protestants "lived in harmony."† But the facts elicited in this trial show us otherwise. We are shown here that there were offensive

* *Ex libris*, Bishop Whittingham. † Hawks, 30.

speeches and unreasonable disputations on religion, which tended to faction, to the disturbance of the public peace and quiet of the Colony; and that they were carried to such an extent that the Governor found himself obliged to issue a public proclamation to prevent them; and that men were fined and bound under heavy penalties to keep the peace for its open violation. Their living in harmony is a fancy picture. Would that it had been a true delineation.

We are shown here, also, that some at least of the Romanists were most earnest in their proselyting efforts. We shall see more of it as we proceed further, and the exasperation which it caused, and at the same time, how firmly these Protestants, without a shepherd, stood their ground. And one thing more. We are shown that the Governor and his assistants were prompt in sustaining the rights and privileges of the Protestants, as secured by the Charter, to which attention has been called. In their decision, they state incidentally, the very ground on which they acted—"the book was allowed and *lawful* to be read in the State of England." And by the Charter, they were not allowed to make any laws, repugnant or contrary to the laws, statutes, customs, and rights of the kingdom of England,* and consequently no judicial decisions.

The settling of the case was unquestionably creditable and honorable to them. But it must not be forgotten, that under the Charter they could not do otherwise. Besides, the Roman Catholics were a small minority in England, prescribed and excluded from office, and from many of the civil rights. The King was Protestant; and the Parliament was more Protestant than the King. The Romanists durst scarce lift up their heads—they were obliged to be submissively quiet. And in this colony,—while just across the Potomac was the rigidly Protestant colony of Virginia, ready always to act in defense of Protestantism,—the settlement on Kent Island was Protestant, and it is by no means certain that putting the Protestants of the Island and St. Mary's together, they did not at that very time, constitute a majority even in Maryland.

Mr. Bozman† estimates the population of St. Mary's at this time, to be about three hundred. There was however a considerable accession this year, by an arrival from abroad. Among the number was a Jesuit Priest, Father Pulton, and a lay coadjutor, Wm. Morley. But John Knowles, the coadjutor before spoken of, died, and also one of the priests, whose name is not known, a young man, said to be of great promise, who had been in the colony but two months. Nor did the other priests escape sickness. But no other died, and so the number continued as before. In the narrative of Father White and others,‡ they say, "we have not ceased, in an active manner, to exert our endeavors for our neighbors, [the Indians,] although it is not permitted us, by the rules of the province, to live among the barbarians, both on account of the prevailing sickness, and the hostile acts which they commit. In the interim, we are *more earnestly* intent on the English. And since *there are Protestants* as well as Catholics in the colony, we have labored with both, and God has

* Charter, Sec. 7. † 2 Bozman, 88. ‡ P. 25.

blessed our labors. For of the Protestants who came from England this year, almost all have been converted to the faith, besides many others, with four servants that *we bought* for necessary use in Virginia. And of five workmen, whom we hired for a month, we have in the mean time gained two." They were thus on their own showing, in proselyting indefatigable. But no station had yet, on this fifth year of the colony, been established among the Indians.

As illustrating something of the way in which some of the proselytes were gained, we may take the following in the narrative of this same year. "A certain one altogether unknown to us, but zealous in the religion of the Protestants, and staying with a host more fervent than himself, having been bitten by a snake, expected death every instant. One of our people understanding this, having taken a surgeon with him to the sick man, who was now said to be deprived of his senses, was anxious for his soul, that he might in a measure heal it also. But his host perceiving the thing, interrupted his pious endeavors. And when the priest could think of no other opportunity, he resolved to spend the night with the sick man. But the host then threw an impediment in the way of this also, and lest by night access might be granted to the priest, he set a watch who would sleep in a bed opposite to the door of the chamber. Nevertheless, *the priest taking advantage of every means*, at an unseasonable hour of the night, when he supposed the guard most oppressed with sleep, without his being aroused, found a way of entrance to the sick man, and admitted him into the Church as he desired it." The sleepless efforts to proselyte the neglected Protestants, who were kept without a shepherd, could hardly be better illustrated—"of this sort are they which creep into houses."*

1639.

Mr. Bozman estimates, from data which he gives, that the population of Kent Island at this time, was about one hundred and twenty,† and that of the St. Mary's Colony, to be about three hundred, though there were not more than two or three wealthy persons among them.‡

On the 25th of February, another General Assembly commenced its sessions.

The only thing done now, which particularly concerns the view we are taking of Maryland, is the Act which was passed "for Church liberties." It was re-enacted the next year, and in 1676, made a perpetual law. It enacts, "that Holy Church within this province, shall have and enjoy all her rights, liberties and franchises, wholly and without blemish;"§ using thus, the very terms of the 10th section of the Charter, and showing our construction of it to be true. But what meant the words "Holy Church?" If they are to be construed under the construction of the 7th, 10th and 22d sections of the Charter, they must mean the then established Church of England. But this is not probable, the Lord proprietor

* 2 Tim. iii, 6. † 2 Bozman, 100. ‡ 2 Ibid, 156.
§ Bacon, 1640, Chap. 1.

being a Romanist, and also his Governor and so large a part of his colonists. And that they intended the Roman Catholic Church seems just as little probable, in view of the *condition* of the Romanists, and with the charter hanging over them. Chalmers does not therefore seem very far in the wrong when he says,* that "it would have puzzled the wisest doctors of the Church of Maryland in that day, to have told what her franchises were," or what Holy Church in that connection might mean. It cannot be conceded, then, that the remark of Chalmers is a "contemptuous sneer."† It may not however be much in the wrong, to admit that the Act might be made to mean, whatever present circumstances might require that it should mean.

In the sixth year of the St. Mary's Colony, the Jesuit Fathers had extended themselves throughout a large portion of the province. The narrative so often referred to states, that the number of the missionaries remained the same as the last year, but were located on places widely distant. Father John Brock, the Superior, with a coadjutor, remained in Metapawnian, which was given by Macquacomen, the king of Patuxent, and was the storehouse of the mission. Father Philip Fisher was at St. Mary's. Father John Gravener, alias Altham, was stationed at Kent Island, which, says the narrative, was sixty miles distant; and Father White was at Kittamaquenda, the metropolis of Piscatoe, with the King, Tayac—one hundred and twenty miles distant. B. U. Campbell says, that Father Brock's real name was Morgan, and that his station was near the mouth of the Patuxent, upon the land which had been given to the missionaries by the Indians, and was called Mattapani. It was afterwards, he says, relinquished to Lord Baltimore, and was the place where he built his mansion. This relinquishment, it may be remarked, was compulsory. Whatever may have been the motive for so doing, at the session of the Assembly of this year, it was enacted, in a bill "for maintaining the Lord proprietaries title," &c., that "no subject of his Majesty, the King of England, or of any other foreign prince or state, shall obtain, procure, or accept of any land within this province, from any Indian to his own, or the use of any other than of the Lord proprietary, or his heirs, nor shall hold or possess any land within this province by virtue of such grant, upon pain that every person contrary hereof, shall forfeit and lose to the Lord proprietary and his heirs all such lands so accepted or held, without grant of the Lord proprietary or under him."‡ This was in accordance with an old English Statute, which provided, "that no religious community should, by gift or otherwise, obtain or hold landed property without the consent of the civil authorities."§ In disregard of this, the missionaries had accepted from the king of the Patuxents, a large tract of land, the plantation above alluded to. The Act of the Assembly just met this case; and Lord Baltimore therein asserted his supremacy over the Church in the colony. He thus came into collision with the missionaries, and their plantation was forfeited to him. He had in a previous year, as we have seen, kept them in the

* 2 Chalmers, 213. † 2 Bozman, 107. ‡ See 2 Bozman, 113.
§ 2 Streeter, p. 30.

colony, and thereby from establishing missions out among the Indians at a distance. But these acts were unquestionably in antagonism with his Church, and rendered him liable to excommunication. In the bull "*in coena Domini*," the Pope asserts full supremacy over all powers and persons, temporal and ecclesiastical, and forbids a persons whatsoever, directly or indirectly, to violate, depress, or restrain the ecclesiastical liberties or rights of the apostolic See and Church of Rome, howsoever and whomsoever obtained, under pain of excommunication," &c. But to return—Mr. Campbell tells us that "Father Altham was stationed at Kent Island. He is of course the same, in the narrative called Gravener, so that he too had two names. The narrative states that twelve Protestants returned to Roman Catholic Church this year. The Kent Island Church of England Colony, it will be seen, had now not only a Roman Catholic Government, but a Jesuit priest stationed among them. And if Indians were not converted to *the faith*, proselytes were made to it, and the mission was not unsuccessful in St. Mary's.

1640.

The depriving of Captain Claiborne of Kent Island, and subduing the Protestants there to Lord Baltimore's government, before spoken of, left nothing for record this year, save that Father Altham, alias Gravener, died there, on the sixth of November. Father White remained at Piscataway, and reports the baptism of Tayac on the 5th of July, together with his queen and infant, and others of the principal men. And Father Fisher at St. Mary's proselyted as many Protestants as the others baptized Indians.

But though he had been deprived of his Island, Captain Claiborne still conceived that he had a right to his property there. He was now returned from England, and was a resident of Virginia as before, and on the 8th of August, he made application for what he claimed on the Island, to the Governor and Council of Md. He was very coolly told that it was then possessed by right of forfeiture to the Lord proprietary, for certain crimes of *murder* and *piracy* whereof he was attainted, March 24, 1638, by the judgment of the House of the General Assembly. This was certainly an unwise reply, and exhibits a looking down upon him, and a contempt, which they afterward, no doubt, had reason to regret.

1641.

For this year, the narrative of Father White and others supplies us with nothing to our purpose, save only the arrival of another Priest, Father Rigby, nor does the proceedings of the Assembly, or any other source.

1642.

In the history of the religious dissensions in St. Mary's, we find recorded, that on the 22d of March, P. M., there was a petition presented to the Assembly, by David Wickliff, in the name of the *Protestant Catho-*

lics of Maryland.* The next day, the petition of the *Protestants*, it is said, was read, complaining against Mr. Thomas Gerard, for taking away the key of the Chapel, and carrying away the books. The prefixing of the title *Protestant* to Catholics, shows that the petitioners were not *Roman Catholics;* and the affixing the name Catholics to that of Protestant, shows that they were not of the Puritan party of the Church of England, then in the Colony. Mr. Gerard being charged to make answer, upon the hearing of the prosecutors and of his defense, he was ordered to bring the books and the key taken away, to the place where they had them, and pay a fine of 500 lbs. tobacco, a little upwards of $22, towards the maintenance of the first Minister that should arrive. Mr. Bozman remarks—"As Mr. Gerard must have been a man of considerable note at this time in the province, and probably a zealous Roman Catholic, being the lord or owner of St. Clement's Manor, which comprehended very nearly the whole of St. Clement's hundred—this exaggerated fine demonstrates, that the Protestants must have possessed at this early period, a very great influence in the Colony, as they naturally indeed might be supposed to have, from the supremacy of the mother country." And we are shown here clearly, that as yet, eight years from the first settlement of the Colony, there was no Protestant minister in it!

Another fact, which may be mentioned here, is, that on the 6th of April, Captain William Claiborne, then a resident of Virginia, was appointed "the King's Treasurer, in the dominion of Virginia, for life."† This appointment shows, that though by the decision of the Lords Commissioners, he had lost his Island, yet that he had not thereby lost favor with the King. It was no doubt given him, as some compensation for his loss by their decision; and the leading ones of the Commissioners who gave their decision against him, were not now at hand to advise—they had been succeeded by others. It was probably the most lucrative office in Virginia. It also effectually refutes the charge of his having turned Presbyterian; for it came not from the Presbyterian Parliament, then in the ascendant in England, but from the King, and after his separation from the Parliament, and having abandoned London. Besides, "so zealous and firm had the Colony of Virginia hitherto been, in the support of the Church of England, that shortly after the arrival of Sir William Berkley as Governor of that province in 1639, several laws had been made against the Puritans, though there were as yet none among them; and so rigorous were these laws, that none but conformists, in the strictest and most absolute sense, were permitted to reside in the colony."‡ Yet Captain Claiborne resided there, and was on the side of the King, not with the Parliament.

During this year, however, it is stated that three Puritan ministers came to Virginia from Massachusetts, and were kindly entertained by some private persons. In the preceding year, Mr. Richard Bennett, in the name of some other gentlemen, had gone to Boston to desire that such ministers might be sent. But though they came, their residence

* 2 Bozman, 199, 200. † 1 Hazzard, 498. ‡ 2 Burk, 67. 2 Boz., 198, 2.

was short, for they returned the next summer; and that, no doubt, because the Assembly of Virginia this year, had passed an Act to prevent dissenting ministers from preaching and propagating their doctrines in the colony.* The Governor and Council—and Captain Claiborne was one of that Council—issued an Order, that all such persons as would not conform to the discipline of the Church of England, should depart the country by a certain day; yet it appears that an independent Church was now founded and must have had some few members. These things are referred to, because three at least of the individuals mentioned, will be seen hereafter, to have much to do in Maryland history.

One of the three ministers mentioned above, was William Thompson, a native of England, and originally, among the primitive Puritans of Lancashire. He was the first minister of Braintree, Massachusetts, and was now sent to Virginia.† But it would seem, instead of returning to Massachusetts, on leaving Virginia, that he came to Maryland and settled here—where after a while we shall hear of him.

Ten days previous to the date of Claiborne's appointment, just spoken of, March 26th, "Lord Baltimore was brought before the House of Lords, on charges which are not now known; in consequence of which, he was placed under heavy bonds not to leave the kingdom.‡ He had thus come under the suspicions of Parliament, if he was not indeed obnoxious to them. Whether these charges had anything to do with the management of his colony or not, yet "certain it is, that from this time, he manifested great anxiety to avoid every act which would expose him to the charge of contravening, by his colonial policy, the established laws of the realm. His firmness in this particular, and his watchfulness in regard to compromising his proprietary rights, even placed him in opposition to the Jesuit missionaries in the colony, to whose aid he refused for a time, to allow others to be sent, unless they would pledge themselves to make their practices conformable to the policy of the English Government, and leave him the full exercise of his prerogatives." They did thus pledge themselves, and in October two came over. But, says the narrative, "our reasons being heard, and the thing itself being more clearly understood, they easily fell in with our opinion."§ And that opinion was, as expressed to the Governor and Secretary by them, that to enforce the law against religious fraternities, would expose them to excommunication, and the displeasure of Almighty God! The priests triumphed, and Lord Baltimore, for the present, had to give way.

In September of this year, Mr. Bozman estimates the population of Kent Island at 365, and that of Kent at 535,‖—900 in all.

The narrative of Father White and others, shows that there was this year three priests: Fathers, Fisher the superior, at St. Mary's, White at Piscataway, and Rigby at Mattapany—together with three coadjutors, two of whom had come over this year. Besides reporting some miracles,

* Beverly, 229. 1 Oldmixon, 301.
† 2 Bozman, 198, note, and Allen's Biog. Dict., Art. Thompson.
‡ Streeter, pp. 29, 30. § Father White and others, p. 42.
‖ 2 Bozman, 227.

it is stated that Father White was detained during the winter, while going up the Potomac, for some weeks at a village near by, and that its chief and others of its principal men, received the faith of Christ and baptism. Not long after, the young Empress of Piscataway was baptized at St. Mary's, where she had been educated. And almost at the same time, the town called Port Tobacco, to a great extent, received the faith with baptism, to the number of 130. The young queen of Patuxent, with her mother, were converted. But no proselytes are reported. This is the last report from the Jesuit Fathers for eleven years.

1643.

On the 15th of April, having appointed Giles Brent, Esq., as his deputy, during his absence, Governor Calvert sailed for England. It is said, that in consequence of difficulties in the Government of the province, he went over, in order to have personal consultation with his brother, Lord Baltimore, who declared his intention of visiting Maryland, but failed to do so.

Some time in the fall of this year, the Earl of Warwick was appointed Governor in Chief and Lord High Admiral of the American Colonies, with a Council of five peers and twelve commoners to assist him. This looked, certainly, as if the Parliament, by whom they were appointed, intended to subject Maryland and the other colonies to their jurisdiction, but it does not appear that any steps were actually taken to effect it, though it may account for Lord Baltimore's not leaving England. In the colony, there was much trouble occasioned by war with the Indians.

1644.

On the 20th of January, Richard Ingle, a captain of a ship engaged in the colonial trade, was the subject of an attempted arrest on the charge of high treason against his Majesty.* His vessel was seized, but he himself escaped. The colony, as well as Lord Baltimore, unquestionably, for the time being, took sides with the King against the Parliament, and Ingle's men are said to have been tampered with, to carry the ship to Bristol where the King then was.† Hostilities with the Indians also still continued and difficulties occurred between the acting Governor and the Secretary. In September, Governor Calvert returned, bringing with him a new commission; one peculiarity of which was, that henceforth those who received lands, were required to take *an oath of fidelity to Lord Baltimore.* This, as the sequel will show, was the source of serious difficulties.

It appears from an executive document, issued towards the end of this year, that Captain Claiborne, by means of a military and naval force, egained possession of Kent Island.‡ So quickly had it been done, and so entirely in accordance with the wishes of the people of that Island, that upon rumor of what had been done, the Governor had to send out spies or agents, in order "to learn with what force he did it, what strength

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* 2 Bozman, 271. † 2 Bozman, 691. ‡ 2 Bozman, 287.

he is of those at sea or shore, what his intents are, and how long he means to stay."

In July previous, the King had lost the whole north of England, and "the estates of those who took part with the King," (and so Lord Baltimote had done thus far,) "were considered by Parliament as liable to confiscation or sequestration, whenever the fortune of war should enable them to do so."* But whether Captain Claiborne acted under any authority of Parliament, Mr. Bozman confesses he has no information. The existing difficulties, however, at St. Mary's, presented a tempting opportunity, and knowing that he should meet with no opposition from Parliament, then in the ascendant, he embraced it. And any one, who knows any thing of the then existing antipathy of Protestants against the Romanists, may readily imagine, that the Kent Islanders were quite willing to escape from under Lord Baltimore's Government; and so willing were they, that Governor Calvert learned nothing of Captain Claiborne's success from them. The Island had come under Protestant rule again. Captain Claiborne had been expelled from the government and possession of his Island for more than five years. But now, having regained it, he was proclaimed at St. Mary's, an enemy of the province, and all intelligence or correspondence with him forbidden at peril.† There is not a particle of proof, however, that he had forsaken his King and benefactor, or that he had arranged himself under the banners of the Parliament, and perhapses and probabilities are quite as good in his favor as against him. It appears that Governor Calvert made "an expedition to Kent," but was not successful.‡

1645.

Early in February of this year, during a session of the Assembly, Captain Ingle, who, in January of the last year, had been proclaimed guilty of high treason against his Majesty, in St. Mary's, and fled,—acting now, it is said, under a commission from Parliament,—surprised and took St. Mary's by force, and Governor Calvert fled to Virginia. Many of the friends of Lord Baltimore were driven from the province, and the Jesuit Fathers were seized and sent to England for trial,§ and their Mission, for the time being, was thus broken up.

The narrative of Father White and others for 1670,‖ states,—speaking of an event alleged to have occurred in 1646,—"that there were at the time, certain soldiers, unjust, plunderers, Englishmen indeed by birth, of the heterodox faith, who coming *the year before* (1645) with a fleet, had invaded with arms almost the entire Colony, had plundered, burnt, and finally having abducted the priests, and driven the Governor himself into exile, had reduced it to a miserable servitude." And in a letter to Lord Baltimore from the Assembly, dated April 21, 1649, they say, "great and many have been the miseries and calamities and other sufferings, which your poor distressed people, inhabitants of this province,

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* 2 Bozman, 289. † 2 Bozman, 288. ‡ 2 Bozman, 290.
§ Streeter, 33, 34. ‖ P. 45.

have sustained and undergone here, since the beginning of the heinous rebellion, *first put in practice by that pirate Ingle*, and afterwards, for almost two years' continuance by his complices and confederates, in which time, *most of your lordship's loyal friends here* were spoiled of their whole estate, and *sent away, as banished persons out of the province; those few*, that remained, were plundered and deprived in a manner, of all livelihood and subsistence, only breathing under that intolerable yoke, which they were forced to bear under those rebels, which then assumed the government of your Lordship's province unto themselves. Our sufferings were violent like a tempest."* The misrule of Ingle and his associates is here depicted in strong terms by Lord Baltimore's *loyal friends* —the Romanists and others.

This loss of the government by Lord Baltimore, has been called usually Claiborne's and Ingle's rebellion. If it is so called by Lord Baltimore's friends, because each gained possession of his respective Colony, at or near the same time, no material objection can be made. But there are no documents to show that they were identified. "Claiborne can be shown to have been in his place in the Virginia Legislature, when Ingle made his demonstration on St. Mary's; and during the time of the occupancy of Maryland, by the invaders, to have been a regular attendant on the Courts of that Colony, where his official duties as Treasurer, required him to be present."† Besides, the public documents of the day do not associate Claiborne and Ingle together. Thus, on the Proclamation of Governor Calvert, Jan. 1, 1645, Richard Thompson, planter, only is associated with Captain William Claiborne.‡ Thus, on the proclamation of pardon of March 4, 1648, after the province of St. Mary's was retaken, Governor Green says,§ "Whereas, sundry of the inhabitants of this province, by *the instigation of one Richard Ingle*, have unfortunately run themselves into a rebellion," &c., and "are now returned unto obedience again," &c., "I do hereby * * grant a general absolute and free pardon unto every and singular the inhabitants residing within this province, * * excepting Richard Ingle, mariner."§ He only was thus excepted. So in his granting a new seal, August 12, 1648,‖ Lord Baltimore says, "Whereas, our great Seal of the province of Maryland was treacherously and violently taken away from them by Richard Ingle or his complices, in or about February, 1645." So in his commission to his Master General of the same date,¶ he speaks of Richard Ingle and his complices and again in his commission to the Commander of the Isle of Kent,** he speaks precisely in the same way.

But in his commission to Governor Stone, August 6, 1648, he gives him power to grant pardons, &c.†† "So as such pardon or pardons extend not to the pardoning of William Claiborne, heretofore of the Isle of Kent, and now or of late of Virginia, or of his complices in their late rebellion, * * *nor* of Richard Ingle, nor John Durford, mariner," &c.

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* 2 Bozman, 665.
§ 2 Bozman, 641.
** 2 Idem, 653.
† Streeter, 34.
‖ 2 Bozman, 651.
†† 2 Bozman, 645.
‡ 2 Bozman, 228
¶ 2 Bozman, 652.

Instead thus as being considered by Lord Baltimore, as engaged in the same rebellion, they are by him clearly distinguished as two distinct parties. So in the commission to the Governor and Council, August 12th, 1648,* he forbids the repeal of any act, &c., whereby William Claiborne was, or is attainted,—Ingle is not mentioned. All this is proof that, in that day they were not considered as associated and were distinguished as not having been.

1646.

Nothing is found touching our subject this year. Captain Claiborne was in possession of Kent Island, and Ingle and his associates of St. Mary's,—at least partially.

1647.

Towards the close of the last year, Governor Calvert returned from Virginia, with a body of soldiers,† and surprised all those who had combined against him, and cast them into prison,‡ and thus recovered again the Government of St. Mary's, in which he was specially aided by those who were his loyal friends of that Colony. They also paid on defraying the expenses of the soldiers, 60,000 lbs. of tobacco, which say they "is far more than all our recovered estates in the province were then worth." And having gained St. Mary's, he turned his attention towards Kent Island. On the 16th of January, therefore, he laid an embargo upon all persons and vessels, that no intelligence might be communicated, or practiced with foreigners *during this time of war*, in which he says,§ "I do hereby forbid all persons now being in the county of St. Mary's, that they presume not to go, or attempt to go out of the county of St. Mary's, without acquainting me first therewith, and my leave to do so, and that no person entertain any communication, or give any entertainment to any one, coming into the province or from the Isle of Kent," &c.

After having done this, he went on with his work, and seems to have succeeded, in April, in having reduced Kent Island again under his government, and took possession of it in person. Eleven are mentioned as having been pardoned, and taken the oath of fealty to Lord Baltimore; the others fled. Those thus fleeing doubtless went over on to the main land and settled there. Robert Vaughan, a Protestant, was now appointed the Commander of the Island. Captain Claiborne had had possession there for nearly three years, nor was this the last time that he came into possession of the Island.

It was at this time, doubtless, if not earlier, that the Church of England made its beginning on the main land of what are now Kent and Queen Anne Counties. A letter received from Dr. Roth, of Chestertown, dated July 30, 1854, shows us that in the Records of the Court of Kent County, are minutes of Vestry Meetings of St. Peter's Church, of New Yarmouth, which was a town directly north from Kent Island, on the

* 2 Bozman, 654. † 2 Bozman, 296. ‡ 2 Idem, 666.
§ 2 Ibid, 299.

opposite shore of Chester River.' The memory of this town has been lost. But it was at Gray's Inn Creek, not far from Chester River, on land sold by Maj. Thomas Ringgold, who died in 1652, only five years after this current year. The Court House it is believed was there, and it was a port of entry.* The remains of wharves are found there still. Not far from this place are the remains of an old building. Old bricks are found there. Tradition says it was a church. A branch of Chester rising near by is now called Church Creek, and a burial ground is there with graves well arched over.

In the Vestry Records of St. Paul's Parish, Queen Anne County, of June, 1694, the church there—and this was on the main land a few miles east of Kent Island—was so old and decayed at that date that it needed repairs. This was only forty-seven years after the year now passing under review. We have little doubt but that these churches were in existence at this time, that is, before Lord Baltimore had regained possession of the Island this second time. We hope, however, yet to gather further facts on this point.

On the 9th of June, Governor Calvert died, at about the age of 40, having previous to his death, named Thomas Green to succeed him.

1648.

During the last few years, there appears to have been a material decrease of population. Judging from the votes in the Assembly of January of this year, Kent Island had a population less than 140; and St. Mary's not more than 250. The decrease had been more than one half.

On the 17th of August, Lord Baltimore appointed William Stone, Esq., as the Governor of his province; but he does not appear to have entered upon the duties of his office, till the middle of April of next year. Captain William Stone, as it is shown in his commission,† was from Northampton County, Virginia, and had undertaken "in some short time, to procure five hundred people, of British or Irish descent, to come from other places, and plant and reside within the province of Maryland." He had been the High Sheriff of that county, and as Mr. John Langford, Lord Baltimore's former Roman Catholic High Sheriff, in a pamphlet published in London, 1655, states, was "well known to be a zealous and well affected Protestant;" nay, "he was generally known to have been always zealously affected to the Parliament."

The oath which Lord Baltimore prescribed for him, in entering on his office as Governor, is a document of much interest, and so far as religion is concerned, is as follows.‡ "I will not by myself, nor any person, directly or indirectly, trouble, molest, or discountenance any person *whatsoever in said province*, professing to believe in Jesus Christ, *and in particular no Roman Catholic*, for, or in respect to *his or her* religion, *nor in his or her free exercise thereof, within said province, so as that they be not unfaithful to his said Lordship, or molest or conspire against the civil gov-*

* Bacon's Laws of Md., chap. 5, 1683.
† 2 Bozman, 642.
‡ 2 Bozman, 648.

ernment established here under him, nor will I make any difference of persons in conferring rewards, offices, or favors, *proceeding from the authority which his lordship hath conferred upon me, as his lieutenant here*, for, or in respect to *their said* religion, *respectively*, but merely, as I shall find them faithful and well deserving *of his Lordship, and to the best of my understanding*, endowed with moral virtues and abilities, *fitting for such rewards, offices and favors, wherein* my *prime end and* aim, *from time to time* shall be, *the advancement of his said lordship's service here, and the* public unity *and good of the province, without any partiality to any, or any other sinister end whatsoever*, and if any *other* officer, or person *whatsoever, shall, during the time of my being his lordship's lieutenant without my consent or privity*, molest, *or disturb* any person, *within his province*, professing to believe in Jesus Christ, *merely for, or* in respect of his *or her free* religion, *or free exercise thereof, upon notice or complaint thereof made to me*, I will *apply my power and authority, to relieve and* PROTECT any person so molested, *or troubled, whereby he may have right done him for any damage which he shall suffer in that kind, and to the utmost of my power*, will cause *all and* every such person *or persons, as shall molest or trouble any other person or persons, in that manner*, to be punished."

Dr. Hawks,* taking the parts of this oath not in italics, and leaving out all the rest, says, "that there is no prouder tribute to the memory of Cecil Calvert, than is found in this oath of office, which, from 1636, he prescribed for his Governors." It is to be presumed, that he had not seen the oath entire itself, but seen it only as stated by Chalmers, whose authority he gives. Now Chalmers says,† "in the oath taken by the Governor and Council, *between* the years 1637 and 1657, there was the following clause," stating the oath as Dr. Hawks has done. B. Mayer, Esq., remarks,‡ that "the statement of Chalmers has been held to be indefinite, as to whether the oath was taken from 1637 to 1657, or whether it was taken between those dates. But if the historian did not mean to say, that it had been administered first in 1637, and continued afterwards, why would he not have specified any other, as the beginning year, as well as 1637? * * Chalmers was too accurate a writer to use dates so loosely," &c. Now, the truth is, as stated by Chalmers, that the oath was, as we have given it, administered to the Governor *between* the years which he specifies; still, his statement is deceptive. What are the facts in the case? In 1634, Leonard Calvert became the Governor of the province; and history records no oath of office which he took, until the one ordered by the Assembly of 1638, which is this.§ "I do swear, that whilst I am a member of this province, I will bear true faith unto the right honorable Cecelius, Lord proprietary of this province, and his heirs,—saving my allegiance to the crown of England—and the said province and him and them, and his and their due rights and jurisdictions, and all and every of them will aid, defend and maintain to the utmost of my power: the peace and welfare of the people I will ever pro-

* Eccl. Contr. Md. † Page 235. ‡ Calvert and Penn, 46.
§ 2 Bozman, 608.

cure, as far as I may; to none will I delay or deny right, but equal justice will administer in all things, to my best skill, according to the laws of this province. So help me God." This he caused to be administered to himself, March 20, 1638.* But why this oath, if he had taken the other spoken of before? Then again we have the commissions given him in 1637, 1642 and 1644, neither of which contain any form of oath to be taken by him. During Governor Calvert's absence in England, in 1643 and 4, Mr. Brent, as we have seen, was appointed the temporary Governor. In April 15, 1643,† he was qualified by taking the following oath: "You swear, that you will be true and faithful to the right honorable Cecelius, Lord proprietary of this province of Maryland, and that you will defend and maintain to the utmost of your power, all his just rights, interests, royal jurisdictions and seignory, in, to, and over the said province, and the islands thereto belonging; and that you will faithfully serve him as his lieutenant of the said province; and in all other offices committed to your charge, you will do equal right and justice, to the poor and to the rich, within the said province, after your cunning, wit and power, according to the laws of this province; you shall delay or deny to no man right or justice; you shall not know of any attempt agains his lordship's right and dominion, in, to, and over the said province, and the people therein, but you shall resist and oppose it to the utmost of your power, and make the same known with convenient speed to his lordship; and you shall in all things, faithfully counsel and advise his lordship according to your heart and conscience. So help you God." This, beyond all doubt, is evidence sufficient, that so late as 1643, there was not any oath in existence, prescribed by Lord Baltimore as given by Chalmers. If there was, why was it not administered to Governer Brent —or why this?

At the death of Governor Calvert, in 1647, Mr. Green was appointed Governor. But nothing is recorded of any oath as taken by him. The truth is, that in neither of the commissions of Lord Baltimore to his Governors, previous to the one given to Captain Stone, was any oath to be taken, prescribed by him. Captain Stone's is the first which he ever appointed,—and appointed in the words as given by us, in August 17, 1648.

Now then, does this oath propose toleration, as now understood, to all religious sects and denominations of Christians, conscientiously differing from each other? Unquestionably no such thing is specified. The word toleration is not in it; but *protect* is in it. The Governor is made to swear, "I will apply my power and authority, to relieve and *protect* any person so molested." As before specified, Protection was the idea of that day, not toleration; that was of after growth. Nor was it the object of the oath to grant toleration. Yielding to the force of circumstances, the complete ascendency of the English Parliament,—the danger therefrom of losing his Colonial Government, if not possessions, and considering the large proportion of Protestants in his province, Lord Baltimore

* 2 Bozman, 140. † 2 Ibid, 254.

found it advisable to appoint a Protestant Governor, a Protestant Secretary, and one half of the other members of the Council Protestants. And what clearly is the main object of this oath, to be taken by this Protestant Governor?—not simply to protect Episcopalians, Presbyterians and Puritans. For the two latter, the Government at home would certainly see to; and the officers now appointed also. *No, it was that his Governor should not molest, trouble or discountenance any person whatsoever, in the said province, professing to believe in Jesus Christ*—IN PARTICULAR NO ROMAN CATHOLIC, *the very thing which Chalmers left out.*

And this is no new idea or statement of our own. A cotemporary writer—and he, Lord Baltimore's Roman Catholic High Sheriff of Kent Island, his friend—so states the matter in his pamphlet of 1655. He says* that Lord Baltimore "appointed this oath to be taken by the aforesaid officers, when he made Captain Stone Governor, and Mr. Thomas Hatton, Secretary, and others of his council there; who, being of a different judgment in religion from himself, his lordship thought it but reasonable and fit that, as he did oblige the Governor by oath, not *to disturb* any there who professed to believe in Jesus Christ, *so to express the Roman Catholics in particular, who were of his own judgment in matters of religion.*" And Mr. Langford not only shows thus, why the oath was made thus specific, but also *the time when* it was prescribed, when Captain Stone was made Governor in 1648. This was, indeed, "*between* 1637 and 1657." It was unquestionably a wise and good measure. But it was what Lord Baltimore had not done before; and what he did now, under the pressure of very peculiar circumstances. The retaining of his possessions was clearly the moving cause, and for this who could blame him? But how an oath, which had the protection of *Romanists* as its special object, should have become so exceedingly prolific in nonsense about "Catholic Toleration in Maryland," it is difficult for us to perceive. *There was never a grosser perversion of the simple facts of history.*

1649.

The first Session of the Assembly, under Governor Stone, was held in April, the 2d day. Of this Assembly, no Journal of its proceedings remains.† "But there are strong grounds to believe, that the majority of the members were Protestants, if not Protestants of the puritanic order." It has been before stated, that Governor Stone, and a majority of the members of the Council, were Protestants, and there are strong reasons for a supposition that a majority of the burgesses or representatives "were Protestants also, inasmuch as they certainly were at the next session of 1650."‡ They sat *in one house*, and *not*, as in the next year, in *two*, says Bozman. Bacon thinks otherwise. But the first law authorizing the division into two separate houses, was passed 1650. If, therefore, there were no Burgesses from Kent, and eleven from St.

* Langford, 26. † 2 Bozman, 349. ‡ 2 Bozman, 354.

Mary's, as in 1650, and as of these five were Roman Catholics, and the others Protestants, then adding the two Roman Catholic Councillors to the five Roman Catholic Burgesses, there would be seven Romanists, and adding the Governor, Secretary and two Protestant Councillors, to the six Protestant Burgesses, there would be ten Protestants,—giving the Protestants a majority of three.

And what was the population of St. Mary's? That of Kent was confessedly Protestant. In St. Mary's, Hammond, in his pamphlet of 1656,* a prejudiced opponent of the Protestants, says, "an assembly was called throughout the whole country," in 1650, "and because there were *some few* papists that first inhabited these parts themselves, and others of being different judgments, an act was passed," &c. The Assembly's letter to Lord Baltimore of 1648,† says, that during Ingle's rebellion, "*most of your lordship's loyal friends* here, were spoiled of their whole estate, and *sent away as banished persons* out of the province,—those *few that remained* were plundered," &c., so that, as they said, in 1648, they were not all worth 60,000 lbs. tobacco—$2,664. On the other hand they state, that in the first Assembly, after Governor Calvert had regained his province, that of 1647, "*two or three only excepted*, it consisted of that rebelled party and his—Governor Calvert's—professed enemies." And how long afterwards was it, that the Protestant Governor Stone engaged to bring in five hundred colonists—Protestants, of course! We may thus see, without going further into proofs, that Mr. Bozman had strong grounds for believing as he stated. It has indeed been said, that now, and even forty-three years afterwards, in 1692, the Roman Catholics were a majority in Maryland;‡ and *the only proof offered*, is a statement made by the then Governor Sharpe, in 1758—sixty-six years after the last date referred to!! But there are testimonies nearer to 1649, which tell a different tale. Dr. Hawks§ says, "it is indeed true, that at this time, 1692, from the testimony of an eye witness, there were *thirty Protestants to one Papist* in the province."‖ Dr. Bray, whose integrity and competency no one can question, in a Memorial to the House of Bishops in England, in 1700, says, "the papists in this province—Maryland—appear to me, not to be above a twelfth part of the inhabitants." But we have better proof yet. The third Lord Baltimore, who for some years had himself been Governor of the Province, in 1676 returned to England, and in a statement¶ which he made to the Privy Council, the manuscript of which still exists, he says, that at that time there were four Church of England clergymen in the colony having churches with a decent maintenance, and that of the population of the colony being then 20,000**—"Presbyterians, Independents and Quakers, constituted three-fourths." Taking out then this three-fourths, and also from the one-fourth left the congregations of the four clergymen men-

* Leah and Rachel, 22. † 2 Bozman, 665.
‡ McSherry, the Romanist historian of Maryland.
§ Maryland Eccl. Contr., 59. ‖ Chalmer's note, 24, p. 276.
¶ 1 Anderson's Colonial Church, vol. 2, p. 615. MSS. (Md.) State paper office.
** 2 Anderson, p. 611.

tioned, and we know that there were other congregations which had no clergymen, and would even a tenth part, or 2,000, be found Romanists at that time. We have no doubt but that Lord Baltimore was a competent witness in this matter. So much for the population of the province, and the Assembly of 1649.

In this Assembly was passed the celebrated "Act concerning Religion,"* of which the following is an abstract:—"Forasmuch, as in a well governed and Christian Commonwealth, matters concerning religion and the honor of God, ought in the first place to be taken into serious consideration, and endeavored to be settled, be it therefore ordained and enacted,"

1. That whosoever shall blaspheme God, or shall deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the said persons of the Trinity, or the unity of the Godhead, or shall use, or utter reproachful speeches, words, or language concerning them, shall be punished *with death*, and confiscation, or forfeiture of all his goods, to the Lord proprietary.

2. That whosoever shall use or utter any reproachful words, or speeches concerning the blessed Virgin Mary, the mother of our Saviour, or the holy Apostles, or Evangelists, shall for the first offense be fined £5 sterling, or if not able to pay, be publicly whipped, and imprisoned during pleasure, &c.; for the second offense, £10, &c., and for the third offense shall forfeit all his lands and goods, and be banished from the province!

3. That whosoever shall, *in a reproachful way*, call any one an Heretic, Schismatic, Idolater, Puritan, Presbyterian, Independent, Popish priest, Jesuit, Jesuited Papist, Lutheran, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist, or any other name, or term, shall forfeit £10 sterling, or if not able, be publicly whipped and imprisoned, till the party offended be satisfied by the offender asking forgiveness publicly!

4. That whosoever shall profane the Sabbath or Lord's day, called Sunday, by frequent swearing, drunkenness, or by any uncivil or disorderly recreation, or by working when absolute necessity doth not require, shall, for the first offense forfeit 2s. 6d., for the second 5s., for the third 10s., or if unable to pay, shall for the first and second offense, be imprisoned, till he shall publicly acknowledge this scandal and offense against God and the civil government, and for the third offense, be also publicly whipped!

5. "And whereas, the enforcing of the conscience in matters of religion, hath frequently fallen out to be of dangerous consequence," where "practiced, and for the more quiet and peaceable government of this province, and the better to preserve *mutual love and unity*, be it enacted," that no one professing to believe in Jesus Christ, shall be troubled, molested, or discountenanced for his religion, or the free exercise thereof, nor compelled to the belief or exercise of any other religion against his consent, so as he be not unfaithful to his Lordship, or molest or conspire

* 2 Bozman, 661.

against the civil government. Every person offending, to pay 20 shillings sterling, or if he refuse, or is unable to pay, be publicly whipped and imprisoned!

It will be perceived that this was simply a peace act, "to preserve mutual love and unity." So says Mr. Langford,* "the *intent* of it being, to prevent any disgusts between those of different judgments in religion there," in the colony. So too Mr. Hammond,† both Lord Baltimore's friends, and may be presumed to know something of his intentions. The Act, indeed, compelled no one's belief; it only by penalties restrained words and actions which were reproachful, and calculated to give disturbance. The policy of so legislating is questionable, but the intention was certainly good. Religion, however, needs not the aid of man's legislation, but good government does in truth need the aid of religion, and in some way must have it.

This Act, however much of toleration it embraced, was not a toleration Act, and sustained by such penalties as it was, cannot be so considered. Protection therefore was all that it aimed to secure. It has, nevertheless, furnished ground for much eulogium on the Roman Catholic settlers of Maryland. But the Act not having originated with them, and only having been concurred in by them, their claim to any exclusive eulogium must be, as by some it has been, abandoned. This being done, it has then been claimed to have originated with Lord Baltimore. At the time of his appointing Governor Stone, he sent over sixteen Acts or laws, to be enacted by the Assembly of Maryland. These laws were at once rejected by the Assembly. But from these laws, some were chosen and selected out, and enacted by this very Assembly of 1649. And it is claimed, that the Act which we have been considering, was one which was then selected. It is *probable* that it was so. But there is no proof that it was passed just as it was sent out, or that it was not amended, or in any respect changed—none whatever. *And if there were, he himself is proof, that it did not originate with him.* His words in Governor Stone's commission, where he speaks of these sixteen Acts, are,‡ "which *said acts or laws* WERE PROPOSED UNTO US, for the good and quiet settlement of our colony." And this, his own testimony, is beyond doubt conclusive. The Act, however, no matter where it originated, was the joint and concurrent act of the Romanist Lord Baltimore, the Protestant Governor and Council, and a Protestant House of Burgesses. And so far from conceding that the Assembly acted in subserviency to Lord Baltimore's judgment, precisely the opposite is the fact. He appointed his officers in the colony, *because they were of a different judgment in matters of religion from himself.* And in this matter of religion, so far from controlling them, his concurrence was a concession to their views. The last part of the Act shows this conclusively. It is the very counterpart of what is found in "the agreement," submitted by the officers of the English army to the consideration of their countrymen previous to Feb., 1648, and demands, "that all who profess faith in God by Jesus Christ,

* Page 32. † Leah and Rachel, 22. ‡ 2 Bozman, 654.

however differing in judgment from the doctrine, discipline and worship publicly held forth, shall not be restrained from, but *protected* in, the exercise of their faith and the practice of their religion, so they abuse not this liberty to the civil injury, or the disturbance of the public peace."* This all know was a Puritan movement.

In 1642, mention was made of William Thompson, a Puritan minister, who left Virginia and is supposed to have come into Maryland. In the Assembly's letter of this year, they mention that, "whereas your lordship doth seem greatly distasted and disgusted at William Thompson, through some information which has been given your lordship of his comportment here, in aiding and siding with the rebels against your lordship's Governor and government, which information we do assure your lordship to be most false, your honor hath not a more faithful and cordial friend in the whole province, and showed to the utmost of his ability, even before, in time of, and ever since the troubles here, that he is."† Seven years thus he had continued in the colony, and such is the account and character they give of him,—showing that though a Puritan, he was Lord Baltimore's friend, and was so testified of by this Protestant Assembly.

In the above mentioned year, 1642,‡ as has before been stated, an Independent Church had been formed in Virginia, with a few members. At this time they had increased to one hundred and eighteen. It was not a puritan party in the Church of England, as the puritans there still continued to be, but a separate, independent, and distinct organization. In this year, says Leonard Strong, in his pamphlet of 1655, speaking of them, "Many, both of this congregated Church, and other well affected people in Virginia, being debarred from the free exercise of religion under the government of Sir William Berkeley, removed themselves into the province of Maryland, *being thereunto invited by Captain William Stone*, then Governor for Lord Baltimore, with promise of liberty in religion and privileges of subjects." Such thus were some of the five hundred colonists which Governor Stone brought in with him.

Bozman says,§ "they were driven out" of Virginia, and a considerable number of their members, about a hundred,‖ emigrated, probably in the spring and summer, to Maryland, and seated themselves at a place called by them Providence, but afterwards Ann Arundel, most probably on or near the spot on which the city of Annapolis now stands. Mr. Langford,¶ before referred to, says, that they were, *by the Lord Baltimore's special directions*, received into Maryland.

They refused, however, on their first coming, the oath of fidelity to Lord Baltimore, objecting to his "royal jurisdiction," "absolute dominion," &c., but more especially, that, in taking it, they must, as they said, swear to countenance and uphold anti-Christ, that is, the religion of the

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* Streeter's Maryland two hundred years ago, 46, and Neal's History of the Puritans, 2, 79.

† 2 Bozman, 668. ‡ 2 Bozman, 370. § 2 Bozman, 370.

‖ 2 Bozman, 405. ¶ P. 6.

Papacy; and for a year, therefore, they would not take out any patents of land. But a change in some of the terms of plantation having been made by Lord Baltimore, and the oath having been modified with his approval, they finally took out their patents, and made a permanent settlement.

On the 20th of September, Robert Brooke, Esq., in England, obtained from Lord Baltimore himself, a commission as commandant of a county, newly set forth and erected,* called Charles County. This county, as then constituted, lay on the southwest side of the Patuxent, and seems to have been, what is now contained in the three parishes on the Patuxent,—perhaps the four, All Faith, St. Mary's; Trinity, Charles; and St. Paul's and Queen Anne, Prince George's. He must have settled, when he came over, East of Portobacco. Besides being made the commandant of the county thus erected, he was appointed also a member of the Council, and was probably, says Bozman, a Puritan. He was to transport into the province himself, his wife, and eight sons, and a great number of other persons.

1650.

The Assembly met this year, on the 5th of April. From St. Mary's there were eleven Burgesses, and two from Providence. These, together with the Governor, Secretary, Members of the Council and the Clerk of the Lower House, constituted the Assembly.† The Governor, Secretary, two of the Council, six of the Delegates from St. Mary's, and the two from Providence, were Protestants. The other two Members of the Council, five of the Delegates from St. Mary's, and the one chosen Clerk, were Roman Catholics; being twelve of the former, and eight of the latter.‡ The religious denomination of each is here specified, because the religious denominations *of that day* were respectively the political parties, and their religion showed their party and politics.

The first Act passed, was "for settling the present Assembly," by which two distinct Houses, apart from each other, were constituted; the Governor, Secretary and Council constituting the Upper, and the Burgesses the other. The Lower House organized by choosing James Cox, one of the Burgesses from Providence, a Protestant, their Speaker, and a Roman Catholic, Clerk. So that the Upper House had four Protestants to two Roman Catholics, and the Lower, eight Protestants to six Roman Catholics, and one of these, the Clerk, made a member by the House. The Burgess from Kent was a member of the Council, and by the Act, took his seat in the Upper House.

The oath then taken by the members is worth noticing, as it shows something of the religious complexion of the Assembly. It was this:§ "I do swear, that I will faithfully and truly, according to my heart and conscience, to the best of my understanding and ability, without favor,

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* 2 Bozman, 376.
† Bacon, 1650, chap. 1, et praeced.
‡ 2 Bozman, 383, 672.
§ 2 Bozman, 384.

or affection, or self-ends, advise, consult and give my vote to all bills and other matters, wherein my advice or vote shall be required, during this Assembly, wherein *my chief end and aim shall be the glory of God*, in my endeavors for the advancement and promotion of the Lord proprietaries just rights and privileges, and the public good of this province; and will also keep secret during this Assembly, all such matters and things as shall be acted or debated," &c. Why this secresy was enjoined, is not now known. One however of the Romanist members of St. Mary's declined taking it, because, as he said, "he ought to be guided, in matters of conscience, by his *spiritual* council," and if he took the oath, he could not advise with such council. His seat was promptly declared vacant, and another, in three days afterwards, was appointed in his place. Nothing could show more palpably, how entirely he had committed the keeping of his conscience to the Jesuit priesthood. If the oath itself indicate the tone of religious principle prevalent in the Assembly, it was no ordinary civil Assembly.

One of the early Acts passed at this Session, was "An Act prohibiting all compliance with Captain William Claiborne, in opposition to his Lordship's right and dominion over this province."* The preamble shows, that he still remained unexempted from pardon by Lord Baltimore, so that if taken by him, his life was forfeited. And it also shows, that the war was not at an end; for that, in letters to the Governor, he had renewed his claim for Kent Island, and gave out, that he proposed to make an attempt to regain it. It enacted, therefore, that any one in the province assisting him, abetting or countenancing him, in any attempt, on the Isle of Kent, should be punished by death, and confiscation of lands, debts, goods and chattels.

It may be worth while to recall to mind here, that Captain Claiborne and his settlement on Kent Island, were of the Church of England. And there appears nothing to show that they did not continue so. The Providence Colony were Puritans, and not less certainly opposed to the Church of England, than to the Church of Rome. This is well known. The Protestant members of St. Mary's, we may have seen, must have been also, more or less Puritan, and they, therefore, as well as the Romanist members of that county, were alike united, in their opposition to the Church of England. The entire Lower House thus, were hostile to the religion of Claiborne and the Kent Islanders. The same may be seen to be true of a part of the Upper House, if not perhaps of the whole. Two were Romanists; and the Governor, though a Protestant, was "zealously affected to the Parliament;" and we have no reason to think that the Protestant members of the Council were unlike him.

Now, it will have been seen that Kent Island—County, as it was now called—was not represented in the Lower House. When Governor Stone issued his proclamation for the election of Burgesses, Kent County might make choice of as many as three. But instead of choosing three, only one was chosen, and he the Commandant of the County. As a member

* 2 Bozman, 391, 670. Bacon, 1650, Chap. 4.

of the Council, he was by virtue of that office, a member of the Assembly without any election. So that when the Assembly divided into two Houses, the law declared him a member of the Upper House, and thus the Lower House had no Burgess from that County. Besides this fact, it appears that the commandant was not very cordially chosen, for the return of his election stated that he was chosen by only "a major part of the freemen," while those from Providence were chosen *unanimously*. The freemen therefore of Kent sent no one from among themselves. They consequently had no hand in passing the Act now spoken of against their old friend and proprietary, Claiborne. It was passed by those who, by their religion, were politically hostile to him, as well to those also of his religion. And we cannot wonder therefore that the Kent Islanders were no more forward to send their Burgesses to the Assembly.

At this Session was also passed "an Act for the erecting Providence into a County, by the name of Ann Arundel County." It was so called, probably,* from the maiden name of Lady Baltimore—then lately deceased. Lady Ann Arundel was the daughter of Lord Arundel of Wardour. In the following July, Governor Stone visited Providence, and having organized the County, appointed Mr. Edward Lloyd the Commandant thereof.

In another Act of the Assembly, called† "an Act of recognition of the lawful and undoubted right and title of the right honorable Cecelius, Lord Baron of Baltimore, absolute Lord and proprietary of Maryland," &c., the preamble has these words: "Great and manifold are the benefits, wherewith Almighty God hath blessed the colony first brought and planted within the province of Maryland, at your lordship's charge, and continued by your care and industry, in the happy restitution of a blessed peace unto us, being lately wasted with a miserable dissension and unhappy war. But more inestimable are the blessings poured upon this province, in planting Christianity among a people that knew not God, nor had heard of Christ. All which as we recognize and acknowledge, to be done and performed, next under God by your lordship's industry and pious intentions towards the advancement and propagation of Christian religion, and the peace and happiness of this colony and province," &c. This, coming as it did from such an Assembly, is eulogy sufficient to gratify the warmest admirer of Lord Baltimore. With this, then, we conclude these sketches of Early Maryland History.

In the view now taken,

I. We have seen, that the first settlement in the territory, now kown as Maryland, that of Kent Island, was made five years before Lord Baltimore's Colony came to St. Mary's, consequently that Maryland was not first settled by him.

II. We have seen, that the first settlers were of the Church of England, and that Church, with its Ministry and worship, was the first established on Maryland soil. And that of the colony brought over by Gov-

* 2 Bozman, 393. † Bacon, Laws of Maryland, 1650, Chap. 23.

ernor Calvert in 1634, a very considerable part were Protestants. Consequently, it cannot be said with truth that Maryland was first settled with *Roman Catholics.*

III. We have seen, that toleration as now understood, was not an idea of that day; but that *protection* was provided for in the Charter, to both Protestants and Romanists, under the Protestant authority by which it was issued.

IV. We have seen again, that in 1650, sixteen years from the landing of Lord Baltimore's colony, the Government in the province was in the hands of Protestants, and that, too, by Lord Baltimore's own appointment.

V. We have seen, that now, in 1650, there were three counties.

The first settled being Kent Island—and Protestant—having a Protestant Commandant.

The second settled, that of St. Mary's, part Romanist and part Protestant; and so many of the latter were there now, that *six* out of the *eleven* delegates chosen to the Assembly were of that class.

The third settled being that of Ann Arundel—ultra Protestant or Puritan, with a Protestant Commandant.

A fourth, that of Charles, had been created with a Protestant Commander. Mr. Brooke and his colony were Protestant, but they had not yet arrived.

There were, thus, three distinct and separate Settlements within the Province, widely distant from each other. The first and the third were Protestant; the second partly Romanist and partly Protestant; over all, was a Government in the Province, whose Governor, Secretary of State, and two of the Council, being four to two, were Protestant; and a majority of nine to five of the members chosen to the last Assembly. It is not to be questioned, but that the majority of the population was now Protestant.

And there was, indeed, practical toleration. The three parties—Church of England men, Romanists and Puritans—did live, side by side, in the Province; and possessed equal civil privileges, and were equally protected by the Charter and by oaths and laws; but unfortunately they did not live in peace together—they were hostile in their dispositions towards each other and belligerent in their acts. This the further progress of our history but too painfully shows.

Art. VIII.—BOOK NOTICES.

Uhlemann's Syriac Grammar, translated from the German by Enoch Hutchinson, with a course of exercises in Syriac Grammar and a Chrestomathy and brief Lexicon, prepared by the Translator. New York: D. Appleton & Co. Edinburgh: T. & J. Clark. 8vo. pp. 367.

The Syriac Language, as is well known, approaches more nearly than any other to the dialect spoken by Our Lord and His Apostles, and so, aside from the valuable resources for the critical and exegetical study of the Bible afforded by its ancient Versions of the Scriptures, will ever have a peculiar interest for the Christian scholar. The Language, to one acquainted with the Hebrew, is of very easy acquisition, since it bears to that tongue the relation of a *bath-kol* or daughter-voice, possessing the same idioms and forms of expressions, the same simplicity of syntactical construction and the same triliteral roots characteristic of all the Semitic dialects, modified of course by its own peculiarities of inflection. There is also, owing to the later formation of the Language and other causes which will be alluded to below, a considerable intermixture of words of Grecian origin. Its variations from the Hebrew, leaving out of view the change of alphabet, while considerably greater than those of the Attic and Doric dialects from each other, may find a parallel in the Romaic as compared with the Classic Greek.

The Syriac is eminently an Ecclesiastical Language. Its rise as a distinct dialect connects itself in point of time with the diffusion of Christianity in Northern Palestine, and its most ancient document is its Peschito Version of the New Testament, which came into use during the second century.

A translation of this Version, by the Rev. Dr. Murdock, appeared a few years since, and to the Appendix of that work, we would refer our readers for a copious account of the Syriac Versions and their value. It may be well however to remark, that the Syriac Peschito Version is beyond doubt the oldest translation of the New Testament ever made; that its integrity is attested by the mode in which it has reached us, through the agency of diverse and hostile sects, whose various copies have been found in almost every particular, identical. It is evident that here is furnished to the Theologian, a great aid, not only for the exegesis of the New Testament, but for the critical determination of the Original Text;—for here is a witness going farther back by some centuries, than any Greek Manuscript now in existence, and showing conclusively what was the received reading in the Second Century. We hope yet to see this department of learning receive at the hands of our Clergy more of the attention which it deserves.

The Syriac Literature is of considerable interest, and covers a great variety of subjects. A few of these works—among which we would mention the Chronicon of Bar Hebræus, in three parts, which is especially valuable for the history of the Eastern Church—have been made accessible to the scholars of Europe, and there are still many valuable MSS. in the Library of the Vatican.

Dr. Wiseman, since better known by his title of Cardinal, examined these with much care, some twenty years or more since, and published the results of his labors under the name Horæ Syriacæ; but his attention being diverted from these quiet pursuits by Ecclesiastical elevation, only one volume was ever given to the public. It is to be hoped that his recent appointment as Librarian of the Vatican Library, may lead him to resume his long interrupted undertaking.

We have mentioned that the Syriac is eminently an Ecclesiastical dialect; as such it is still in use; especially among the Nestorian and Maronite Christians, by whom it is regarded with almost superstitious reverence.

For the last century and a half, the Syriac has received much attention from the scholars of Europe, especially those of Germany, to whom we are indebted for our Lexicons and Grammars. The difficulty of obtaining these has of necessity prevented this interesting study from becoming general among us, and we therefore regard the translation of Uhlemann's Grammar as supplying a great desideratum of American Biblical Students. The only American help to Syriac that we have seen, is that published in 1835 by Dr. J. G. Palfrey of Cambridge, entitled "Elements of Chaldee, Syriac, Samaritan, and Rabbinical Grammar,"—the extreme brevity of which is indicated by the fact that the whole book from title page to Table of Contents, numbers but forty-four pages! At that time, indeed, there could not be found in the United States sufficient Syriac type (as Dr. P. informs us) to exhibit a paradigm of the perfect verb.

The Grammar of Uhlemann has been long and favorably known. Of Mr. Hutchinson's translation we wish to speak particularly. It is exceedingly well done. It is accurate, expressing the exact meaning of UHLEMANN, in good English, and free from German idioms. In this respect, the translation is better than the original, in which the style is more than usually involved and obscure. The translator has appended Grammatical Exercises, and a Chrestomathy of his own; thus providing the student with a critical analysis and explanation of the passages for reading, which are taken mostly from the New Testament. The only regret that we have in connection with this work, is, that we are not provided with a more copious selection of reading lessons, which we are sure would have very greatly enhanced its interest and value; embracing for instance, extracts from the Chronicon of Bar Hebræus, the Acta Martyrum, or from the Ancient Liturgies and Hymns, such as are given in the works of Tychsen, Kirsch and Oberleitner.

The work is exceedingly well printed, and we trust will receive, as it well deserves, a liberal share of public patronage.

AN ENQUIRY INTO THE PRINCIPLES OF CHURCH AUTHORITY; or Reasons for Recalling my Subscription to the Royal Supremacy. By the Rev. R. J. WILBERFORCE, M. A. Baltimore: Hedian & O'Brien, 1855. 12mo. pp. 333. New Haven: E. Downes.

The late Archdeacon of East-Riding, who has attracted a good deal of attention of late, in one way or another, has at last come out under his real colors in the book before us. How much the book is worth, in way of argument, may be seen in part in its history. Formal complaint had been made against him, to the Archbishop of York, for his teaching in his book on the HOLY EUCHARIST; and he was about to be tried. *Just at this juncture*, he sends to the Archbishop the following very *convenient* letter, in view of which judicial proceedings were of course withdrawn.

BURTON AGNES, Aug. 30, 1854.

MY LORD ARCHBISHOP—The step which I now take would have been taken somewhat sooner but for the rumors that my work on the Holy Eucharist would be made the subject of legal investigation. I find it difficult to believe that the intention is seriously entertained, for the warmest opponents of that work deny baptismal regeneration, the priestly commission, and the validity of absolution. Now, these doctrines are so positively affirmed in the formularies of our Church that for one passage in them which presents difficulties in my system, there are hundreds by which that of my opponents is plainly contradicted. I can hardly imagine that they desire a rigor in interpreting our formularies which must be fatal to themselves. But I should have felt it due, both to my opinions and to those who shared them, to defend myself to the utmost against such an assault.

My book, however, has now been nearly a year and four months before the public, and no legal proceedings, so far as I know, have been commenced. And in the meantime my attention has been drawn to another part of our Church's

ally, "to a definite persuasion as to the Events of a preceding time; as to the authority of a Person; and as to the authenticity of Books." In other words, he shows that an earnest *Faith*, as *formally expressed in the Nicene Creed*, was the secret of the Church's power; and that no Faith of a lower standard than that is equal to the same glorious results now. The great value of this argument, as presented by the author, is in its adaptation to the present condition of the English mind; when, as he says, "a progress towards Disbelief has become a marked feature in literature and society." The picture which he here draws of English society is absolutely startling—where "a well-established religious belief" is rapidly fading away; and where both the more refined and the grosser forms of infidelity are making rapid growth.

The same growth of Unbelief is witnessed in perhaps more appalling forms in this country. But it is Unbelief of a new and remarkable type. . Here, no less, probably even more, than in England, "the disbelief of these last days, so far as it is a scheme of doctrine, may be shown to be a birth of Christian doctrine. The Atheism partly, and the Theism entirely, of the present time, is a heresy full of Christian sap. By calling it Christian, I mean that it has no meaning at all, except that which it has wrung from elements of Christian belief, brought into collision one with another."

Infidelity has thus changed its weapons entirely. It can be more *Christian* than *Christianity;* and more *pious* than even *piety* itself. It is a bolder and sturdier reformer, than the source of all true reform. It can trumpet its own philanthropy, browbeat the Clergy, and vilify the Church and the Bible, until the masses are tempted to look upon Christianity as a sort of dry and dead "Old-Fogyism" which must be got rid of before these "Angels of Light" can fulfill their mission. This is the real and the rapidly-growing Infidelity of the nineteenth century.

But the best part of this book, to us, is that in which the author views "Christian Evidence" in still another aspect: to wit, the Two-Fold nature of that Evidence, as addressed not only to the Intellectual, but to the Emotional powers of the human soul. Here is where so many writers, so many preachers mistake. The world is full of books on the External Evidences of Christianity, Miracles, Prophecy, and Tradition. There is another and stronger Evidence still, in the rest and peace which Christianity brings to the perturbed soul, and in its adaptedness to meet the requirements, and assuage the anguish of a quickened spiritual consciousness.

Such is the nature and design of the book before us. It has made its mark in England, and deserves a wide circulation in this country, where the specious errors which it meets are more generally and more boldly diffused.

SERMONS ON DOCTRINE AND DUTY. By A. CLEVELAND COXE, Rector of Grace Church, Baltimore. Philadelphia: H. Hooker, 1855. 12mo. pp. 385. New Haven: S. Babcock.

We were right glad to see announced for publication a volume of Sermons by the Rev. Mr. Coxe. A true poet, so true that he might, if he would, become the Keble of the American Church—(even in his "Saul," which nobody buys, there are scattered all along passages of inimitable beauty)—a fine belles-lettres scholar, and thoroughly acquainted with the choicest treasures of the very best literature of ancient and modern times—keenly alive to all that is meant by "progress" in the world and in the Church—having the power with the pen to start the pulsations of the public heart in its various moods, as the skillful organist knows how to use the combinations of his noble instrument for the same ends,—a man inflexibly honest and fearlessly loyal to the Church—and withal a very pattern of an earnest, laborious, faithful Pastor of Christ's flock committed to his care—a man with such gifts, (and he has proved himself the possessor of them all,) and even yet only in the vigor of his youth or early manhood—we have opened this volume of Sermons with unusual interest. And yet there is that in them which at once disarms criticism. For we feel that

they are but the ordinary weekly preparation of a parish Clergyman mainly intent on giving to each one of the classes of his flock a portion in due season, and building them up in the Faith and Order of the Gospel. We may add that they are dedicated to the Parishioners of St. John's, Hartford, over whom he was, for twelve years, the laborious and successful Pastor. So far as manner, or rather *mannerism*, is concerned, the Sermons are utterly destitute of it. He never rounds a period for the sake of effect; nor, we venture to say, does he practice the attitudes and act the orator before his looking-glass, before *performing* in the pulpit. Mr. Coxe has all the qualifications for great achievements as a mere pulpit actor, and could, if he chose, vie with the foremost in drawing crowds after him, if he were vain and silly enough to play the clerical mountebank, and profane his office in such solemn mockery. There is the entire absence of everything like display in the Sermons; an almost over-chastened repression of exuberant resources. And yet his Sermons do not lack power to move the heart. His text always furnishes his theme, and that theme he illustrates, sometimes with great simplicity, sometimes with exceeding richness of thought, sentiment and diction, sometimes with much earnestness, fervor, and solemnity. It is a method of sermonizing which secures perpetual variety and freshness; it avoids that hand-organ sameness by which some popular men become, in time, intolerably tedious. For, with whatever text they start, they are sure to grind out the same old tune before they are done. The Sermons are also eminently practical. Though they recognize and plainly teach a positive theology, yet we find nowhere the merely lifeless skeleton of what is called systematic divinity, and little which can possibly provoke controversy. Beginning at Advent, and running on through the Epiphany, including one Ember-Season, the Sermons, eighteen in number, blend together Doctrine and Duty in beautiful harmony with the teaching of Holy Scripture in that portion of the Ecclesiastical Year. Such volumes as this, and others of a kindred character, which Dr. Hooker is now publishing, indicate the wealth of our resources as a Church; and Churchmen will, if they are true to themselves, meet them with a kind and generous response.

LITERARY AND HISTORICAL MISCELLANIES. By George Bancroft. New York: Harper & Brothers, 1855. 8vo. pp. 517. New Haven: T. H. Pease.

There is perhaps no one of our modern literary men who has of late promised better to take a high rank in this department, than Mr. Bancroft. His early precedents were all against him. Born and educated amid the contracted social influences of the most polished, conceited, self-satisfied school in our country—a school which, while it has emancipated the sect from the trammels of a metaphysical creed, has yet failed to impart to it the true freedom of a divine harmony—which has thus only given to humanity servitude to self, in exchange for servitude to a human system—it has been supposed that Mr. Bancroft, at best, only gave indications of being a brilliant star in that small constellation. Still, his Historical contributions have won an abiding reputation against this latent but pervading prejudice. Some of his later productions, however, have been imbued with what seems to us a deeper and truer philosophy; and his Address before the New York Historical Society led to the belief, or rather the hope, that in his conception of the deep mysteries of our being, he has seen how closely are connected the progress of humanity and a living Faith in those Catholic Verities which the Church has witnessed from the beginning. His position in that Address struck a key-note which, if it frightened out of propriety a little clique at Boston, yet met with a wide and most cordial response. A thorough review appears on our previous pages.

The present volume contains a collection of occasional papers prepared from time to time within the last thirty years; and are the evident fruits of thorough scholarship, extensive reading, and careful reflection. Himself a fine German scholar, and after graduating at Cambridge having enjoyed the advantages of the best German Universities, *five* of the Essays are devoted to

German Literature, a theme with which he is evidently familiar; though his intellectual habits fit him to be rather the vivid delineator than the acute metaphysician. This is especially apparent in his Essay on "the Age of Schiller and Goethe." The volume also contains four Essays on important epochs of profane history; three Miscellaneous Essays; and five Occasional Addresses on Calvin; on the Office of the People in Art, Government, and Religion; on the late Dr. Channing; on Andrew Jackson; and on the Progress of the Human Race. Amid this variety of subjects there is great diversity of execution; and as a Christian and a Churchman, we find ourselves frequently at issue with him from looking at the subjects of his examination from a different point of observation.

Mr. Bancroft's style is distinguished for its purity, its freedom from mannerisms, its vigor, and its easy and graceful flow. He simply adapts himself to the subject in hand, and is always equal to, and never, we believe, below the occasion.

The publishers have done their work in their very best manner.

A History of England, *from the first Invasion by the Romans to the accession of William and Mary in* 1688. By John Lingard, D. D. A new edition, as enlarged by Dr. Lingard shortly before his death. In Thirteen Volumes. 12mo. Boston: Phillips, Sampson & Co. New Haven: S. Babcock.

This important work is now complete in the American Edition, and for a small sum we can have all that is capable of being said on the Romish side of English history. It is in this light that Lingard is and will continue to be a standard author. No doubt the English Reformation has often been defended on indefensible grounds. All the causes, agents, and opinions, then at work have been invested with a sanctity which will not always bear a close scrutiny. Lingard was learned, and indefatigable; less brilliant than Hume, he is yet methodical in arranegment and clear in statement. He is apparently impartial, and if he deceives (and he sometimes does deceive) it is rather by what he does not say, than what he does. Thus he is too honest to credit the "Nagg's Head" fable, but he is not frank enough to state the facts which gave validity to Parker's Consecration. So in his history of Elizabeth and Mary Stuart. The motives and character of the former are so contrasted with those of the latter, that the reader can hardly fail to feel the bias, notwithstanding the patent candor with which the story is told. No man better understood the maxim, *ars est celare artem.* The last volume has a full Index of over one hundred and twenty pages, which is an important auxiliary; and each volume is embellished with a fine steel engraving. The work deserves a place in the library of every scholar; unless he be like the old Dutchman on the bench, who declared that he never wished to hear but one side of a case.

A Journey through the Chinese Empire. By M. Huc, author of "Recollections of a Journey through Tartary and Thibet." With a new and beautiful Map. New York: Harper and Brothers, 1855. 2 vols. 12mo. Muslin, $2. pp. 421, 422. New Haven: T. H. Pease.

M. Huc's "Recollections of a Journey through Tartary, Thibet, &c., in the years 1844–46," were re-published in this country in 1852. He here resumes the narrative, and gives an account of his travels from the frontiers of Thibet through the very heart of the country to Canton. While in Thibet, he excited the suspicions of the government, as he says, from the promptings of Chinese jealousy, and he was sent, carefully attended, to *Tching-tou*, the capital of the province of *Sse-tchouen*, where he had his trial. His account of this journey is decidedly amusing, especially the perfect coolness, the inimitable *sang-froid* with which he faced and managed these cunning, lying, hypocritical, polite Mandarins. A Frenchman attempting to outdo a Chinaman in civility, while each thoroughly detests the other, is a picture worth laughing at. He traveled under the immediate protection of the Emperor, in all the pride and pomp of a high government functionary, attended humbly by Mandarins, surrounded by

a military escort, and was brought into immediate relations with persons of the highest rank. A previous residence of *fourteen years* had made him familiar with the language of the country and with all classes of the people, and had furnished him opportunity for intimate acquaintance with their condition and character in all respects throughout the eighteen provinces of the empire. M. Huc is a Romish priest, yet he does not give us, except incidentally, information as to the present condition and prospects of the Romish Church in China. We have seen some of his letters in the "*Annales de la Propagatione de la Foi*," which describe the bitter intolerance of the government and the sufferings of the missionaries; and the present volumes do more than anything which we have heretofore seen to show what is actually meant by religious liberty in China under the late English and French treaties. The truth is, that, outside the "five free ports," there are no new outward facilities for the propagation of the Gospel in China, and the savage barbarism of the Mandarins is as intolerant as ever. Instances of persecution, even unto death, are still not unfrequent. China is by no means open to the spread of the Gospel.

It is in respect to the social institutions and condition of China that these volumes will be found particularly valuable. The government—its principles—the details of its central and local administration; the Mantchoo Tartar dynasty; the Mandarins and their character; the population, its amount and classification; the religions—Brahminism and Buddhism—and the general skepticism; the literature of the country; its schools; language, written and spoken; condition of the arts; the introduction of Christianity, and its present condition and influence; the monument and inscription at Si-ngan-fou; the early missions of the Nestorians and the Romanists; industry, and the causes of its decline; commerce, and the enormous consumption of India opium—on these, and kindred topics, much light is thrown; and on several points much new information is given, and many popular errors corrected. M. Huc states the number of Christians in China at 800,000, out of an estimated population of 300,000,000; and he goes into an examination of the reasons for the hostility of the Chinese to Christianity; and yet the strongest reason of all he wholly overlooks. Many popular ideas of Chinese character will be modified by the author's statements. Thus he says, "When one has lived some time among them, he cannot but wonder how people in Europe could ever take it into their heads that China was a kind of vast academy, peopled with sages and philosophers." On the contrary, they are intensely sordid, hypocritical, and cunning. So also in respect to education, he says, "Of all the countries in the world China is assuredly the one in which primary instruction is most widely diffused." There is also less of tyranny, and more of the popular element in the government, than is generally supposed. He also states the important fact, that when the Emperor *Young-tching*, in 1724, proscribed Christianity, he did so, believing it to be a *political* system. Some conjectures are also given as to the influence of the present insurrection on the spread of Christianity.

On the whole, M. Huc's volumes are a valuable addition to our literature. Voltaire and Montesquieu both wrote on China, both had an object in view, but neither of them knew what he was writing about. M. Huc is intelligent, and evidently a close observer. He is a Romanist, and does not attempt to conceal his hostility to the "Methodist missionaries, who lie in ambush in all the five ports." By his own showing, Romanism, after six hundred years of labor, has little to boast of.

LITERARY LIFE AND CORRESPONDENCE OF THE COUNTESS OF BLESSINGTON. By R. R. Madden, M. R. I. A., Author of various works. 2 vols. 12mo. New York: Harpers, 1855. pp. 537, 599. New Haven: T. H. Pease.

The career of this somewhat notorious woman, how she was transferred from obscurity and poverty to a position of rank and wealth, and to the enjoyment of all the honors which wait on the possessor of such gifts—that career we shall not describe. They who would pursue it must go to the volumes before

us, though we think they will find them dull and stupid. The author's "Introduction" led us to look, at least, for wit and sentiment, if nothing more. But in this we are disappointed. We regret that the enterprising publishers should have used their types in keeping alive the memory of this heartless and thoroughly unprincipled woman. The influence of such a work on society must, of course, be pestiferous. As a picture of home-life—as a description of a sort of morality pervading that nursery of all virtue or of all vice, Home—as a model to be held up before the sons and daughters of the American Republic—this work is as blighting as it well can be. Nor does it relieve the coarseness of the narrative, that its author has associated with this vile woman, as constant visitors and worshipers at her shrine, so many names known in the world of letters, of art, and of civic fame. Wretched as was the end of this miserable woman and of her more despicable but titled paramour, the moral of her career does not redeem from its baseness the cool, unblushing infamy which is incidentally narrated.

In one respect the effect of this work will prove especially mischievous. It will suggest the conclusion among those in humble life, that, after all, in the gilded halls of fashion and amid the fascinations of what is called "genteel society," criminal guilt of the deepest hue is no stranger; and that it is only the coarseness of sin, not its own inherent nature, which makes it offensive. And hence, they who give tone to fashionable life, owe it to themselves, and to society, to be the very first to frown with indignation upon the least deviation from the truest and purest virtue. In a country like our own, where everything tends to create a vulgar aristocracy, where noble, lofty culture, and true refinement, are in danger of becoming the exception and not the general rule, it especially becomes the really noble, the truly great, by their own lofty, moral bearing, to hold in check this downward tendency. If the bonds which bind society together among us are ever to be sundered, if infidelity is here to celebrate its hideous orgies, the first step leading to that result will be in the loss of domestic virtue, and in making respectable such an infamous, brazen-faced woman as is sketched in the life of the so-called "Lady" Blessington.

TRICOLORED SKETCHES IN PARIS, DURING THE YEARS 1851-2-3. New York: Harper & Brothers, 1855. 12mo. pp. 368. New Haven: T. H. Pease.

Some of the very best talent in the English language is now employed on the leading political Journals of Great Britain and the United States. For example, not seldom we find an editorial in the *London Times*, which for terseness, nerve, and point, is worthy of the pen of Junius. Our own political press is less ably conducted; and yet, now and then, we find a leader in our first class papers which has the ring of the true coin. The letters before us were written for a daily paper in New York from Paris; they commence in June, 1851, when Louis Napoleon was drawing near the close of his Presidential career; and as the writer says, "what was begun as a somewhat light and laughing journal of Paris and the Parisians, gradually and unconsciously became a CHRONICLE OF THE THIRD BOOK OF THE NAPOLEONS." The prominent events of that strangest chapter in French history are minutely narrated, and it is in fact a pretty full and complete narrative of those stirring times. Whoever the writer is, he exhibits the good taste and the intelligence of a scholar and a gentleman, and his book is worth preserving as a work of reference. It gives also a capital picture of French life, its manners, opinions, amusements, &c., &c.

THE YOUNG MAN ADVISED; or, Illustrations and Confirmations of some of the chief historical facts of the Bible. By E. O. HAVENS, D. D., Professor of History, &c., in the University of Michigan. New York: Carlton & Phillips, 1855. 12mo. pp. 329.

Professor Havens has sought to show by illustrations and proofs of a historical and philosophical character, the credibility of the Old and New Testa-

ments. He has selected a few of those points most often objected to by infidels, and although he is very far from exhausting his subject, or exhibiting profound learning, yet he is evidently an extensive reader and has managed his argument with much skill. His style is vigorous, though it sometimes fires up a little too much for the Addisonian standard, and there is a frank outspoken honesty about the man which we like. We regret, however, the ground which *he has* taken as to the universality of the Deluge, and that on such a point, he gives the slightest weight to the opinions of such a man as Professor Agassiz. The number of really distinct species of animals has been proved again and again to be quite within the limits of the ark which God had provided. Still it is a book suited to the times, and will do good. As a specimen, we give the following as to the traditions which corroborate the Deluge:

"The Assyrians had a very exact account of the Deluge, in which they state that the tenth man in descent from the first was saved in an ark, which rested finally at Armenia. Berosus preserves the name Noah, and of his sons Shem, Ham and Japhet.

The ancient Persians have a similar tradition. Zoroaster is said to have affirmed that the deluge was occasioned by the wickedness of a person called *Malsus*; and the Persians now pretend to designate a place where the waters gushed from the earth. A poem, called Bagavat, written in the language of Hindostan, centuries before Christ, has a similar account. The description of it is strikingly similar to that given by Moses.

There is also a Chinese tradition to the same effect. They believe the earth to have been wholly covered with water, flowing abundantly, then subsiding, and separating the higher from the lower age of mankind.

The ancient Egyptians do not seem to have overlooked the stupendous fact. Their Osiris, who seems to have been Noah, according to Plutarch, entered an ark on the seventeenth of the month of Athyr, corresponding exactly with the Hebrew account.

The story of Deucalion's deluge is familiar to every classical scholar. Of him, Philo, an Alexandrian Jew, well states: "The Grecians call him Deucalion, but the Chaldeans style him Noah, in whose time the great deluge occurred."

Plutarch, a Grecian writer after Christ, mentions a tradition, that Deucalion sent out a dove from the vessel, to explore the waste of waters.

It is very remarkable that many nations that have been shut off, till lately, from intercourse with others from time immemorial, have preserved such traditions. The natives of the Sandwich Islands, and the New Zealanders, both when visited, had such traditions. The Peruvians, Mexicans, and North American Indians, had similar traditions.

It has been attempted to account for these traditions by supposing many local deluges in ancient times; but this is very unphilosophical, begging the question, and multiplying difficulties. No candid mind can resist the influence of these traditions, nor deny that on the supposition of a universal deluge, like that described in the Bible, in the infancy of the world, these distorted and yet agreeing traditions are what might have been anticipated. We do not adduce them as a demonstration, but as valuable subsidiary evidence.

Now it is a striking fact that *an ark* has been held in great veneration in some of the most wide-spread systems of worship. This was true in the worship of Osiris in Egypt, of Adonis in various countries, of Bacchus and Ceres in Rome; and, to the astonishment of scholars, this same mysterious veneration of the ark has been detected among the Mexicans, North American Indians, and South Sea Islanders."

PRESIDENT WAYLAND'S DISCOURSE at Union College, on the Fifteenth Anniversary of the Presidency of the Rev. Dr. Nott. July 25, 1854. Boston: Phillips, Sampson & Co., 1855.

The publicity given to this discourse, and its accordance with what we suppose a false but growing sentiment on Collegiate Education, tempts us to a fuller examination of the subject than we have here space to give it. The argu-

ments of the author would tend to popularize our present system, on the ground that it had its origin in a mediæval age, and is not adapted to the present condition of this country. And yet, the considerations which he urges, *ad captandum* as they are, all point, in our judgment, in a different direction. A four years college course cannot be better occupied than in close mental discipline, in forming habits of self-control, of continuous self-application, of reasoning by the severest rules of evidence, and in acquiring principles of correct taste. Nor do we hesitate to say, that such a system as President Wayland recommends, would prove a miserable sham, and would only inaugurate the reign of quackery; and we should have in still greater abundance quacks in theology —quacks in law—quacks in medicine—quacks in philosophy—quacks in ethics —and quacks in æsthetics. What is needed, is, to render a collegiate course more accessible to the young men of the country; and, above all, to create the impression that in graduating at college one's education is, at best, but just begun, the foundation only has been laid. Such are the young men needed to meet the wants and dangers of the times.

THE PATENT HAT: Designed to promote the growth of certain undeveloped bumps, and thereby increase the thinking, reasoning, acting power of the wearer. For the use of mankind in general and the clergy in particular. Manufactured by Philo, and warranted to do good service to all who wear it according to directions. New York: Carlton & Phillips, for the Author. 1855. 12m. pp. 232.

The queer title of this book led us to look for something clever, witty, caustic and satirical, something severe yet healthful—a hard hat to wear on an ill-shapen head. But its title is a misnomer; its poetry, if its jingling lines can be called such, are the most wretched doggerel, and what was meant for sentiment is the lowest kind of slang. Here is its cut on "upper-tendom" at church:

> "And when to heaven—wha—wha—wha—what—why then
> The Lord will put us in a separate pen,
> Because we're better sheep, both fat and full,
> With neither burs nor thistles in our wool."

As to the prose, it is too prosy and commonplace to deserve attention. The "manufacturer" of this "Patent Hat" should not have forgotten his own motto:

> "O wad some power the giftie gie us,
> To see oursel's as others see us."

TRAVELS IN EUROPE AND THE EAST. A year in England, Scotland, Ireland, Wales, France, Belgium, Holland, Germany, Austria, Italy, Greece, Turkey, Syria, Palestine and Egypt. By SAMUEL IRENÆUS PRIME. With engravings. In two vols. New York: Harper & Brothers. New Haven: T. H. Pease.

These volumes are a reprint of letters which appeared originally in the *New York Observer*, over the signature of "Irenæus," to which paper he has long been a favorite contributor. Careful analysis or severe criticism does not seem to be in his line; yet his style is vivacious, and his descriptions of persons and places and the passing scenes of the hour, though often exceedingly commonplace, are yet given in a popular style. We need not say that the tastes and sympathies of the writer are in accordance with that class of readers whom he was particularly addressing.

L'Eglise Anglicane n'est point Schismatiquè. Par feu le Révérend JAMES MEYRICK, M. A. Prix 1 franc. Oxford, &c. 12mo. pp. 87.

This is the fourth in the series of works issued by the Society "for making known upon the Continent the principles of the Anglican Church." It is mostly an abstract from various writings of English theologians, and much use

is made of Allies, "Church of England Cleared from the Charge of Schism." The point examined is the "Papal Supremacy as tested by Antiquity;" and as a *resumé* of the leading arguments on that subject, the little pamphlet is a formidable weapon. Thus on the Nicene Council, after a succinct statement of the undeniable facts of history, the following conclusions are drawn. 1. That it was not convoked by the Bishop of Rome, but by the Emperor Constantine. 2. It was not presided over by the Bishop of Rome, neither in person nor by his legates. 3. It makes no mention in its canons of the supremacy of the Bishop of Rome. 4. The sixth canon is irreconcilable with such a claim. In conflict with this monstrous assumption, there are also added, in like manner, the other General Councils; the Ancient Liturgies and the Apostolical traditions; the Primitive Fathers; the known origin of this assumption and its causes; and the authority, ancient and modern, of the Eastern Church. We bid God-speed to the noble effort in which our brethren are so efficiently engaged.

THE MAY-FLOWER AND MISCELLANEOUS WRITINGS. By HARRIET BEECHER STOWE, Author of "Uncle Tom's Cabin," &c. Boston: Phillips, Sampson & Co. 1855. 12mo. pp. 471.

This is not wholly a new work; it is a reprint of the "May-Flower," and contains, besides, several later miscellaneous writings, some decidedly clever, and some quite indifferent.

AN INTRODUCTION TO PRACTICAL ASTRONOMY: *With a Collection of Astronomical Tables.* By ELIAS LOOMIS, LL. D., Professor of Mathematics and Natural Philosophy in the University of the City of New York. New York: Harpers. 8vo. pp. 497. New Haven: T. H. Pease.

A good work, in the English language, on Practical Astronomy has been a desideratum. The French and the Germans, in their attainments in this branch of physical science, have been better supplied. Professor Loomis knows the real wants of the practical student in his own experience, and we think he has supplied them. His descriptions of Observatories, of every part of the Telescope, and of the Transit Instrument, and of the Graduated Circles, and his directions and rules for taking exact observations of the heavenly bodies, &c., &c., are plain and simple, but yet sufficiently full for ordinary purposes. His Astronomical Tables, some of which are original, and there are thirty-six in all, will be appreciated by the student. The work is highly creditable to its author and to American scholarship. The city of New York, with its thousands of princely merchants, could hardly do a better thing than erect an observatory under the direction of Professor Loomis, and place it at his service. The book is well got up by the publishers, and deserves attention.

THE ESSENCE OF CHRISTIANITY. By LUDWIG FEUERBACH. Translated by Marian Evans. 12mo. New York: Calvin Blanchard, 1855.

All that we care to do is to give a specimen of the blasphemies of this German infidel, who yet prates, *a la* Greeley and Wendell Phillips, about the "Essence of Christianity." The popular theology of this country is silently drifting in the same direction. Pray read the following on Baptism and the Lord's Supper, and then understand the inevitable tendency of some of the noisy dogmatism of the day:

"Atheism is the secret of religion itself;" "I, in fact, put in the place of baptismal water the beneficent effect of real water," that is, the truth of baptism is in the water-cure; as against the system of sacraments he asserts that "the entire purport and positive result of my work are talking, eating, and drinking." "Religion is the dream of the human mind." "Eating and drinking is the mystery of the Lord's Supper." "Christ is an image." "The mystery of the Trinity is the mystery of I and thou."

SEARCH OF TRUTH: A Manual of Instruction concerning the Way of Salvation. By JAMES CRAIK, Rector of Christ Church, Louisville, Ky. Philadelphia: Herman Hooker, 1855.

We like every thing about this book better than its leading title. "Search of Truth" is extremely vague, and moreover is one of that class of names that has been latterly monopolized by a set of men, who, having given up all truth as revealed in GOD's Holy Word, profess to spend their lives in searching for truth; and they please themselves with thinking that this ever learning and never coming to the knowledge of the truth, is very liberal and philosophical.

Mr. Craik does not belong to this class of men, and has nothing in common with them. He holds to the old Truths in their old forms, and his book is, as he has well described it in his second title, "A Manual of Instruction in the Way of Salvation."

It is not only an apology for Christianity, adapted to the most modern forms of unbelief, but it is also a statement and a vindication of the doctrines of the Faith, which are felicitously placed in contrast with popular delusions.

We have never seen a better argument in a small compass on the Evidences of Christianity; nor anywhere a more unqualified enunciation of those great doctrines, of the Fall of Man, Redemption by the blood of Christ—the gift of the Holy Ghost as the author of all spiritual life, Justification by Faith, &c., which give to Christianity its life and power.

Mr. Craik is an independent, fearless thinker, with a clear, logical faculty, and a tendency, perhaps too strong, towards system-making; but he does not seek novelty for its own sake, and he is too well read in theology to broach old heresies as new discoveries.

The chapter which will attract, we think, the most attention, is that which treats of the Divine Life and the New Birth. It is a subject to which our author has given great attention, and which he has once before brought before the Church in a pamphlet, which at the time received favorable notices from various quarters. There are many points in that chapter presented in a convincing light; nor do we remember ever to have met a more earnest statement of the restoration of a spiritual capacity, by the gift of the Holy Spirit, to the whole human race; and of the bearing of this on moral accountability, and of the necessity of maintaining this in order to meet on the one hand Pelagianism, and on the other Calvinism. We agree most heartily with all that our author says upon this point; nor would we object to the statement that the human race is *quickened* by the Holy Spirit, through the Redemption made for all.

But we think that Mr. Craik, through his close adherence to a system which has certainly the merit of being consistent with itself, has overlooked or undervalued certain facts which distinguish the New from the Old Covenant; viz: that on the day of Pentecost the Holy Ghost was sent down on the Apostles, according to the promise of our Lord, and through them upon the Church—that a special rite was instituted, viz, the laying on of hands, through which the Disciples were to receive this gift of God—that the Baptism of Christ is expressly distinguished from the Baptism of John in that it is by water *and the Holy Ghost*—that the Word of God is called the Sword of the Spirit, and the whole ministration of the Gospel the ministration of the Spirit. Bearing these facts in mind, we must regard the Church as something more than a mere instrument for the development of a spiritual capacity already implanted—or a Divine life previously given to man. We are led to the conclusion, that there is a *special* power of the Holy Ghost accompanying the Word, and Sacraments, and Ordinances of the Church. And when we look over the moral wastes of heathenism, and contrast them with the fruits of the Spirit as seen under the ministrations of the Apostles and their successors, even to the present day, we are confirmed in this doctrine, that *life*, worthy of the name, comes through the Gospel and the Grace of God.

Mr. Craik will remember that if his well-digested theory shall, in this respect, fail to command general assent, the failure will not be the first one in this

line of theological discussion. The whole book we earnestly recommend as eminently thoughtful and suggestive. If Kentucky can send forth such books as this, and the "Full Proof of the Ministry," by the Rev. Mr. Norton, of Frankfort, we may well believe that a bright day already dawns upon that most important diocese.

SURGICAL REPORTS, AND MISCELLANEOUS PAPERS ON MEDICAL SUBJECTS. By GEO. HAYWARD, M.D., President of the Massachusetts Medical Society; Fellow of the American Academy of Arts and Sciences; late Professor of Surgery in the Harvard University, and one of the Consulting Surgeons of the Massachusetts General Hospital. 12mo. pp. 452. Boston: Phillips, Sampson & Co. New York: J. C. Derby, 1855.

Most of the papers contained in this volume have been published before, at various periods of the author's industrious and useful life. By his numerous former pupils the volume will be regarded as an interesting memento of an esteemed preceptor; and practitioners of medicine and surgery will find much valuable information in this compilation of the researches and observations of a highly distinguished member of the profession.

LOVELL'S PROGRESSIVE READERS. No. I. By J. E. LOVELL, author of "United States Speaker," &c. New Haven: Durrie & Peck, 1855. 12mo. pp. 120.

No series of reading books which we have seen compares with this in excellency for the ends designed. Mr. Lovell is himself a practical and most successful teacher of more than forty years' standing; indeed we doubt if the man lives who has done more to raise the character of Common Schools in New England. The series is "progressive," designed to lead the pupil forward by easy stages, from the simplest exercises to the finest composition in our language. We doubt not this series will be equally successful with his other works.

STORY OF THE PEASANT-BOY PHILOSOPHER; *or, A Child Gathering Pebbles on the Sea-Shore.* Founded on the early life of Ferguson the Shepherd-Boy Astronomer, and intended to show how a poor lad became acquainted with the principles of Natural Science. By HENRY MAYHEW. 12mo. pp. 500. New York: Harper & Brothers, 1855. New Haven: T. H. Pease.

This volume explains how the shepherd boy, by a series of familiar experiments, came to the knowledge of the laws of the simple mechanical powers, and afterwards of the elementary truths of Astronomy. The scope of the work does not seem to us to be beyond the reach of the most ordinary capacity; and it is well adapted to teach the young some of the first principles of science in their application to familiar objects.

IRONTHORPE: THE PIONEER PREACHER. By PAUL CREYTON, author of "Father Brighthopes," &c. Boston: Phillips, Sampson & Co., 1855. 12mo. pp. 300.

The scene of this story is in Western New York, when it was yet a wilderness, and the characters are drawn with that distinctness and individuality in which Paul Creyton excels. The hardships endured, the sacrifices made, the peculiar attractions presented in the life of a pioneer—the strong points of character, good and bad, which grow up where the conventional artificialities of life are necessarily thrown aside—these are main features of this well-told story. There is more of unreality in "Ironthorpe, the Pioneer Preacher," than in either of the other characters, but several of the sketches are capital.

HISTORY FOR BOYS: *or, Annals of the Nations of Modern Europe.* By JOHN G. EDGAR, author of "The Boyhood of Great Men," and "The Footprints of Famous Men." With illustrations. 16mo., Muslin, 60 cents. New York: Harper & Brothers. 12mo. pp. 451. New Haven: T. H. Pease.

To popularize history—to seize upon its most important incidents and prominent actors, and impress them indelibly upon the memory of the young—this

is Mr. Edgar's plan, in carrying out which he seems to have been entirely successful.

FOSTER'S FIRST PRINCIPLES OF CHEMISTRY. Illustrated by a series of the most recently discovered and brilliant experiments known to the Science. Adapted specially for classes. New York: Harper & Brothers, 1855. 12mo. pp. 136. New Haven: T. H. Pease.

As a text-book for private classes and primary schools in this important and now common branch of physical science, this book seems to be all that could be desired.

HARPERS' STORY BOOKS. No. V. PRANK. No. VI. EMMA.

How "Frank" came to be called "Prank," and how hard it was for him to unlearn his mischievous tricks, is the moral of this pretty story-book for children.

"EMMA" may be recommended to Misses who are likely to become little flirts; it would, we suppose, be thrown away on those "*extreme cases*," who, with their mammas, rush to our Summer watering-places as a sort of forlorn hope.

THE AMERICAN JOURNAL OF SCIENCE AND ARTS. Conducted by Professors B. SILLIMAN, B. SILLIMAN, JR., and JAMES D. DANA. New Haven: Published every second month.

This work is identified with the progress of Physical Science in the United States, and is an honor, not only to its conductors, but to the country. It has a higher reputation in Foreign lands than at home.

LITTELL'S LIVING AGE. Boston.

We always find something to our taste in this well conducted Magazine, and the same may be said, we suppose, by almost every class of readers.

TWO SERMONS ON "The New Papal Dogma." By RUSSELL TREVETT, M. A., and JOHN B. KERFOOT, D. D., at the Chapel of St. James' College, Maryland.

REV. C. E. SWOPE'S SERMON in Calvary Church, Baltimore, March 25, 1855, on "Christ, and not the Virgin Mary, the Head of the New Creation."

The Clergy of Maryland, where Popery is comparatively strong, and, as everywhere else, self-confident, are doing their duty manfully, as these Sermons bear witness. The prospects of the Church in that Diocese, in every respect, were never so cheering as now.

REV. C. WALLACE'S SERMON on "Missions to the Poor in Cities," in Grace Church, Charleston, S. C., Dec. 17, 1854.

REV. WILLIAM BLISS ASHLEY'S SERMON on "Modern Spiritualism," in St. Paul's Church, Syracuse, N. Y., Feb. 18, 1855. A vigorous, effective, and well-timed discourse, and well received.

REV. DR. J. R. NIGLAS'S ADDRESS on "Light Literature," before the Gamma Sigma Society of Jubilee College, Dec. 20, 1854.

REMARKS OF CHINESE MERCHANTS in San Francisco on Gov. Bigler's Message, &c.

We are glad to see even the slightest proof that there is an element of decency, even of humanity, among the Chinese in California.

THE CATHOLIC WORK OF THE PROTESTANT EPISCOPAL CHURCH IN AMERICA. A contribution to the cause of the Memorial. By a Presbyter. New York, 1855.

As this subject is already up, we hope it will be ventilated thoroughly. It is apparently doing some good, and is likely enough to work some mischief.

CONSTITUTION AND BY-LAWS of the Savannah Young Men's Christian Association, 1855.

CATALOGUE OF TRINITY COLLEGE from its foundation. Hartford, 1855.

FIRST ANNUAL REPORT of St. James' Hospital, Chicago, Illinois.
This is a good Commentary on the famous "Memorial."

QUARTERLY PAPER of the Executive Committee of the G. P. E. S. S. M. and Church Book Society.

SECOND ANNUAL REPORT of the Children's Aid Society, New York, 1855.

PENNSYLVANIA JOURNAL of Prison Discipline, &c., 1855.

ARCHEOLOGICAL DISCOVERY.—PHŒNICIAN INSCRIPTION.—A relic of antiquity has lately been brought to light which promises to be of some importance. It is described as follows in the Journal of Commerce. We may add that an exact copy of the Inscription has been sent to New Haven, and is now in the hands of our best Oriental Scholars, who are at work in decyphering it.

"On the 19th of January last, some men were digging for hid treasure in an ancient cemetery on the plain of Sidon, called *Mughorat Tubloon*, when at the depth of about twelve feet below the surface, and near the walls of an ancient edifice, they uncovered a *sarcophagus*, upon the lid of which there is a long Phœnician inscription. The lid is of a blue black marble, intensely hard, and taking a very fine polish. The lid is about eight feet long, by four feet wide. The upper end is wrought into the figure of a female head and shoulders, of almost a giant size. The features are Egyptian, with large, full, almond shaped eyes, the nose flattened, and lips remarkably thick, and somewhat after the negro mould. The whole countenance is smiling, agreeable, and expressive, beyond anything I have ever seen in the disinterred monuments of Egypt or Nineveh. The head dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird—a dove or pigeon, and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace.

"On the lid, below the figure head, is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription yet discovered in this most ancient language and character. It is mainly a genealogical history of the person buried in the sarcophagus, who, as it appears, was a King of Sidon. The names of *Baal* and *Ashtoreth*, the well known gods of the Sidonians, occur repeatedly in these inscriptions. Some of the words are Hebrew, as *melek*, king; while the forms of some of the letters are so much like those of the ancient Greek, as at once to indicate the relationship. Letters were *invented* by the Phœnicians. Here we seem to see them dropping from their hands in the first casting."

Sufficient progress has been made in the translation as to render it certain that from this Inscription we learn the names of three kings of Sidon, of one line of descent from father to son succeeding each other, also the names of public edifices, built and founded by this dynasty. The particular deities who were the objects of worship are also named—Baal and Ashtaroth, the deities of Sidon and Tyre in the most ancient times of which we have any record, and Esmun a recognized divinity of the Phœnicians. There are reasons for believing the inscription much more ancient than B. C. 111; it is most probable that it is as old as the time of Alexander the Great, and future research may prove it to be much older still. The substance of the inscription is a dreadful imprecation against any one who should disturb the repose of the deceased king.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.*

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Atkinson, John,	Lee,	April 8,	St. Andrew's, Wilmington, Del.
Chetwood, Hobart,	Doane,	April 29,	Christ, Elizabethtown, N. J.
Cook, W. H.	Williams,	April 25,	St. James', West Hartford, Ct.
Dubois, J. C.	Williams,	June 3,	Christ, Middletown, Ct.
Gunison, J. F. (M. D.)	Doane,	June 3,	Trinity, Swedesborough, N. J.
Henry, J. B.	Potter, A.	May 17,	St. Andrew's, Philadelphia, Penn.
Linn, John B.	Williams,	June 3,	Christ, Middletown, Ct.
MacCormack, J.	Johns,	April 8,	St. Paul's, Alexandria, Va.
Marsh, W. H.	Potter, H.	May 23,	Holy Trinity, Brooklyn, N. Y.
Munroe, W. H.	Eastburn,	April 26,	St. John's, East Boston, Mass.
Murphy, Wm.	Atkinson,	April 1,	Christ, Elizabeth City, N. C.
Russell, F. T.	Brownell,	March 25,	Christ, Hartford, Ct.
Shepherd, P. L.	Williams,	June 3,	Christ, Middletown, Ct.
Smith, J. H.	Potter, H.	March 16,	St. Mary's, Brooklyn, N. Y.
Stickney, G. W.	Cobbs,	May 13,	St. Paul's, Greensboro, Ala.
Wallace, J. S.	Johns,	April 8,	St. Paul's, Alexandria, Va.
Welch, J. V.	Davis,	March 11,	St. Mark's, Clarendon, S. C.
Williams, William H.	Williams,	June 3,	Christ, Middletown, Ct.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Ambler, T. M.	Johns,	May 20,	Grace, Lexington, Va.
" Beckwith, John, Jr.	Atkinson,	May 20,	Emmanuel, Warrenton, N. C.
" Chase, B. H.	Eastburn,	May 1,	Trinity, Boston, Mass.
" Clute, R. F.	Polk,	March 7,	Trinity, New Orleans, La.
" Flagg, J. B.	Williams,	May 17,	St. James', Birmingham, Ct.
" Girardeau, T. J.	Davis,	April 1,	All Saints, Waccamaw, S. C.
" Hedges, S. H.	DeLancey,	June 3,	St. John's, Honeoye Falls, W. N. Y.
" Horwood, R.	DeLancey,	June 3,	St. John's, Honeoye Falls, W. N. Y.
" Irving, T.	Potter, H.	March 16,	St. Mary's, Brooklyn, N. Y.
" Pearson, R. T.	Potter, H.	April 18,	St. Mary's, Manhattanville, N. Y.
" Porter, A. T.	Davis,	May 14,	Grace, Camden, S. C.
" Ramsdell, J. B.	Cobbs,	May 13,	St. Paul's, Greensboro, Ala.
" Rodman, E. M.	Johns,	May,	Grace, Lexington, Va.
" Stowell, H. C.	Upfold,	April 25,	St. Mark's, Lima, Ind.
" Terry, E. R.	Hawks,	May 27,	Christ, Boonville, Mi.

* The great number of Clerical Changes, and the impossibility of distinguishing between those which are permanent and those which are only temporary, have made our list of "Removals," as a table of reference, so incomplete and unreliable, that for the future we shall omit them altogether.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
All Saints,	Potter, A.	May 29,	Torrisdale, Penn.
Calvary,	Kip,	Jan. 14,	San Francisco, Cal.
Christ,	Potter, H.	March 15,	Rye, N. Y.
Emanuel,	Whittingham,	March 8,	Baltimore, Md.
Grace,	Meade,	May 9,	Albemarle Co., Va.
St. Alban's,	Whittingham,	May 24,	Mount Alban, Maryland.
St. Barnabas',	Whittingham,	May 17,	Prince Geo. Co., Maryland.
St. Clement's,	Whittingham,	April 19,	North Kent, Md.
St. James',	Williams,	April 25,	West Hartford, Ct.
St. John's,	Kemper,	Jan. 25,	Elkhorn, Wis.
St. John's,	Potter, H.	May 31,	Troy, N. Y.
St. Mark's,	Davis,	March 10,	Clarendon, S. C.
St. Stephen's,	Potter, A.	April 19,	Wilksbarre, Penn.
St. Thomas',	Brownell,	April 19,	New Haven, Ct.
Trinity,	McIlvaine,	May 17,	Cleveland, Ohio.
Trinity (Chapel,)	Potter, H.	April 17,	New York City.
Trinity,	Atkinson,	May 27,	Scotland-Neck, N. C.
——,	Elliott,	March 18,	Albany, Ga.

OBITUARY.

DIED, in Philadelphia, on the morning of Sunday, the 15th of April, of a long-continued pulmonary disease, the Rev. ROBERT DAVIS, a Presbyter of the Diocese of Pennsylvania. His obsequies were celebrated in the afternoon of the Tuesday following, in St. Stephen's Church, in which, for many years, he had been a regular worshiper; the burial office being said by the Rev. Dr. Ducachet, Rector of the same, assisted by the Rev. Mr. Van Pelt, the Right Rev. the Bishop delivering an address on the occasion. His pall was borne by the Rev. Dr. Stevens, the Rev. Dr. Hooker, the Rev. George W. Natt, the Rev. Samuel A. Clark, the Rev. Richard Channing Moore, and the Rev. Jacob M. Douglass; and he was buried in the cemetery of St. Stephen's Church, attended to his honored grave by a large body of his Clerical brethren, and by many lay friends, who had respected the blameless tenor of his life, and loved him for his friendly and benevolent disposition.

DIED, in the City of New York, on Wednesday, May 2d, the Rev. CHARLES H. HALSEY, Rector of Christ Church, in the 46th year of his age, and the seventh of his Rectorship. A cotemporary gives the following brief sketch of his life:

"MR. HALSEY was a native of New Jersey, and soon after his entrance upon the duties of the ministry, he was called to the Episcopal Church in Sing Sing, Westchester County, where for some years he lived and labored, as the beloved pastor of a large and growing congregation. He afterwards became the Agent of the Protestant Episcopal Board of Missions in this city, and faithful and valuable were the services which he rendered. On the death of the Rev. Dr. LYELL, Rector of Christ Church in Anthony street, in this city, Mr. HALSEY was called to fill the vacancy. A short time since, Christ Church in Anthony street, was sold and torn down, and the congregation erected a new and beautiful edifice in Eighteenth street, where, at the time of his death, Mr. HALSEY was ministering with the greatest zeal and success. Mr. HALSEY was in the prime of life, was married to a daughter of President KING of Columbia College, and long years of useful labor in a Church where he was looked up to as a faithful and consistent minister, seemed before him, when this sad casualty deprived him of life, and called him, almost in a moment, to the realities of that other world, the preparation for which his life had been so well spent in teaching."

Immediately after the Funeral Service on the 5th, which was very largely attended by the Clergy and others, appropriate Resolutions were adopted by

the Clergy. The Committee of Domestic Missions, of which Mr. Halsey had been an active member, also passed Resolutions of a suitable character. They speak of him as "always deeply interested in our work, always at his post, faithful in the discharge of the duties confided to him, aiding us by his valuable experience and sound judgment, and endearing himself to us individually by his amiable disposition, his unaffected piety, and his Christian courtesy." The Vestry of Christ Church also gave expression to their feelings of respect, of bereavement, and of sympathy in a most appropriate manner.

The sudden death of Mr. Halsey was an exceedingly sad event not only to his family, his friends, and his Parish, but to the Church at large. Courteous in manner, yet firm in purpose—truthful, noble-hearted, and devoted to his work—one sure to win and retain the confidence of friends—a stranger to the littlenesses and jealousies of party,—fellowshiping with loyal fidelity wherever he found it—being at the same time in the very vigor of manhood, and with prospects of extended usefulness opening before him, his death is especially afflictive. And yet, though we mourn for ourselves, we believe we may not mourn for him. A Funeral Sermon was preached in Christ Church on the following Sunday, by the Rev. Dr. Hawks.

Death of John C. Spencer.—Hon. John C. Spencer, after an illness of many months, died on Thursday night, May 17th, at his residence in Albany, at the age of 68 years. We gather from every source within our reach the following brief sketch of his life; but we hope to be able to present a more befitting memorial in an early number of the Review. He was the eldest son of Chief Justice Spencer, was born in 1787, and has occupied a prominent place in the political history of the State during nearly half a century. He was educated for the bar, and attained to the highest rank in that profession. Among the important duties confided to him by the State were the prosecution of the Morgan trials, and subsequently the revision of the Statutes. In 1816, while residing in Canandaigua, he was chosen to represent the Ontario District in Congress, and at that time served on the celebrated Bank Investigating Committee. In 1819 he was sent to the Assembly, and was elected Speaker of the House in 1820. He was again returned to the Assembly in 1820, 1830 and 1832. In 1824 he was elected to represent the Seventh District in the State Senate. He was called to the Secretaryship of State in 1839, and about that time removed to Albany, where he has since lived. He was appointed Secretary of War by President Tyler in 1841, and Secretary of the Treasury in 1843. During the latter part of his life he has devoted himself mainly to the duties of his profession, and but a short time since acted as counsel for Dr. Nott, in the investigation of the affairs of Union College.

Although Mr. Spencer has always displayed consummate ability in the public offices which he has filled, the legal profession has been the field of his greatest achievements and his truest fame. As an able lawyer, in the most comprehensive sense of the term, he had no superior. His power of grasping, elaborating and exhausting the most difficult and complicated questions, has seldom been surpassed. It is very rare that lawyers, engaging as much as he in political life and employments, are able to keep up, and especially to augment, their knowledge of the profession. But his official duties were not discharged in a way to dissipate his legal acquirements or unfit his mind for professional investigation. Office with him was no sinecure, but he steadily grappled with the principles, as well as details of the action which it involved, and came forth from it with an intellect enriched by additional discipline, rather than enfeebled by an effeminate exercise of its powers.

To the Church of his faith Mr. Spencer gave devoted service. In her councils he bore the part of one who had studied the strength of the questions which presented themselves, and when the solemn utterances of priest, and choir, and people, were pronounced over his mortality, beneath St. Peter's roof, that Church had need to mourn, for it had lost a champion.

We may here be allowed to say, that few Laymen of the Church have done more to cheer us in our labors in the CHURCH REVIEW than Mr. SPENCER. To one of our Agents he presented the following over his own name, with full permission to use it at his discretion:

"I have taken the Church Review and Ecclesiastical Register from its commencement, and have derived much valuable information and great satisfaction from its perusal. Its articles are always able and learned, being supplied by the very best talent in the Episcopal Church. It maintains no extreme views in any of the great questions that agitate the Church. For myself, I am certain that my Faith has been strengthened, my views enlarged, and my perceptions of Christian Truth invigorated by its articles; and there is no periodical of the day which I would not readily dispense with, rather than the CHURCH REVIEW."

After the second Article in the present Number was prepared, we received the following Letter:

RIO DE JANEIRO, BRAZIL, 20th March, 1855.

To the Bishops and Clergy of the Protestant Episcopal Church in the United States.

The undersigned begs leave most respectfully to call your attention to the vast field lying open through the length and breadth of this Empire for Missionary labors, and the rich harvest that would be gathered in by the Reapers, if they would but stretch forth their sickles.

While the faithful Missionary has penetrated into Africa, carrying the blessed light of the Gospel to the lowest races of mankind, and while a hundred lonely Islands, raising their leafy banks from the bosom of the sea, have their holy Teachers, this vast Empire has failed to attract to its shores a single Messenger bringing the glad tidings of "Glory to God in the highest, and on earth, peace, good will towards men."

There is here a work to be done, and fruit to be gathered in, such as perhaps never waited on missionary labors. There are several millions of educated people, impressible, and open to sound religious convictions, and upon whom the truth of the Gospel could not fail to work a deep and lasting change.

The Romish Church has ceased to exert on them any influence of importance. Its fountains and streams are shaded and darkened by impurities which none can fail to see and appreciate. Pure and holy men of God are alone wanted to step in and point out the way of salvation, and teach the true faith as it is found in Jesus, in order to lead thousands to His Fold.

The Constitution of Brazil guarantees freedom of religious opinions to all, and interposes no obstacles to their free propagation and the circulation of the Bible and Tracts, of which the undersigned has distributed some hundreds during the last five years.

The object of the present Circular being merely to call your attention generally to the great importance of this field for Missionary labors, the writer does not at this time think it necessary to enter into details, but will always be most happy to furnish them, should attention be awakened towards this country.

In the earnest hope that the dawn of that day hangs not very far down in the East, when the great Shepherd of Souls will send forth his faithful Band of Reapers throughout this country; and that when the proper time comes and means can be found, you will think of the work to be done here; and that God's blessing may attend the undertaking, and that the saying may be speedily fulfilled that "the Christian Religion is the Religion of the whole world;" and holding his feeble efforts at your disposal here, the undersigned begs leave to subscribe himself

Very respectfully, Yours,

NATHANIEL SANDS.

MISCELLANEOUS.

The Rev. Homer Wheaton, lately Rector of a parish in Lithgow, N. Y., was received into the Papal Church on Easter Eve at Albany by Bishop McCloskey. That men who hold, *and have held for years*, all the essential doctrines of Romanism, should finally be driven to define their position by open apostasy, is not a matter of surprise or regret. The time has gone by for *dilly-dallying* on this subject.

The Rev. B. W. Whitcher of the Diocese of Western New York has joined the Romish Church, and was deposed by the Rt. Rev. Bishop DeLancey on the 24th of April.

Corner-Stone of Bishop White Hall.—The corner-stone of "Bishop White Hall" was laid at Washotah, Wis., on the 12th of April, by the Rt. Rev. Bishop Kemper, with appropriate ceremonies. Prayers were offered by the Rev. Dr. Arnett of Milwaukie, and an address delivered by the Rev. Mr. Clarkson of Chicago.

Liturgy Among the Congregationalists.—A series of articles has lately appeared in the "*Independent*," openly and strongly advocating a return to Liturgical worship. The editors speak of "the baldness of their services," they advocate as a part of the public worship of the sanctuary, the "*responsive* reading of the Psalms,"—a form for "the common confession of sins, and the common petition for pardon through Christ,"—a vocal "Amen," by the congregation, to "the other supplications of the pastor," and an audible repetition of a creed, or "a brief, solemn, and impressive statement of the great facts of Christianity," by the whole assembly, "at the outset of the worship."

Indifference and Opposition of our Clergy to Missions.—The Foreign Committee at a meeting, March 13th, agreed upon a "Statement and Appeal" to be sent forth to the Church. That Statement is sufficiently humiliating, and the Appeal will reach every heart, which is susceptible of Christian emotions. We copy one or two facts:

"We have sent out every month intelligence of our work, and of our wants, in the Spirit of Missions, to every clergyman in the Church. But more than one-half of the Clergy have manifested no responsive interest whatever. In many cases we are grieved to be informed that they do not trouble themselves even to read of the work of the Lord in our hands; much less to speak of its demands and results to the people committed to their charge.

For the dissemination of still more intelligence, we have repeatedly sent to the Clergy, for distribution among the members of the Church, Occasional Papers, containing interesting histories and facts in our important work. In many cases, and some of those of very important and influential congregations, our bundles of papers have not even been opened, but have been thrown aside with apparent utter indifference and inattention to the call.

We have sent out Agents to present to the Churches the claims of the Missions entrusted to our charge. *Some of these Agents have been honored Missionaries, who have hazarded their lives abroad for our Lord Jesus Christ. But many of the Churches have been wholly shut against their appeals. In some cases the Clergy have refused them admission to their pulpits as our Agents—and in others, all opportunity of pecuniary collection, or appeal for funds in our behalf.*"

Out of 1,678 Churches and Chapels, only 764 have contributed to Foreign Missions; and of these, including some very wealthy congregations, only a small sum has been given through their Sunday Schools.

In the New York Legislature, the *Church Property Tenure Bill* passed the Senate by a vote of 26 to 4, and the Lower House by 93 to 9, has been signed by the Governor, and is now a law. Similar laws have passed and will pass

in other States. It was the absence of such a provision, which has recently compelled France, Spain, Sardinia, and other *papal* countries, to confiscate such large amounts of Church property. Its most important effect will be seen upon the discipline and policy of the Romish Church itself in emancipating both parishes and priests from the serfdom of despotic Bishops.

VALUE OF THE CONFESSIONAL.—It has been the constant boast of Romanists that by means of the Confessional the *purity* of their females is effectually guarded. Out of a batch of thirty-nine lewd women arrested in the streets of New York, and sentenced on the 23d of May, *twenty-five* were Irish, *five* were English, *one* Scotch, and only *seven* American.

SUMMARY OF FOREIGN INTELLIGENCE.

CONSECRATION OF COLONIAL BISHOPS.

On Thursday, Nov. 30th, 1854, St. Andrew's-day, the Rev. Dr. Barker, the Bishop elect of Sydney, and the Rev. Dr. Vincent W. Ryan, the Bishop elect of the Mauritius, were consecrated in the church of St. Mary, Lambeth, in the presence of a numerous attendance of clergy, and a large congregation. At eleven o'clock, a procession, including the two Bishops who were to be consecrated, his Grace the Archbishop of Canterbury, the Bishop of Gibraltar, the Bishop of Lichfield, the Bishop of Chester, Dr. Twiss, (the Vicar-General,) Mr. F. H. Dyke, (Registrar to the Archbishop,) the Rev. J. Thomas, (Chaplain to the Archbishop,) the Rev. Felix Knyvett, (Secretary to the Archbishop,) the Rev. W. Champneys, (Canon of St. Paul's,) the Rev. John Lingham, (Rector of Lambeth,) &c., entered the church at the western porch, and walked through the north aisle up to the chancel, where the imposition of hands took place. The sermon was preached by the Rev. Mr. Champneys, who took for his text part of the 12th verse of the 4th chapter of St. Paul's first epistle to Timothy, viz, "But be thou an example of the believers."

The RT. REV. DAVID LOW, formerly Bishop of the Scottish United Dioceses of Ross, Moray and Argyle, died on January 26, at the age of 86 years. "He was born," (says the *Clerical Journal*,) "in the neighborhood of Brechin, in 1768, received his education at the University of Aberdeen, then studied with Bishop Gleig at Stirling, and was settled in the ministerial charge of the Episcopal congregation at Pettenweem, in the year 1790; since which period, for more than half a century, he has without intermission fulfilled the duties of the pastoral office there, having taken part in the service of the sanctuary so lately as on last Christmas Day. Dr. Low was consecrated Bishop of the united diocese of Argyle, Ross, and Moray in 1819. A few years since, by the contribution on his own part of a sum requisite for the endowment, he effected a separation between the diocese of Ross and Moray and that of Argyle and the Isles; a measure essential in order to efficient episcopal jurisdiction—the extent of territory and the requirements of the Church being considered. The superintendence of the See of Ross and Moray he resigned in 1850, when Bishop Eden was appointed his successor.

"The deceased Bishop, as the fact above mentioned is enough to show, took a very strong interest in the advancement and prosperity of the Episcopal

Church in Scotland, and he might personally be looked upon as a curious relic of the older days of Scotch character and manners. His appearance was striking. He was of a slender make, but exceedingly active in his movements; and in outward semblance, we are told, he reminded those who beheld him of a venerable French Abbé of the old regime. His mind was buoyant, and his memory is described as being a fount of accurate historical information, more especially respecting the incidents of Jacobite and cavalier days. No small portion of his earlier days had been spent in the Western Highlands, among the Stuarts of Ballachulish and Appin, where he enjoyed much intercourse with veterans who had survived the memorable eras of 1715 and 1745; and he could detail with minuteness and graphic power the stores of information which he had thus acquired. Nor was his traditional knowledge limited to the last century; it extended to the not less memorable transactions of the wars of Claverhouse and Montrose, to 'Bothwell Brig,' and the attempted introduction of the 'service-book' in 1637. Bishop Low was, in short, a perfect treasure-house of information to inquirers respecting these and other epochs of Scottish history; while his fidelity in the discharge of his combined episcopal and pastoral functions secured for him universal respect. During the last few years, Dr. Low's infirmities confined him to his place of residence and the scene of his long-continued ministrations; but till then he had lived in habits of familiar intercourse and was wont to pay frequent visits to the principal families in the eastern part of Fife, who prized him on account of an almost apostolic worth, of the link of connection he furnished between a former and the present generation, and the flow of his amusing, instructive, and varied conversation."

DEATH OF BISHOP VIDAL.

Died, on ship-board, the Rt. Rev. Owen Emeric Vidal, lately appointed Bishop of Sierra Leone. Dr. Vidal had spent little more than a year in his see, when the illness of his wife obliged him to return to England. Anxious to be again at his post, he quitted the country in the autumn for Africa, and died on the outward voyage. Great devotion to missionary work and an extensive acquaintance with African dialects specially qualified him for the post in which he has met death before the attainment of middle age, and in which it may not be easy to find as fit a successor.

The appointment to the diocese of Sierra Leone has been offered to and accepted by the Rev. J. W. Weeks, at present incumbent of St. Thomas's district, Lambeth. Mr. Weeks is a veteran missionary of the Church Missionary Society. He was originally educated at the Islington Institution, and went out to Western Africa in 1825 as a Catechist. He was ordained by the Bishop of London in 1835, and continued in the colony till 1844. His lengthened experience of the climate, and of the peculiar features of the work in this portion of the missionary field, are much in his favor.

MISSIONS OF THE ENGLISH CHURCH.

We are again indebted to the Rev. Dr. Thomas Hartwell Horne for Annual Reports of the great Missionary Societies of the English Church, for the year 1854. From this we gather the following summary:

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The present report shows a total of receipts, including a balance from the previous year, of £142,386 17s. 6d., or about *seven hundred and eleven thousand nine hundred and thirty dollars*; of which £46,886 6s. 11d. consisted of annual subscriptions and donations for the general purposes of the Society; being a considerable increase over the previous year, when the total receipts were £131,982 14s. 5d., and the annual subscriptions and donations amounted only

to £42,977 19s. 8d. These amounts do not include sums collected in foreign parts, and expended on the spot. They are almost entirely English contributions; Churchmen in Ireland contributing but £988 5s. 8d. to a society to which her emigrants are so much indebted; while the unendowed Episcopal Church of Scotland contributes as much as £522 17s. 2d. to its funds.

This society is more and more devoting its attention to work strictly missionary among the heathen, although it continues to render that effectual assistance to the newly-established dioceses which it ardently desires to afford, and which the interests of religion so urgently requires; but it has done all that the funds at its disposal will permit. The single diocese of Madras (Southern India) received during the past year the sum of £10,150, or more than the three Canadian dioceses put together; while the diocese of Calcutta (besides a large grant from the Jubilee Fund) received the sum of £8,900, or more than twice the aggregate amount of what was contributed by the society to the four Australian dioceses and Tasmania. In short, the East Indies and Ceylon received, during the past year, more than one-third of the society's whole income, and the total expenditure on missions to the heathen cannot be reckoned at less than £23,000.

The following is a summary of the clergy in connection with the society:

DIOCESE.	COLONY.			
Nova Scotia,	Nova Scotia,	33		44
	Cape Breton,	4		
	Prince Edward's Island,	7		
Fredricton,	New Brunswick,			44
Quebec,	Canada, East,			25
Montreal,	Canada, East,			34
Toronto,	Canada, West,			102
Rupert's Land,	Hudson's Bay Territory,			2
Newfoundland,	Newfoundland,	31		36
	Labrador,	2		
	Bermudas,	3		
Jamaica,	Jamaica,	9		15
	Bahamas,	6		
Barbadoes,	Barbadoes, Trinidad, &c.,			5
Antigua,	Antigua, Montserrat, &c.,			4
Guiana,	Demerara, Berbice, and Essequibo,			11
Cape Town,	Cape of Good Hope,			15
Graham's Town,	Graham's Town,			9
Natal,	Natal,			4
Calcutta,	Bengal,			16
Madras,	Madras,			33
Columbo,	Ceylon,			10
Sydney,	New South Wales,			16
Melbourne,	Port Phillip,			5
Adelaide,	South Australia,	18		19
	Western Australia,	1		
Newcastle,	New South Whales,			9
Tasmania,	Van Dieman's Land,			5
New Zealand,	New Zealand,			9
				447
	Borneo,			5
	Tristan D'Acunha,			1
	Pitcairn's Island,			1

The total number of Missionaries maintained in whole or in part by the Society is 478

In addition to the above list of clergy, the number of divinity students, catechists, schoolmasters, and others maintained by the society, is above 700.

There had been an increase of thirty-one ordained missionaries under the society, and the total number of agents they had now employed was—clergymen 478, and catechists, instructors, and schoolmasters 700, making altogether 1817 agents employed by that society for the purpose of spreading the Gospel.

At the Annual Meeting full reports were presented of the visit of the delegation of the society to the meeting of our Board of Missions at New York, which are published. In accordance with the request of the venerable society, his Grace, the Archbishop of Canterbury, has prepared two "Forms of Prayer," to be used at the meetings of that society, and which we hope will be extensively used in the United states, and that for that purpose they will be recommended by competent authority. One is "For an increase of laborers in the LORD's Vineyard;" and the other is "For a blessing on missionaries and their labors." We give them both as follows:

PRAYER FOR AN INCREASE OF LABORERS.

Almighty GOD, who, by Thy Son Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world and preach the Gospel to every creature; Grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth laborers into Thine harvest. Fit and prepare them by Thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. AMEN.

PRAYER FOR A BLESSING ON MISSIONARIES AND THEIR LABORS.

O most merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; Fulfill Thy gracious promise to be present with those who are gone forth in thy Name to preach the Gospel of Salvation in distant lands. Be with them in all perils by land and by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with thy continual favor; and send Thy Holy Spirit to guide them into all truth. O Lord, let Thy ministers be clothed with righteousness, and grant that Thy Word spoken by their mouths may never be spoken in vain. Endue them with power from on high; and so prosper Thy work in their hands, that the fulness of the Gentiles may be gathered in, and all Israel be saved. Hear us, O Lord, for thy mercy's sake; and grant that all who are called by Thy name may be one in Thee, and may abound more and more in prayers and free-will offerings, for the extension of Thy kingdom throughout the world, to Thy honor and glory, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. AMEN.

CHURCH MISSIONARY SOCIETY.

From the report of this society for its *fifty-fifth* year, it appears that its total receipts for the last year amounted to £137,256 6s. 7., or about *six hundred and eighty-six thousand two hundred and eighty* dollars. This gross amount, we should observe, includes a sum of £10,617 12s. 8d. raised and expended in missionary stations. The annual subscriptions raised at home, amounted to £95,952 12s. 1d.; of which Scotland contributes £642 7s., and Ireland £2,942

13s. 6d. The whole of this is applicable to the general purposes of the society, but a very small portion of the society's income being appropriated to special objects.

The following is a general summary of the missions, May 2d, 1854:—Stations, 118; Ordained missionaries—European: English, 103, Foreign, 49, Native and East Indian, 24,—176; European Catechists, Teachers, &c., 80, European Female Teachers, 14, East Indian and Country-born Catechists and Teachers, 18, East Indian and Country-born Female Teachers, 3; Native Catechists, 156, Native Scripture Readers and Christian Visitors, 202, Native Teachers, 698, Native Catechists and Teachers in New Zealand, 432, Native Female Teachers, 173; Total number of Agents, 1902; Communicants, 17,152; Attendants of Public Worship (returns incomplete) estimated at 107,000; Baptisms during the year, (in two or three of the Missions the first part of the year only has been returned)—Adults, 1594; Children, 2683; Adults or Children, not specified, 55; Total, 4322.

In the Indian dioceses the society employs as many as 104 missionary clergymen, and expends from its home funds as much as £25,133 6s. 8d. In China it has but 8 clergy, and its expenditure is £5,163 0s. 11d. In New Zealand it has 24 clergy, at an annual expense of £10,200 7s. 10d. In the North American missions 9 clergymen are supported at an expense of £4,002 7s. 11d. In Guiana they have one mission station. They have none in Melanesia, or the islands of the Pacific, in Australia, or the colony of the Cape, which latter form the more natural field of the *Society for the Propagation of the Gospel in Foreign Parts.*

The reports from various portions of the missionary field are full of promise. In Western Africa and in Northern and Southern India, the reports remind us of Apostolic days. The spirit manifested by the Society at home is earnest. The following is a part of the conclusion of the Report.

"But to take advantage of these opportunities MEN are wanted. They have been appealed for this day in the fervid language of Missionary Bishops, of toiling Missionaries, of the civil functionaries of India, and of the soldiers who have won provinces by the sword of war, and now plead with the Church of Christ to unsheath the sword of the Spirit, and to achieve a second, a holier, and a surer conquest. And the supply adequate to the crisis must be looked for from the Universities and from the Clergy The Society's Institution at Islington can *train* men. But while our Candidates are training, the golden opportunity may slip away. If this year is to see twenty men sent to China, and ten to Punjab, men *ready-prepared* are needed. The Committee entertain good hope that such a supply might be obtained. They thankfully record the fact that the number of Candidates from our Universities has very largely increased. From twenty to twenty-five years ago, only one out of twenty-five of the English Missionaries sent out during that period was from our Universities; the rest were trained at Islington: from fifteen to twenty years ago, the proportion had risen to one-fourth of the whole number sent out: from ten to fifteen years ago, it was one-third: from five to ten years ago, it was one-half: and during the last five years, the number of men from the Universities has greatly exceeded the number which our Islington Institution has supplied."

The above reports of these two Missionary Societies of the Church of England, with their nearly *a million and a half* of dollars annually poured into the Lord's treasury—with their nearly *four thousand* living teachers—with their thousands and thousands of Communicants—the Church Missionary Society alone numbering over 17,000—with their Churches and Schools and Seminaries and Colleges—all this will, we trust, silence forever the cavils of the enemy, as it will be sure to cheer the hearts of friends.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The amount of funds at command of this Society, during the past year, was £44,376, 8s. 4d., or about two hundred and twenty-two thousand dollars.

It appears by the last return, that the total number of Books and Tracts, issued between the audits of April, 1853, and April, 1854, has amounted to four millions, two hundred and sixty-two thousand five hundred—namely, Bibles, 140,700; New Testaments, 71,300; Prayer Books, 276,000; other Books, 1,274,200; Tracts, &c. 2,500,300; Total, 4,262,500.

This Society has been one of the most efficient instrumentalities in the English Church. Coöperating heartily and efficiently with the two great Missionary Societies in every part of the world—they furnishing the *men* and she the *weapons* in the spiritual conflict. It has published the Prayer Book in *sixteen* different languages, and the Scriptures, or portions of them, in nearly as many. Its other publications would form a valuable library, and are classified under *seventeen* heads. The Missionary as well as the Parish Clergyman has thus something to his hand on almost every subject.

INCREASE OF THE ANGLICAN COLONIAL CHURCHES.

The *Colonial Church Chronicle*, for February, 1855, gives the following important facts:

"Wherever a Bishop has been appointed, one to whom is entrusted all that portion of apostolic power which God saw to be good for the perpetuation and government of His Church, there the Clergy have been multiplied, and the Gospel has been preached more widely, and many who would otherwise have remained in unbelief have believed and have been baptized; they have been turned from darkness to light, and from the power of Satan unto God. What a prodigious impulse . . . . has been given to the Church and to religion in the Colonies by planting in them the Episcopal order! Are the working clergy (such is the modern phrase for priests and deacons) all that you care for? . . . . Look then at the Colonial Church, and you will discover that whereas Bishop Heber in 1824 found fifteen clergymen in the whole of British India, two more Bishops having been since introduced into that vast region, there are now 227; that whereas in eleven sees, all founded within the last twenty-six years, in other parts of the Queen's colonial dominions, these same working clergy amounted to 290 at the date of such foundations, they now amount to 665; that in the Diocese of New Zealand, founded in 1841, they have increased from 9 to 49; in that of Tasmania, founded in 1842, from 19 to 57; in that of Fredericton, founded in 1845, from 30 to 55; in that of Capetown, founded in 1847, from 18 to 59; and in that of Melbourne, founded the same year, from 3 to 25; the area occupied by the Gospel extended in proportion; an additional clergyman of course, bespeaking an additional population brought under the Church's action."

The same will be found true in other parts of the Colonial field; in the North American Colonies, and in Western and Southern Africa.

ANOTHER MEETING OF CONVOCATION.

The Convocation of the Province of Canterbury met February 6th, and continued in session three days. The Upper House sat in the Bounty Office, the Archbishop presiding.

The Lower House, the attendance of members being very large, was presided over by its Prolocutor, Dr. Peacock.

Very little business was done, except to receive Reports of Committees. The Upper House considered at length the subject of alteration of the Prayer Book, and the Lower House went for a thorough revision of the Constitution of Convocation, but neither House would agree with the other. The debates are interesting principally as showing the *animus* of individuals. With a Ministry at Court thoroughly unreliable—with Ecclesiastical Courts sitting at

the back of the State—with the missionary work in the hands of voluntary Societies—with a Convocation virtually dead for 150 years and not now fairly representing the Church; with the whole subject of Church legislation a new business to most of the members—not much of importance could be anticipated. On the subject of alterations of the Prayer Book, the following Resolutions were passed in the Upper, but disapproved in the Lower House:

"That in our opinion some modification of the Church's rules appears desirable, to enable her to minister to the spiritual necessities of the people of this land; and that these modifications may be most perfectly considered in regard to her services, and the ministerial agency which she employs. That we consider that in any alteration of services, it should be a fundamental principle that the Book of Common Prayer should be maintained entire and unaltered, except so far as shall concern the division of services, and the formation of new services by the combination of those now existing, with only such alteration in the Rubrics and the Psalter, and the Tables of Lessons, as may be judged expedient and necessary for those purposes. That no alteration would appear to us desirable, which did not ensure the use of the whole order of services, morning and evening, now contained in the Book of Common Prayer, on Sundays and holidays."

Various important matters, as Clergy Discipline, &c. were laid over for future consideration. Not much will or can be done in Convocation, until the separate Dioceses take the initiatory step by regular Synodical action and the mind of the Church becomes habituated both to the proper subjects and modes of ecclesiastical legislation. This has been our experience in the American Church. And to this the English Church must eventually come. How it is that sensible men are willing to trust the dearest interests of that Church, in the hands of Scotch Presbyterians, Irish Papists, and English Radicals, is to us an insoluble mystery. What she wants is, more of the Lay elements in her legislation where she now has none, and less of it in her judiciary where she has nothing else. And yet she adheres to these anomalies, as if they were the very foundation stones of the Church itself.

SYNODAL MOVEMENT IN NEW ZEALAND.

Bishop Selwyn has addressed to his Diocese Pastoral Letters, explaining the form of Church Constitution proposed for the Diocese. The general principles of the Constitution are as follows:

1. That the Bishops, Clergy, and Laity of New Zealand shall be three distinct orders, the consent of all of which shall be necessary to all acts binding upon the Church at large.

2. Subject to the foregoing principle, that each order be at liberty to conduct its delibertions separately, or to unite with the others, at its own discretion.

3. That provisionally, till a definition of Church Membership shall have been agreed upon by a General Convention, every person shall be deemed a member of the Church of England, who shall make a written declaration to that effect to the clergyman of his parish or district.

4. That every adult Church Member, who shall have been duly registered, be entitled to vote at the election of lay representatives at the first General Convention.

5. That it shall rest with the General Convention to decide how and by whom all patronage shall be exercised; and in what manner all persons holding Church offices shall be removable from the same; and also to fix the amount of all salaries, fees, and other allowances.

6. That it is necessary that the Church body, constituted as above, should be legally incorporated; and that all sites of churches, burial grounds, schools, and lands for the endowment of the Church, &c. should be vested in the General Incorporation.

7. That in order to maintain the Queen's Supremacy, and union with the

Mother Church, a draft of the Constitution proposed for the Church of New Zealand be submitted to Her Majesty's Secretary of State for the Colonies, and to the Archbishop of Canterbury, through the Metropolitan Bishop of Sydney, with a petition that Her Majesty would be graciously pleased to direct the necessary steps to be taken, whether by Act of Parliament, or by Royal Charter, to secure to our branch of the English Church the liberty, within certain limits, of framing laws for its own government.

8. That neither the doctrines, nor the ritual, of the Church of England, nor the authorized version of the Bible, shall in any way be subject to the decision of the General Convention.

9. That the Bishop of New Zealand be requested to embody the above resolutions in the form of a petition, and to take such steps as may be necessary for carrying into effect the wishes of the Memorialists.

Public meetings were subsequently held at Lyttelton, at which the plan of the Constitution was discussed, various amendments were carried, restricting the right of voting for representatives, or of representing a parish at the Diocesan Convention, to adult male communicants, who, however, need not be residents in the parish they represent; claiming for such Diocesan Convention, instead of the General Provincial Synod, the office of deciding on rights of patronage, &c. within its limits, and preferring that the sites of churches, &c. should be vested in the same body, or even in parochial corporations, according as the Diocesan Convention shall determine in each case.

A writer in the *Clerical Journal*, who has seen a report of the debates, says: Among the subjects mooted at the New Zealand Conference, the Queen's supremacy was one; and the result of the deliberation was, that, if it were not absolutely denied, at least nothing was done to acknowledge it. It seems to be looked upon as an open question. One of the speakers (the Rev. H. Jacobs) asked, "Would any one maintain that what is called the Royal supremacy is an essential doctrine of the Church? Is it a doctrine of Scripture? It would be hard to prove it. Is it of the essence of the universal Church? Then where was the Church before the time of Constantine? Is it of the essence of the Reformed Church of England? What, then, has become of the Church in America since their separation from England? And what would become of the Church of England herself, should her Government ever cease to be monarchical? The doctrine of the Royal supremacy may have suited an age when the divine right of kings was an article of belief, but is wholly out of place when the empire is virtually ruled by a majority of the House of Commons, composed of men of all religions, and especially inapplicable to the unendowed, unestablished, unprivileged Church in these colonies. The Royal supremacy is a sort of lay Papacy which cramps the Church of England, and stands in the way of a complete union of the Anglican churches throughout the world." This language is very uncompromising; and it was so far acted upon that, whereas the Bishop had introduced into the proposed resolutions concerning Church-government in the islands a clause preserving the supremacy of the Queen, the meeting came to the resolution to say nothing about it.

SYNODICAL MOVEMENT AT MELBOURNE.

The Church of England Messenger, for July, contains the particulars of a Diocesan Conference at Melbourne, on June 14th and following days, which indicates that the Church there is springing as rapidly into mature strength as the colony itself. The conference consisted of the Bishop, the Clergy of thirty parishes, and forty-seven Lay-members from those parishes. Their proceedings were commenced by divine service in the Cathedral Church, the Holy Communion being administered, and the Bishop preaching a Sermon on Eph. iv, 16, in which he pointed out the comparative position of the Church of the Colonies and at home.

The chief matter that occupied the Conference was the consideration of the different provisions of a bill prepared by the Attorney-General, "for enabling

the Bishop, Clergy, and Laity of the United Church of England and Ireland in Victoria, to provide for the regulation of the affairs of the said Church." This bill is to be submitted to the Provincial Legislature to obtain the force of law, and the object of the previous conference was to secure the concurrence and support of the members of the Church, on whose behalf the act was solicited.

The provisions of the bill were carefully debated, and a committee appointed to watch its progress through the house. The bill (1) authorizes the Bishop to convene his Clergy and Laity; (2) gives the acts of such an assembly the force of law, (especially to determine all rights of patronage,) but requires the consent of a majority of both Clergy and Laity, as well as the assent of the Bishop, to carry any measure; (3) authorizes it to appoint a commission for the trial of offending Clergymen; (5) gives the Bishop a veto on patronage, requiring him, however, to give a written statement of the reasons which induce him to refuse a license; (6) continues the right of appeal from the Diocesan tribunal to Metropolitan and Superior Courts; (7) provides against any alteration of the formularies of the Church of England by such a Diocesan assembly; (8) gives to all adult male declared members of the Church, in each parish, the right to vote for delegates in the Diocesan assembly, but restricts the eligibility as delegates to declared communicants; (9) gives future assemblies the power of modifying the last-mentioned provision; (10) orders all acts of the assembly to be sent to the Metropolitan, to the Primate of Canterbury, and to the Queen; (11) provides for the occurrence of a future Metropolitan See within the province of Victoria; (12) reserves episcopal nominations to the Queen; (13) gives the Diocesan or Provincial assembly power to appoint an Executive Council, in imitation, apparently, of the Standing Committees of the American Church.

Thus everywhere throughout the British Colonies, the Church is guarding herself against the disaster which befell the Church in the Colonies in this country previous to the American Revolution. To the venerable *Propagation Society* we owe an untold debt of gratitude. To the English Church authorities, *as such*, we owe nothing, but mingled feelings of indignation, and sorrow, and pity.

SYNODICAL MOVEMENT IN UPPER CANADA.

The Synod of the Church in the Diocese of Toronto, met at Toronto on the 25th of October, and continued in Session three days. A declaration and Constitution were adopted, giving to the Church an organization similar to our own, with two or three important exceptions. The attendance on the part of Clergy and Laity was very large, there being about 90 of the former and 120 of the latter. The following is a part of the Declaration prefixed to the Constitution as adopted by the Synod:

"We desire that the Church in this colony shall continue, as it has been, an integral portion of the United Church of England and Ireland.

"As members of that Church, we recognize the true canon of Holy Scripture, as received by that Church, to be the rule and standard of faith: we acknowledge the Book of Common Prayer and Sacraments, together with the Thirty-Nine Articles of Religion, to be the true and faithful declaration of the doctrines contained in Holy Scripture: we maintain the form of Church government by bishops, priests, and deacons, as scriptural and apostolical; and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines and that form of Church government, and to transmit them to our posterity.

"In particular, we uphold the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government or supremacy over all persons within her dominions, in all cases, whether ecclesiastical or civil; and we desire that such supremacy should continue unimpaired.

"It is our earnest wish and determination to confine our deliberations and

sections to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension; and we desire no control or authority over any but those who are, or shall be, members of our own Church."

The following are the most noticeable Articles in the Constitution of the Synod:

1. The Synod shall consist of the Bishop of the Diocese; of the Clergy of the same licensed to the cure of souls, or holding office in any College or School under the jurisdiction of the Bishop, and not under ecclesiastical censure; and of Lay-representatives to be elected as hereinafter provided.

2. The Lay-representatives shall be male communicants of at least one year's standing, of the full age of 21 years, and shall be elected annually at the Easter Meetings, held by each minister, having a separate cure of souls; and all Laymen within the cure of 21 years of age or upwards, who shall have declared themselves in writing to be "members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election.

14. No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the clergy and of the laity present and voting at the meeting; but when such act or resolution shall be objected to by either of the three estates, a vote shall be taken thereon by separate chambers, and if difference still subsists when such vote is so taken, then the subject under consideration shall stand over for further consideration to the ensuing Synod.

CONFISCATION OF THE CLERGY RESERVES IN CANADA.

The Canadian Parliament adjourned on the 18th of December. Among the Bills passed was that for the secularization of the Clergy Reserves. The scheme consists in setting apart a sufficient fund to pay the stipends of existing incumbents during the remainder of their lives, after which, the whole proceeds, as they accrue, will be divided among the municipalities throughout the Province, to be appropriated to such purposes as they may severally think best.

The Radicals pretend that the Conservative members of the Government have succeeded in making a better bargain for the churches than they were entitled to under the Imperial Act, especially by the commutation clause of the Provincial Bill, which enables the Government to commute with the churches for the stipends, which may be claimed by the incumbents, and to hand over the present value to them *en bloc*. Altogether the Bill is one of the most iniquitous and outrageous acts of robbery which modern history records. Puritan and Popish hatred has combined to plunder that pure, primitive, Catholic Church of Christ of what sacredly belonged to her. Thank God her foundations are on the holy hills, and they who now laugh and exult in her anticipated downfall will doubtless themselves reap the whirlwind. The Venerable Bishop of Toronto published a long and vigorous protest, addressed to the Hon. Mr. Morin, Commissioner of the Crown Lands.

An important resolution has been adopted by the Canadian Parliament. An address to the Crown has been carried, on the motion of Mr. Cameron, by more than two to one, which, after referring to the late Colonial Act for the confiscation of the Clergy Reserves, and the declaration inserted in it "that henceforth there should be an entire separation of Church and State in Canada," and noticing that Churchmen in that province are under disadvantages felt by no other denomination, "inasmuch as they are unable to meet with their Bishops and clergy in Synod in their several dioceses, to form rules and canons for their own guidance and governance, as large numbers of them conscientiously believe that they are under restrictions from Imperial statutes against the holding of such Synods," and that "they are hereafter required to provide for the maintenance of Bishops of their Church, while they are not allowed to have any voice in their selection or appointment," prays that a measure may be in-

troduced this session to remove all real or supposed obstructions under any statute now in force in Great Britain, preventing the meeting of Synods in the province, and to enable the members of the Church there "to proceed hereafter to the election of their own Bishops."

PARLIAMENTARY.

On Wednesday, Feb. 28th, the *Marquis of Blandford* moved the second reading of the "Episcopal and Capitular Estates Bill," which was carried by a vote of 102 to 66. The great change in the value of Ecclesiastical property, and the want of corresponding efforts to provide for the overgrown population of the larger towns who are now growing up aliens from the Church, seem to render some movement necessary. An analysis of the minority who voted against the second reading of Lord Blandford's Episcopal and Capitular Estate Bill shows—37 *Radicals*, including 2 Roman Catholics, (Mr. Murrough and Mr. Patrick O'Brien,) and 13 Dissenters of different denominations. 5 *Whigs* and 29 *Conservatives*.

Mr. Heywood, who was so active in carrying the Oxford University Act, last year, now proposes a more sweeping measure for throwing open to "all her Majesty's subjects all rights and privileges in the Universities of England and Ireland, excepting such as may be of a strictly ecclesiastical or spiritual nature." "Increase of appetite" is said to "grow by what it feeds on," and certainly hitherto concession to the claims of political Dissent has never failed to act as a stimulus to the production of fresh claims of a more wholly unjustifiable character.

The same Mr. Heywood has succeeded in introducing, by a majority of 34, a Bill allowing marriage with a deceased wife's sister or niece.

On the 20th of March, Sir J. Walmsley moved in the House of Commons, that the British Museum and National Gallery be opened to the people on Saturdays. It was negatived by the strong vote of 285 to 48. The debate elicited the loose morality of some prominent statesmen, as Lord Stanley and others.

THE MAYNOOTH GRANT.

The Parliamentary Commissioners have at last made their Report.

On the Management and Government of the College of Maynooth, the discipline and the course of Studies pursued therein, and the effect of the increased grant of Parliament of 1845,"—in two "Blue Books" of nearly 300 pages each.

The Commissioners were Earl Harrowby, Baron Pigott, Dr. Longfield, Dr. Twiss and James O'Ferrall. They held forty meetings,—conducted the examination partly by written queries and partly by oral examination. Besides the President, Vice President, Professors and Officers,—the visitors, trustees and prelates,—a number of priests, educated at Maynooth, but who are now Protestant clergymen, were examined.

The report gives a history of the College, from its foundation in '94, when it opened with fifty students, and an endowment by the Irish Parliament of £8000 a year,—with ten professors, and salaries humble as the grant was small, —to the present time, when it has seventeen professors or other officers, suitably endowed, from a grant of £26,300,—for students, numbering 500,—besides the "Dunboyne Establishment," for twenty of the more advanced students, who get three years' additional instruction.

In regard to the *teaching* of the College, the report states that many of the text-books are unsuited to the institution of these countries,—and recommends that a new set be prepared; and thus concludes on the general objects of the inquiry.

They say we should however, be doing injustice to the college if we fail to report, as the general result of the whole evidence before us, that we see no reason to believe, that there has been any disloyalty in the teaching of the

college, or any disposition to impair the obligations of in unreserved allegiance to your Majesty.

They fully admit that in Maynooth, as in all Roman Catholic colleges for the education of ecclesiastics, a portion of the course of moral theology is occupied with the discussion in more or less detail, of sins against chastity, and that the discussion of such subjects, is by the avowal of their most eminent authors, by no means devoid of danger to the mind and character of the students.

On 29th of March, Sir W. Clay moved for leave to bring in a Bill for the abolition of Church-rates, which was carried by a vote of 155 to 76. The following is a copy of the bill:

"Whereas church-rates have for some years ceased to be made or collected in many parishes, by reason of the opposition thereto, and in many other parishes where church-rates have been made the levying thereof has given rise to litigation and ill-feeling: and whereas it is expedient that the power to make church-rates shall be abolished; be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—Sect. 1. From and after the *passing of this Act*, no church-rate shall be made or levied in any parish in England and Wales. Sect. 2. Provided always, that in any parish where a sum of money has before the *passing of this Act* been legally borrowed under the provisions of any Act of Parliament on the security of church-rates to be made and levied in such parish, such rates may still be made and levied under the provisions and for the purpose of such Act, but not otherwise, until such sum so borrowed shall have been liquidated. Sect. 3. This Act shall not extend to Scotland or Ireland. Sec. 4. This Act may be cited as "The Church-rate abolition Act, 1855."

The following is a list of measures now pending in the British legislature:

1. The National Education (England) Three Bills—one by Sir J. Packington, another by Lord John Russell, a third by Milner Gibson.
2. National Education for Scotland, by the Lord Advocate.
3. A bill for the repeal of the Newspaper Stamp Tax.
4. A bill for the reform of Cambridge University.
5. A bill for the Abolition of Ecclesiastical Courts, (England and Ireland.)
6. A bill for the Abolition of Church Rates, by Sir W. Clay.
7. A bill to legalize marriage with a deceased wife's sister or niece.
8. A bill to increase the powers of Charitable Trusts Commission. (A commission established to superintend the management of public charities.)

The principle of *all* these measures have the support of the government. Six of the eight measures are introduced by it; the other two have obtained majorities in the commons. Should they pass the Lower House they will doubtless be thrown out in the House of Lords.

THE BRITISH GOVERNMENT AND ITS CONNECTION WITH IDOLATRY.

A little work has recently been published in Ceylon, giving *A brief Account of the Origin and Nature of the Connection between the British Government and the Idolatrous Systems of Religion prevalent in the Island of Ceylon, and of the extent to which that connection still exists.* By Barcroft Boake, B. A. Colombo. Printed at the Ceylon Times office.

In 1815 the last King of Kandy, Rajah Wikreme Rajah Sinha, ceased to reign, and the whole island became British territory. A public instrument or treaty was drawn up on this occasion, setting forth the nature and extent of the British sovereignty, and which was unanimously agreed to by the chiefs and other representatives of the nation. In this document there is the following paragraph with respect to the religion of the natives:—"The religion of Boodho,

professed by the chiefs and inhabitants of these provinces, is declared inviolable, and its rites, ministers, and places of worship are to be maintained and protected." This, coming to the ears of religious persons, excited some rather strong animadversion, and, accordingly, Lord Bathurst, then Secretary for the Colonies, noticed it in his despatch to the Governor, Sir R. Brownrigg. The latter, in his reply, stated that the paragraph in question "never had greater latitude of acceptation in his mind than that the Budha religion should not be abolished or obstructed."

Mr. Boake, however, shows that from that time to the present in religious matters, the course of the Government has been not merely one of toleration, but of "downright active encouragement and support of idolatry." The writer proves this but too plainly from official and other documents. The priests of Boodho have received their appointments from the British Government. They knew that this gives them a great additional consideration in the eyes of their countrymen. The efforts of our missionaries are paralyzed by such an encouragement of idolatry, which is thus perpetuated among the people. Further, the tooth of Boodho is exibited to them as a sacred relic, with all the pomp and ceremony so well calculated to make an impression upon them; and British officials have even made presents to the heathen temples.

But worse remains behind. Mr. Boake informs us that a zealous English clergyman, no less a personage than the Archdeacon of Colombo, the late Venerable Mr. Bailey, addressed a series of letters to the *Ceylon Times*, complaining of this encouragement of idolatry. Against his hardihood in doing so the Governor, Sir G. Anderson, protested to his Bishop; and the latter, we are sorry to say, expressed himself in the following terms with respect to his Archdeacon: "I deeply grieve that any of my clergy, and more especially one in the position which you occupy, should have so justly subjected himself to the deliberate and grave censure of those who, by God's providence, are entrusted with the responsibility and authority of government in this colony." We shall only add that so deep was the offense given by this Christian clergyman to the Bishop and Governor, that although he had labored for more than twenty years in the colony, he was called upon to resign his functions, and retire upon the pension allowed by Government. He accordingly quitted the colony for England, with the intention of making his case known at the Colonial Office, where the matter had been evidently misrepresented. "The remainder of this sad tale," says Mr. Boake, "is soon told. Archdeacon Bailey arrived in London in the beginning of winter, with a body weakened both by age and by a residence of nearly one-and-twenty years in the tropics, and with a mind smarting under a sense of grievous wrong. Even before he landed on the shores of his native land, his health, never very strong, had given way; and, before he had time to present himself at the Colonial Office, or to take any other steps in furtherance of the object which he had in view, he was utterly prostrated by disease, and continued in a state of great and almost incessant physical suffering until June 25th, 1853, when he breathed his last."

DEATH OF REV. DR. ROUTH, PRESIDENT OF MAGDALEN COLLEGE, OXFORD.

The Rev. Martin Joseph Routh, D. D., died at Oxford on the 22d of December, in the *one hundredth* year of his age. The English papers give a full account of his life and labors. The London *Chronicle* has the following:

"In Dr. Routh we have lost the last link which bound the English Church of the present day, in her magnificent revival of faith and practice, with the old glories of her earlier divines. His life extended at one span from the days of men, with whom he conversed in his youth, who had personally known Bull, Kerr, and Beveridge—men who had themselves seen the Convocation of Canterbury close in turmoil and confusion—to these our times of its harmonious and necessary revival. One act of his deserves especial commemoration in our columns. We have always looked with a peculiar interest on the pro-

gress of the vigorous young Church of the United States, with its more than thirty Bishops. Of that American Church, Dr. Routh was in one sense the origin. Dr. Routh it was who, seventy years ago, induced Samuel Seabury to seek Episcopal consecration from the hands of the then despised and persecuted Scotch Church. From that acorn has grown the stately oak. While we remember that his loss creates a blank in the English Church, it is in Oxford that it will be chiefly felt. Although removed by age, as well as taste, from the ordinary routine of University government, Oxford knew that, in the mild wisdom of its Lælius, it always had an authority to fall back upon, venerable in its sage and ripe experience, and always available in the time of difficulty. Men took counsel of Dr. Routh as of an oracle of God; and the advice was always sound, and the judgment reliable. To many residents in Oxford he was unknown by sight, but all felt the moral influence of his presence. To the active spirits of the University, and to those who have of late years directed its studies, and witnessed or originated the great revival of theological studies, and the recurrence to the pure fountains of Christian antiquity—which are the historical characteristics of the Oxford of the last twenty years—the personal intercourse of Dr. Routh, his stores of erudition, his ponderous learning, his extent and accuracy of information, and his suavity of instruction, were always open. To the very last he preserved his faculties, his powers, and his free kindness of demeanor. To strangers he was invariably courteous, and to the youngest he was accessible. His very appearance was instructive, and an interview with the President of Magdalen was an event to even the most distinguished man of letters. That grave and solemn presence, that austere and refined courtesy, the invariable pomp of full academic costume, the inexhaustable library, the copiousness of quotation and illustration, the immense range of knowledge—all recalled the presence of the past. It seemed rather a communication with some mysterious and weird impersonation of learning, human and divine, than a morning's talk with a living man. His personal appearance, which none can forget, his bright intelligent eye, his spare and stooping form, those gray and massive temples, the white and shaggy eyebrows, the bending frame alive with intelligence, the weighty folios which he scarcely ever quitted—these things are well recalled in an admirable set of sketches, executed—stealthily, as it is said—by a German artist a few years ago, and they will serve to recall to his contemporaries the venerable President of Magdalen. But his memory is a possession which Oxford and the Church of England will not willingly let die, and his place will never be filled up."

DEATH OF LOCKHART.

English papers contain the intelligence that John Gibson Lockhart, the eminent Scottish author, died of paralysis, at Abbotsford, on the evening of November 25th. Mr. Lockhart was the son of a Scottish clergyman, and was born at Glasgow in 1792. He was educated for the bar, but early turned his attention to literature.

His first efforts were in *Blackwood's Magazine*, in 1817, the famous "Chaldee Manuscript" being in part his work. "Peter's Letters to his Kinsfolk" was another of his famous contributions to the magazine, and many other celebrated papers were the joint work of himself and Professor Wilson. His writings brought him into an intimacy with Walter Scott, which resulted in his marriage to the great novelist's daughter, Charlotte Sophia Scott, in 1820.

From this time his writings were numerous, and in 1824 he became the editor of the *Quarterly Review*, which position he held until a year ago, when failing health compelled him to resign it. His most noted books are the "Ancient Spanish Ballads" and the Life of Walter Scott. He has successively tried his hand at poetry, history, biography, fiction and criticism, and never without considerable success.

His satisfactory conduct of the *Quarterly Review*, through the long period of twenty seven years, is abundant proof of his tact and ability. Mrs. Lockhart

died in 1837, and we believe his children are all deceased. It is understood that he has written an autobiography, embodying the literary history of his own times, which will probably be published. It cannot fail to be interesting.

MISS MARY RUSSEL MITFORD,

Author of "Our Village," &c., died on the 10th January, at her home in Shallowfield, England. Her works have been chiefly pictures of home rural life, possessing a charm of fidelity to nature, and covered with the soft hues of a warm and sunny spirit, which insensibly took captive the sympathies and admiration of the reader. She was loved as a sister by Mrs. Hemans and Mrs. Browning, and in the list of her friends were Talfourd, De Quincy, Wilson, Wordsworth, and other distinguished contemporary authors. Miss Mitford was beautiful in person as well as in mind, and her manner was full of winning gentleness and kindness.

The Ven. Julius Charles Hare, Archdeacon of Lewes, died recently at the age of 59 years. He was a man of mark—somewhat of the *Bunsen* School. He is known as the author of the "*Life of Sterling*," as the defender of Coleridge against De Quincy, as the author of "*Guesses at Truth*," &c., &c. Among his principal theological productions are *The Victory of Faith*, (1840,) a course of sermons preached before the University of Cambridge; *The Mission of the Comforter*, (1846,) in two volumes, which was also a course of sermons before the University of Cambridge; and *The Contest with Rome*, (1852.)

DEATH OF JOHN KITTO, D. D.

The death of this eminent Biblical scholar, took place at Cannstatt, near Stuttgard, Germany, on the 25th of November. The principal works of Dr. Kitto—he was not a Rev., although a D. D.—were, Pictorial Commentary on the Bible, quarto, four volumes; Biblical and Physical History of Palestine, large 8vo., two volumes; Cyclopedia of Biblical Literature, 8vo., two volumes; Daily Bible Illustrations, 12mo., eight volumes; The Land of Promise, 12mo.; The Lost Senses. He was also the originator and for some years the editor of the "Journal of Sacred Literature."

Sir Robert Harry Inglis died on the 5th May, at his house in Bedford Square. He was born 12th January, 1786, the only son of Sir Hugh Inglis, Chairman of the East India Company, on whom a baronetcy was conferred 6th June, 1801. He completed his education at Christ Church, Oxford, and was called to the bar in 1818. He entered Parliament in 1824, as member for Dundalk, and sat subsequently from 1826 to 1828 as representative for Ripon. In 1828 he was elected by the University of Oxford, and continued to sit for that constituency until his recent and final retirement from Parliament.

There he was the successor of the late Sir Robert Peel, who resigned his seat to test the feelings of the constituency on the "Catholic" question; and the subject of this notice was the successful candidate against that great statesman. He was a warm supporter of charitable and educational institutions, particularly those relating to the Church, and held the honorary distinctions of D. C. L., F. R. S., and F. S. A.

He had no issue, the baronetcy is consequently extinct.

There is a passage in the letters of Mrs. Grant, of Laggan, descriptive of Sir Robert Inglis when a young man, that deserves quotation. It was true at the time, and it was true to the last:

"There came a young couple here this winter (Mrs. Grant is writing in 1812) who have been three or four years married, but have no family. The gentleman is Mr. R. H. Inglis, the son of Sir Hugh Inglis, the India Director. He is pious, learned and elegant, with all that is pleasing and engaging in a young man—and all that is respectable and estimable in an old one. His young wife is lively, sensible, and accomplished, without display or ostentation, which so

utterly spoils the enjoyment of all those good things. We met them at Bishop Sandford's, and our acquaintance has since gone on, with much satisfaction on both sides. People say Mr. Inglis is the living representation of Sir Charles Grandison. I think he is, indeed, very much the character of male excellence which Richardson wished to draw."

The favorite contemporary English author of Sir Robert Inglis was his old friend Southey.

Three honorary situations are vacant by the death of Sir Robert Inglis—that of a trustee of the British Museum, of a vice-president of the Society of Antiquaries, and of Antiquary to the Royal Academy of Arts. His successor as vice-president of the Antiquaries will be, it is said, either Mr. John Bruce or the Rev. Joseph Hunter. As Antiquary to the Royal Academy he succeeded Sir Walter Scott, and will probably be succeeded by Mr. Layard or Lord Stanhope.

The name of the deceased will long be remembered in connection with the institutions of this empire, whether as a member of Parliament, a champion of Church and State, or as a supporter of the benevolent institutions of the country.

SCOTTISH CHURCH.

We take the following from the *Scottish Ecclesiastical Journal:*

	Aberdeen.	Edinburgh.	Argyll.	Brechin.	Glasgow.	Moray.	St. Andrews.	Total.
Churches and Chapels, 1851,	23	18	13	13	25	12	23	127
Churches and Chapels, 1854,	25	21	14	13	32	16	26	147
Churches and Chapels, 1855,	25	22	15	13	34	16	25*	150*
Clergy, 1851,	24	22	9	16	24	10	25	130
Clergy, 1854,	29	24	12	15	31	16	30	157
Clergy, 1855,	26	25	16	15	33	16	26*	157*
Parsonages, 1851,	14	3	5	7	2	2	5	38
Parsonages, 1854,	17	4	5	7	5	4	6	48
Parsonages, 1855,	17	4	5	7	5	4	5*	47*
Schools, 1851,	7	9	6	12	13	3	7	57
Schools, 1854,	12	17	7	16	22	7	9	90
Schools, 1855,	17	18	7	20	22	8	12	104
Daily Services, 1854,	10	3	1	5	6	5	8	38
Daily Services, 1855,	10	3	1	5	4	3	9*	35*

Eight Deacons have been advanced to the Priesthood, and *two* candidates for Holy Orders have been ordained *Deacons.* The whole, with one exception, received their training at Trinity College, Glenalmond.

Six new Churches have been consecrated, viz, one in each of the Dioceses of Aberdeen, Edinburgh, Argyll, Brechin, Glasgow and Moray. And in addition to these, *five* new Churches have been opened, or Missions formed in places previously unoccupied, viz, one in each of the Dioceses of Edinburgh and Argyll, two in Glasgow, and one in St. Andrews.

With regard to *Confirmations,* 216 persons have received the Rite in the Diocese of Aberdeen, 181 in Edinburgh, 12 in Argyll, 172 in Glasgow, 12 in Moray, and 28 in St. Andrews; making a total of 621; but we are conscious that this number is incomplete, (though to what extent we are unable to say,) owing to returns not being in all instances transmitted to us.

In the Diocese of Aberdeen, the *Scotch Communion Office* is used in 19 Churches, and the *English* in 5. In Edinburgh, the *English* is used in 16

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* Exclusive of Trinity College, Glenalmond, which in 1854 was included in the Diocese of St. Andrews, and contains 5 Clergy and 2 Parsonages, with Daily Service.

Churches, and the *Scotch* in 1. In Argyll, the *English* is used in 12, and the *Scotch* in 2. In Brechin, the *English* is used in 7, and the *Scotch* in 6. In Glasgow, the *English* is used in 26, and the *Scotch* in 2. In Moray, the *English* is used in 11, and the *Scotch* in 3. In St. Andrews, the *Scotch* is used in 11, and the *English* in 10.

Still greater diversity prevails as to the times and frequency of the Holy Communion. In some Churches it is celebrated on every Sunday, every Festival, and, in one Church, on every Tuesday and Thursday. In other Churches it is celebrated only three or four times in the whole year.

There are sad defects somewhere in the Scotch Church.

ITALY AND THE TEMPORAL SUPREMACY OF THE POPE.

In Sardinia, the Piedmontese Government is attempting one of those sweeping measures of Church Reform, or revolution, which in some other countries have been effected by the force of great political convulsions, or at the cost of a total rupture with the See of Rome. It includes the suppression of all monastic establishments, except those devoted to specific works of piety and charity, which are to be subjected to civil control, and a partial re-distribution of the revenues of the clergy. The property of the monasteries, after providing a slender subsistence for their inmates, is to go towards the augmentation of poor livings. The Bill has passed the Chamber of Deputies by the vote of 117 to 36.

The need there is of some such reform may be seen from the following statement:

"In the Sardinian States there are seventy-one religious orders, divided into 604 houses or families, composed of 8,563 individuals. Their fortune may be estimated at little short of forty-five millions of francs, with a revenue of two millions and a half. The Sardinian Minister, constantly avoiding extremes, suppresses by his bill all the religious communities, except those whose vocation it is to preach, to instruct, and to tend the sick. The members of the others he indemnifies with pensions ranging between 250 and 800 francs per annum.

"The second part of the bill affects the property of the Church, which it is proposed to divide among the clergy themselves, but in a manner more conformable to the requirements of public worship. The so-called domain of the Church represents a capital of nearly four hundred millions, for the Church has an ascertained revenue of seventeen millions and upwards.

"There are in Piedmont 7 Archbishops and 34 Bishops, with a collective income of 1,400,000*f.*, being double what used to maintain all the Bishops of the French empire. There are 41 chapters, with 860 canons or prebendaries attached to the bishoprics; 75 simple chapters, with 470 canons; 1,100 livings for the canons; 55 seminaries; and lastly, 4,247 parishes, nearly 2,500 of which are subsidized by the Government with a supplement called 'congrua.' The Sardinian Government has voluntarily given the Court of Rome to understand that it is requisite to find a remedy for reducing the disproportion that exists between the endowments of the bishops and those of the curates as well as the inferior clergy in general. The Archbishop of Turin has an income of 120,000*f.*; he of Novara, 105,000*f.*; of Verceil, 95,000*f.*; of Oristan and Sardinia, of more than 100,000*f.* And, as a set off to this wealth, we have 2,500 curates, not one of whom has so much as 800*f.* a year. The following statistical account will illustrate this latter point more in detail. There are 2,500 curates, with incomes of 475*f.*, and a supplementary allowance of 350*f.* Then there are 468 curates that have less than 1,000*f.* each; 403 who have from 1,000*f.* to 2,000*f.*; 210 with incomes ranging between 2,000*f.* and 3,000*f.*; 192 between 3,000*f.* and 6,000*f.*; and 19 between 6,000*f.* and 10,000*f.* There are only seven rich ones—that is to say, with incomes of more than 10,000*f.*

"The property of the religious orders is estimated at the enormous sum of 45,000,000*f.*, with an annual revenue of 2,500,000*f.*"

This movement has led to a fresh exhibition of Popery. We have before us

an address delivered by Pius IX, in the Secret Consistory held on January 23d, on the subject of the contemplated sale of Church property by the Piedmontese Government. This address contains the following passage:

* * * "Words fail us to express our grief at such criminal and almost incredible acts against the Church and against *the inviolable supremacy of the Holy See in that kingdom.* * * We reprove and condemn not only all the decrees already issued by that Government to the detriment of the rights and authority of religion, of the church, and of the Holy See, but likewise the bill lately proposed, *and we declare all these acts to be entirely worthless and invalid.*"

In the language of a contemporary "nothing is more common than to hear respectable Roman Catholics deny that the Pope makes any claim to temporal power;—and yet what is such a denial worth in face of the fact that he assumes the right to overrule the civil decrees and enactments of foreign states? His language to Sardinia is, '*We declare all these acts to be entirely worthless and invalid.*' These are the identical words. If he can thus invalidate legislation, he can, by the use of his dispensing power, do away with all obligation to obey it, and thus directly control the civil conduct of all who acknowledge his supremacy. What matters it whether that supremacy be called temporal or spiritual so long as it has this practical, political effect? It is time that this matter should be definitely understood."

In respect to SARDINIA we have no confidence in the new movement. Popery may be cast off as an outrage, but the people, we fear, must go through the process of *Voltairism*, of infidelity and all its horrors, before they can come back to pure Christianity.

THE NEW ROMISH ARTICLE OF FAITH.

On the 10th of December last, the doctrine of the "IMMACULATE CONCEPTION OF THE VIRGIN MARY" was pronounced by the Pope an Article of Faith necessary to salvation. The words of the decree are—

"*It is a dogma of the faith, that the most Blessed Virgin Mary, from the first instant of her conception, by a singular privilege and grace of* GOD, *in virtue of the merits of* JESUS CHRIST, *the* SAVIOUR *of mankind, was preserved perfectly free from all stain of original sin.*"

We had proposed to show the novelty, the falsity, the heresy, and the mischievous tendency of this new dogma, all which can be made most clearly to appear. But the subject has been so ably and fully discussed elsewhere, that we postpone its examination for the present, promising, however, to take it up, by and by, in another connection.

The *Univers* (Paris) says: "The number of votes was 576, including proxies. Of these, 540 pronounced by acclamation for the new dogma; 32 voices questioned the appropriateness of such a discussion just now; while only 4 votes protested both against the new dogma, and against the right of the Holy See to decide a question of that importance without a regular council. Of these 4 votes, 2, it is rumored, are contributed by French prelates—namely, M. Olivier, Bishop of Evreux, and the other the Archbishop of Paris himself."

On this whole subject an English writer well says: "To require the nineteenth century to believe, and that as a truth necessary to salvation, a fact utterly and avowedly unknown to the Apostles, the early Fathers of the Church, the Popes, the Martyrs, and the whole calendar of Saints, and that upon no better evidence than the opinion of the Pope and a number of Bishops, is really a stretch of presumption of which we could not have believed even the Church of Rome to have been capable. She is not content with holding in her hands the Book of Revelation, which she claims to interpret at her will, and to add to from the resources of tradition; she is now inventing and improvising new facts, and requiring them to be received by her votaries without the slightest attempts at demonstration. *If this claim of the Pope be admitted, he may as well cancel the whole Bible, and leave the doctrines of Christianity to be taught anew at his pleasure.* No fact is so well established, no conclusion so logical and absolute, that he cannot at his will overthrow it."

JESUITS IN NAPLES.

A curious quarrel has lately broken out between the Neapolitan Government and the Jesuits in that kingdom. It appears that the latter had been in the habit of teaching that the Pope was superior to all the other sovereigns of the earth, and the former has, for some unexplained reason, quite recently thought proper to regard this not very novel doctrine among Roman Catholics, as highly revolutionary in its tendency. The consequence was, that M. Maxza, the Director of Police, sent for Padre Giuseppe, the chief of the Jesuits, the other day, and told him that they must discontinue this practice, and should recollect that in 1848 they were sent out of the country in carriages; "but if these things continue," said the worthy minister, "the Government will kick you out of the kingdom." "*Noi vi cacceremo a calci*," were the precise words. The reverend father, much distressed at the result of this interview, hastened back to his convent, and lost no time in compiling the following protest, which was published at Naples a day or two after:

"To his Royal Majesty Ferdinand II, of the Kingdom of the Two Cicilies.

"Sacred Royal Majesty,

"Sire,—With much surprise we have heard our sentiments doubted regarding absolute monarchy; we therefore think it necessary humbly to submit our views in the present page.

"Majesty, we not only in olden time, but also recently on our reëstablishment in 1821, until the present day, have always inculcated respect, love, and devotion for the King our Lord, for his Government, and for the form of the same—that is, absolute monarchy.

"This we have done, not only from conviction, but also because the Doctors of the Company, who are Francesco Suarez, the Cardinal Ballarmine, and many other theologians and publicists of the same have publicly taught absolute monarchy to be the best form of government.

"This we have done because the internal economy of the Company is monarchical, and therefore we are by maxim and by education devoted to absolute monarchy, in which Catholicism, by the wisdom and zeal of a pious King, can alone have secure defense and prosperity.

* * * * * * * * *

"The present page is signed by me, by my Fathers, Councillors, (Padri Consultori,) and by all others present, in the short time there has been for collecting their signatures; and if your Majesty desires the signatures of all the Jesuits of this province of Naples, they can speedily be obtained. In so much, we who sign are full guarantee for their devotion by all proof to the absolute monarchy.

"Giuseppe Maria Paladini,
"Della Compagnia di Gesu Provinciale,
(And 23 others.)

"Collegio del Gesù Nuovo, Napoli, Nov. 21, 1854."

CONVERSIONS IN IRELAND.

The Rev. Dr. Armstrong, whose labors among the Romanists have been so effective, recently states that forty six persons renounced the errors of Popery in St. Paul's, Bermondsey, since the last published return of July last year. Several of them were of the better class. Six of them had been perverts, and several more such are under instruction preparatory to taking the same step.

The *Dublin Warder* newspaper states, we doubt not, a most important fact as follows:

Although the numerical accessions to Protestantism, won by their judicious exertions in Connaught especially, and generally throughout all Ireland, have been so large and so striking as to extract from the Romish priests and their organs, bitter and irrepressible admissions of the formidable scale and the vast success of the society's operations; yet there are other evidences of their effi-

ciency, less tangible, it is true, but in our minds still more satisfactory and pregnant with promise. In the Roman Catholic mind is observed a growing independence and reasonableness, which will neither submit blindly to the guidance and tyranny of the priest, nor reject unheard the reasoning of religious opponents. On the contrary, where the peasantry used sullenly to avoid or bitterly to resent every attempt to draw them into religious conversation, the rule is now reversed, and the same peasantry listen with interest to the missionaries, and even invite discussion.

Another fact of some interest relates to the famous Mr. *Lucas*, the Editor of the *Dublin Tablet*. The Romish Bishops having publicly forbidden the priests from mingling in political matters, Mr. Lucas after venting his rage and spite at the Bishops in the *Tablet*, started for head-quarters to put the pope right on the subject. He returned quite crest-fallen, having learned a lesson which he will probably not soon forget—that the Archbishop of Dublin and the Bishop of Ossory are supposed to understand Irish affairs almost as well as Mr. Lucas. Mr. Lucas was formally a Quaker; as Mr. Brownson, his American complice, was a transcendental deist.

FRANCE.

A Master-stroke of Policy.—Napoleon III—or Napoleon the Little, as his now fawning sycophants used to call him—wants money, (500 millions of francs.) Instead of becoming a servile borrower to such lenders as the Rothschilds and the Lefevres, as a correspondent to one of our contemporaries says, "at one stroke he emancipated himself from finance ministers, bankers, speculators, and schemers; dictated, himself, the price at which he would borrow money for the public service, and with a wisdom and a sagacity that cannot be too much praised, decreed that instead of a bidding for the whole lot as formerly by a monopolid or a confraternity, the proposals of the people, who, in any case, become ultimately the proprietors of loans, should be accepted for portions of it not exceeding 500 francs (100 dollars) of *rente*, and were so small in amount as 10 francs, (2 dollars of rente.) Was this master-stroke of finance all? No. You perceive at once that as in the costly improvements of the city of Paris, state policy entered into his plan far more than was obvious. 'Every small holder of public securities is interested in maintaining the public institutions' through the Emperor, 'particularly if he become the volunteer creditor of the State.'

"The result surpassed the Emperor's anticipation. Not merely 500 millions of francs were subscribed for in sums of 500 francs of rente, and below that amount, but 50 per cent. more, and henceforward the loan contractor's occupation is gone.

Gallicanism not Extinct.—M. Clausel de Montals, formerly Bishop of Chartres, who a short time since resigned his ministerial functions at the age of nearly ninety years, has just issued a pamphlet, in favor of the Gallican Church, under this title: "A Glance at the Constitution of the Catholic Religion, and the present state of that religion in our France."

Towards the close of his pamphlet, M. Clausel de Montals assumes a tone really threatening, when complaining of the considerable change that is just taking place in the books employed in France for the instruction of the young clergy. He says: "The whole system of instruction in the sacred schools of our France is overturned. In our seminaries has been introduced a theology where all the ultramontane principles are maintained, and which a hand, authorized by I know not whom, has sent into these schools. The superiors of these houses trembled, but adopted these books notwithstanding their extreme repugnance. What! the Church of France, that has been admired in the whole universe, during a long series of centuries, for her great science, for her orthodoxy, for the genius of several great men, who defended religion with superior logic, and an eloquence never surpassed in any nation, this same Church is obliged to reject all the books which elevated and irreproachable

talents have produced in the midst of her; she must tear them to pieces, and hasten to withdraw her children from these poisoned schools! This course of things cannot last; and this outrage never attempted on a Christian Church, will be spared us. The instruction acknowledged by a whole nation must necessarily represent its character. The consequence is, that if the liberties of our Church are taken away from us, the character of our France, or of the religious part of the kingdom, will be altered and destroyed. I say it will be a disaster, and that there is reason to reflect seriously on a novelty inspired by too rash a zeal."

SPAIN.

EXPULSION OF JESUITS FROM SPAIN.—The government has ordered the Jesuits, 80 in number, who are established at Loyela, in the Basque Provinces, to proceed immediately to Majorca. They, however, refuse to obey on the pretext that nothing is prepared for such a journey. If they resist, they will be expelled by force, and all the ministers will approve of such a measure. The reason of their expulsion is, that they have made themselves the most active agents in Carlist conspiracies.

On the 20th of April the Cortes adopted the 2d and 3d articles of the bill for the sale of Church property; this important bill has been signed by the Queen. The value of the property is two or three hundred millions of dollars.

DEATH OF THE CZAR.

NICHOLAS I, Emperor of Russia, died suddenly of apoplexy, at St. Petersburgh, on the 2nd of March last. From several sources we glean the following:

The deceased Autocrat ascended the throne as Nicholas I, Emperor of all the Russias, and King of Poland. He was born on the 6th July, 1796, and was therefore in the fifty-ninth year of his age. He married on the 17th July, 1817, Charlotte, now Alexandra, sister to the King of Prussia, who was born on the 13th July, 1798. By this marriage Nicholas leaves six children—namely, Alexander, Maria, Olga, Constantine, Nicholas and Michael. Alexander Cesarewitsch, the Hereditary Grand Duke, who succeeds to the throne, was born August 18, 1819, and married, April 28, 1841, Maria, daughter of Lewis II, Grand Duke of Hesse, by whom he has a son, Nicholas, born Sept. 5, 1843, and several other children.

The remaining sons of the Emperor Nicholas were born after the Princesses Maria and Olga, as we have shown, viz: Constantine, born Sept. 21, 1827; Nicholas, August 8, 1831; and Michael, Oct. 25, 1832. The present Emperor is in his 36th year.

Nicholas Paulovitch, Emperor of Russia, now dead, was the ninth child of the Emperor Paul, by his second marriage with Maria Feodorowna of Wurtemburg, and was born on the 25th of June, 1796, at Gatshina, near St. Petersburg. Imperial historians call him the fifteenth sovereign of the House of Romanoff who has ruled in Russia. Others call him the eighth sovereign of the Holstein Gotorp dynasty, which is of German descent. At the time of his birth, and for years afterwards, there was little sign of the high destiny which awaited him. Two elder brothers, the Grand Duke Alexander and the Grand Duke Constantine, were immediately between him and the throne, and prospectively were their issue, which might cut him off from it forever. He was four years old when his father, Paul, ascended the throne. He, with his younger brother, Michael, received his education under the immediate superintendence of his mother. The first event of his youth which stamped itself with terror on his memory, was the murder of his father, Paul. The Emperor was strangled with a scarf by the hand of assassins; and Alexander I, was proclaimed Emperor the ensuing day. The first years of the reign of Alexander were so full of stirring events, that the private history of his younger brothers,

Nicholas and Michael, remains in a measure unrecorded. Their education was eventually intrusted to tutors, both native and foreign, who instructed them in the sciences and in the French and German languages. In the acquisition of modern languages, Nicholas exhibited some adroitness, whilst he was passionately fond of music, and even composed, it is said, several parade marches. He early manifested a love of martial studies, particularly the ordinary routine of field muster discipline. The youth of Nicholas was what may be said to be moral. In the gallant court of his brother, the Emperor Alexander, he appears to have kept himself marvelously free from intrigues, and to have concentrated all his pleasures on military exercises and amusements. In 1814 Nicholas left the court of his brother for a tour abroad. He visited France, Germany, England, and various other countries, and returned home early in 1817.

On the 13th of July, 1817, being then hardly twenty-one years of age, he married Maria Charlotte, eldest daughter of the late King of Prussia. The bride was about two years younger than the bridegroom. The marriage was solemnized at St. Petersburgh, and the bride, in accordance with Russian law, although she came of a Protestant family, adopted the Greek religion, and with it the Christian names of Alexandra Feodorowna. The marriage is said to have been one of love on both sides, although there was, doubtless, political expediency mingled with it. There was a great similarity between them not only in the majesty of figure, but also of mind and character. His eldest son, Alexander Nicolaiwitsch, was born one year after his marriage. In 1819 followed the birth of his second child, the Grand Duchess Maria; in 1822 that of the Grand Duchess Olga.

At the death of his brother, it was supposed by the Russian people that the Grand Duke Constantine, the next brother in age to Alexander, (the latter having died without any direct heir,) would succeed to the throne. But Constantine had some years previously resigned his claim in favor of Nicholas, the fact being only known to the Empress-Mother. Nicholas repaired to the Senate Palace to take the oath of allegiance to his brother Constantine. The State Council replied by appealing to sealed packets deposited by Alexander with the Senate to be opened after his death. The packet was found to be the resignation of Constantine addressed to Alexander, a letter of Alexander assenting thereto, and a decree which gave the throne to Nicholas. After a lapse of fourteen days, during which all the official acts of Government were performed in the name of the Emperor Constantine, Nicholas received the news of his brother's refusal of the throne; and on the 24th of December, 1825, he formally accepted the government. He fixed, however, December 1st, the day on which Alexander died, as the commencement of his reign. A conspiracy was the first greeting which Nicholas received at the very moment he seated himself on the throne, and the promptness, daring and energy, with which he met and quelled it, shadowed forth the determined character which he has since exhibited.

In personal appearance, Nicholas is said to have been the handsomest man in Europe—tall, commanding, with a perfect outline of form—physically a fitting monument to mark the history of the present age. A broad chest, a face in which severity and consciousness of majesty were the predominant characteristics, a mouth regularly chisseled, sometimes beaming mildly but never smiling, eyes which glared terribly in anger, but were calm and mild when the soul was unruffled—such was the physical man Nicholas of Russia.

His eldest son, Alexander, succeeds to the Government. The Grand Duke Constantine has solemnly taken the oath of fidelity to his brother. The greatest enthusiasm prevailed during the ceremony.

The reigning Empress of Russia, Maria Alexandrowna, daughter of the deceased Grand Duke Lewis II, of Hesse Darmstadt, and born in 1824, is said to be a woman of strong sense and character, of amiable qualities, and possessing much influence over her consort. They have five children—four sons and one daughter. The present Cesarewitsch and eldest son, Nicholas Alexandrowitch, was born in 1843.

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Art. I.—HOLLISTER'S HISTORY OF CONNECTICUT.

The History of Connecticut, from the first settlement of the Colony, to the adoption of the present Constitution. By G. H. Hollister. In two volumes. New Haven: Durrie & Peck, 1855.

The author of this History is a true son of Connecticut, proud of her origin and annals, and very jealous of her honor. He has a right hearty loathing of those degenerate children, who are ashamed of the mother that bore them, and who show their ignorance and weakness by joining in the laugh, at her expense. And he has succeeded in the main, in his work of love; he has given us a popular and interesting book, and we earnestly advise all those who have been accustomed to regard Connecticut as the land of tin peddlers and of singing masters, "*et id omne genus*," to give this History a careful reading, and much are we mistaken, if they do not find the enthusiasm of our author quite contagious, and that many of their errors are corrected.

And all this is the more remarkable because, as we learn—not from the pages of the work itself—our author is a Churchman. There is nothing, so far as we remember, in anything that he has written, which shows his ecclesiastical position, or the style of his religion, nor should we judge that in the worst of times he would be in any special danger from his doctrinal opinions. Still with a general respect which is manifest in all

his writings for the various forms of religious worship, which prevail throughout New England, he is himself, we understand, a worshiper, according to the venerable ritual of the Episcopal Church, and of course approves of, or at least prefers, her doctrine and discipline. It is noteworthy that a Churchman should thus enter with a hearty zeal into the early records of his Puritan ancestors, rendering a full tribute to their moral worth, sympathizing with them fully in their political struggles with the mother country, and appreciating all the blessings, civil and religious, which have resulted from their successful contest with the arbitrary power of the throne. And the fact that he should have written a popular and highly interesting History of his native State, is one of the many indications of the change which is passing over the New England character, and of the hold which the Church has upon the soil of the Puritans. It is a proof that the Church in this country, is no mere English establishment, but is in hearty sympathy with American institutions.

In this point of view, moreover, the History which Mr. Hollister has given us, is more than a fair offset to that calumnious and wicked travesty, written by the Rev. Samuel Peters, who had unfortunately received Episcopal Orders, but of whose efforts in the way of history, every intelligent Churchman is ashamed. Very different is the spirit in which Mr. Hollister has written. In his view the whole past of our history is glorious, and the toils, the sacrifices and sufferings of the early settlers of Connecticut deserve a devout commemoration. And in this feeling we have strong sympathy with our author. The early Puritans who founded the Connecticut and New Haven Colonies, though they were the bitterest and most uncompromising of the enemies of the Church of England, were, undoubtedly, true men; they had the ring of the right metal in them: they were honest and sincere in their religious convictions, though they erred greatly in the course they felt themselves constrained to take Nor does the fact that we differ widely from them in matters of religion, prevent our admiration of their courage and integrity. The children of the Puritans, who have returned to that fold from which in evil days their fathers separated themselves, are not unmindful of the many difficulties of those evil days, and of the harshness of many of the measures by which uniformity was sought to be obtained. Least of all are they unmindful of the toils and sacrifices and heroic self-denials of the men who sought on these shores the liberty which was denied them in their native land, and of the many blessings which we have received as an inheritance from them.

In courage and endurance the colonists of Connecticut and New Haven were inferior to none. They were no cowards who forsook the comparatively safe and peaceful regions of Massachusetts Bay, to occupy the very post of danger far in advance of all their brethren; and in their fierce encounters with the warlike tribes of the Pequots and the Narragansetts, they acquired a hardiness and warlike spirit, whith ever made them foremost in the hour of danger.

There was need of such a work as Mr. Hollister has given us. Trumbull's History of Connecticut, though accurate and perfectly reliable, is very dry. His style is not attractive and his subject matter is not always interesting. Those interminable religious controversies in which our worthy ancestors indulged almost from their first settlement, and which Trumbull has recorded with a tedious conscientiousness, however inviting they may have been to those engaged in them, do not form pleasant reading.

Well do we remember our repeated failures, when a boy, in mastering this History of our native State. We floundered through the first difficulties at Wethersfield, but when they broke out afresh, we sunk in the deep mire, utterly discouraged, and did not enter on the Hartford controversy, of which to the present time, we have but a very vague idea, though we know it was a great affair, and, as Dr. Mather tells us, "from the fire of the altar there issued thunderings and lightnings and earthquakes, through the colony," but with respect to which he also informs us, that "it was difficult, even at the time of the controversy, to find what were the precise points in dispute."

All this matter Mr. Hollister has judiciously dropped, and though in doing so he has failed in giving us as accurate a picture of our ancestors as was drawn by the first historian, he has certainly presented them in a far more attractive light, and concealed their more repulsive features. Mr. Hollister is by no means faultless in his style. He is generally too ambitious, and at times he essays fine writing, not always with entire success. In his plain narrative, where he follows mainly Trumbull and Holmes, he is simple and direct, but occasionally we encounter passages which smack too much of the cheap novel literature, and there is often an attempt to throw an air of romance over the plain annals of our homely ancestors, which begets a suspicion in our minds, that we are not reading history at all.

We think, too, that the evident desire of Mr. Hollister to present the Puritans in their most amiable aspect, and to show

himself a liberal and charitable man, as undoubtedly he is, and his entire sympathy with them in politics, has led to certain errors, both of omission and commission.

We should have liked his work the better, had he brought out with more distinctness the religious elements that were at the bottom of the movement, in the settlement of the Connecticut and New Haven colonies. To our mind, it has long been clear that both Hooker and Davenport were not over well pleased with the ecclesiastical arrangements which they found on this side of the Atlantic, and that they were not unwilling that a broad space should separate them from their brethren.

Davenport, indeed, more than half admits this fact. The colonists of Massachusetts Bay were very desirous to retain him and his associates; "but," says Trumbull, "it had been an observation of Mr. Davenport's, that whenever a reformation had been effected in any part of the world, it had rested where it had been left by the reformers. It could not be advanced another step. He was now embarked in a design of forming a civil and religious constitution as near as possible to Scripture precept and example. The principal gentlemen who followed him to America had the same views. In laying the foundation of a new colony there was a fair probability that they might accommodate all matters of Church and Commonwealth to their own feelings and sentiments. But in Massachusetts the principal men were fixed in the chief seats of government, which they were likely to keep, and their civil and religious polity was already formed."

Davenport was certainly no prophet. Whatever may have been his "observation" among his brethren of Massachusetts Bay, he saw very little way into the future. There has been very little *resting* among their descendants, and the advancement has been quite as fast and quite as far as the most earnest advocate of progress could desire. But the meaning of his language evidently is that he did not find matters in the Church and Commonwealth "accommodated to his own feelings and sentiments."

That Hooker, too, was led to seek a removal by similar motives is extremely probable. The proposal met with opposition from the first, and Mr. Cotton argued stoutly and solidly against it. The main reason urged by Mr. Hooker, viz, "the want of room," in a province so thinly settled, has so little force, that Mr. Hollister, as if conscious of the weakness of the argument, proceeds at some length, drawing entirely on his fancy, to show us what he might have said, and probably did say.

But he does not allude to the motive which has been ascribed to him by European writers, viz, jealousy of Mr. Cotton, nor mention what we have on the authority of no less a name than Dr. Robertson, that "Cotton and Hooker were rival competitors in the contest for fame and power."

Now that *envy* could long dwell in the heart of such a man as Hooker, we do not believe; but it is very reasonable to suppose that, like Davenport, he saw many things among his Massachusetts brethren which were not in accordance with his views, and that he was anxious also to try his experiment in ecclesiastical architecture. Our ancestors found it much easier pulling down than building up, and were not always well pleased with each others' work.

We know that quite a number of the towns in Connecticut were founded in consequence of serious dissensions in the Churches that could not be healed in any other way than by separation of the parties; and when it was proposed to unite the Connecticut and New Haven Colonies, Davenport resisted the measure to the last, influenced mainly by his fears lest the New Haven Church should be corrupted by too close a contact with her sister Church in Hartford.

It is clear that the founders of the two colonies were Puritans of the very broadest stripe, and this will go far to show why so few English Churchmen settled in Connecticut, and why the Church of England was so late in gaining a foothold here. It is strictly true, as Trumbull has stated, that "Connecticut was settled with a particular view to religion." And resort was had to various expedients to exclude all persons from the colony who were not in favor of the existing institutions; and at last, when the Church of England gained an entrance, it was not through emigration, though there were a few English Churchmen at Stratford and elsewhere, but by conversion; and to the present day the Churchmen of Connecticut are mainly of the Puritan stock.

Our author indulges in a little pleasantry at the expense of what he seems to regard as the pedantry of King James the First, in serving a writ of quo warranto upon the Governor and Company of the Colony, requiring them to appear before the king "within eight days of the purification of the Blessed Virgin." "The crown lawyer," he says, "who drew it up must have laughed heartily at the most Catholic and mystical return-day mentioned in a citation wherein Puritans were the parties summoned. It is not at all likely that they had informed themselves as to the time of that event, so interesting

to King James, nor could they dream, even were the day of purification fairly known to them," &c., &c.

Now this is all a blunder on the part of Mr. Hollister. In the first place, the day is neither catholic nor mystical, i. e., as we suppose him to mean, neither popish nor unintelligible nor unmeaning. It is a festival of the Church of England and of the Protestant Episcopal Church in the United States, and commemorates the presentation of our Saviour in the Temple according to the Jewish law, as the facts are narrated in the sacred record. There is nothing more Popish or mystical about it than there is about Christmas. In the second place, it was in accordance with the usual custom of the English courts of justice, to make returns according to the ecclesiastical calendar upon Saints' days and holy days, or the days before or after them. And so established was this usage that in the calendar of the Church of England is contained a separate list of the old festivals no longer observed with religious ceremonies. We cannot but regard the sentence as an example of careless writing quite remarkable in a Churchman and a lawyer.

Another careless sentence we have noticed, into which our author seems to have been betrayed by a too close following of Trumbull. He does not often venture on the dangerous ground of polemics, but on the subject of Ordination he has given us the following:

"The Churches of Connecticut did not look upon ordinations as constituting the essentials of the ministerial office. Ordination was nothing more than inducting the pastor elect into office, or recommending him and his spiritual labors to the blessing of his Divine Master. And these views as to its relative importance and significance were by no means peculiar to the Connecticut Churches. They were supported by the high authority of St. Augustine, St. Chrysostom, Zanch, Bucer, and even by the great Melancthon himself, an interpreter of the Scriptures unsurpassed since the days of Paul, for close ratiocination and dispassionate, calm judgment." We confess that we do not clearly understand how "Ordinations" can constitute in any sense the essentials of the ministerial office; but Ordination is the appointed mode of induction into office. We are very well satisfied with the definition given by the Puritan Hooker, that "Ordination is an approbation of the officer and solemn setting and confirmation of him in his office by prayer and laying on of hands." This is very similar to the language of the Ordinal, that those "called, tried, examined, and known to have such qualities as are requisite for the"

ministry, shall "by public prayer with imposition of hands be approved and admitted thereto by lawful authority," and shows that Hooker had not yet forgotten the teachings of the Church at whose altars he had served. But the attempt to make St. Augustine, and the author of the immortal work upon the Priesthood, responsible for the loose theory of modern Congregationalism is purely ridiculous.

Our author, in comparing the bigotry of Puritanism with what he styles the other bigotries of England, and endeavoring to show that both the great parties were equally intolerant, has not always dealt out his measure with an even hand. "The adherents of one," he says, "abhorred a conventicle as if it had been a pestilence; those of the other fled from the sight of the surplice as if it had been a mask of leprosy. One party, in seeking to discard the forms that it regarded as the relics of idolatry, came at last to shudder at the sight of the cross, and in mockery quartered troops of soldiers in sacred chapels, and fed the horses of the dragoons from the altars of venerable Churches; the other, *with a holy horror, sacrificed human victims to appease its wrath.*"

Was it the hands of Churchmen only that were imbrued with blood? Is the cold-blooded murder of an Archbishop, and of a King, to go for nothing?

Mr. Hollister, himself, has elsewhere been more just. Speaking of the outrages committed against the Puritans in the reigns of Elizabeth, James, and Charles I, "and the shocking vindication of them by the iron-handed protector," he declares the latter to be "*revolting*, as well from the blood that stained its grim features, as from the insults so shamelessly offered to the most ancient monuments of British glory and the destruction of the most sacred temples and shrines." And of the dominion of Cromwell, he says, "it can be regarded by the right minded as useful only in the same sense that destructive earthquakes are, that throw down the walls of cities, or fires that consume their old and tottering edifices, and thus make way for more solid masonwork and more graceful and useful structures."

We presume that most persons in our day will agree with him, "that both parties when dominant, were overbearing and cruel; when in the minority, were sadly oppressed. Each was partly right and partly wrong; and those writers furnish but a poor commentary upon human progress, and wretched evidence of that freedom of conscience which is the boast of our age, who at this day can find in any part of the sixteenth or seven-

teenth centuries an expression of their ideal of loveliness or perfection."

We have no desire to rake the embers of a fire that is happily slumbering, but we cannot resist the temptation of quoting the testimony of Coleridge upon a point with respect to which we are persuaded there is much misapprehension in many quarters. "Where our Church persecuted it was on mistaken principles, held in common by all Christendom; and at all events, far less culpable was this intolerance in the Bishops who were maintaining the existing laws, than the persecuting spirit afterwards shown by their successful opponents who had no such excuse and who should have been taught mercy by their own sufferings and wisdom by the utter failure of the experiment in their own case.

"We can say that our own Church, apostolic in its faith, primitive in its ceremonies, unequaled in its liturgical forms, which has kindled and displayed more bright and burning lights of genius and learning, than all other Protestant Churches, since the Reformation, was (with the single exception of the times of Laud and Sheldon) least intolerant when all Christians unhappily deemed a species of intolerance their religious duty and that Bishops of our Church were among the first that contended against the error." And even of Laud—"prejudged by men determined not to spare," and whose name has never been in good odor in New England—we have the testimony of David Hume, that "his errors were the most excusable of all those which prevailed during that eventful period."

But while we have been led to notice portions of his work from our stand-point as Churchmen, and to dissent from certain of his views, we are not unmindful of the great service Mr. Hollister has rendered us.

The spirit in which he has conceived and executed his work, cannot fail to give it an extensive circulation, and we doubt not that the history of the State will be generally better understood and her position more fairly appreciated.

The handling of his subject, while truthful in the main, is eminently popular and picturesque; his style is lively and attractive, and he identifies himself so essentially with his theme that he never fails to excite a deep interest in it.

He sets forth the valley of the Connecticut in its primitive appearance, the long and weary march of the first settlers through the wilderness—the severity of the first winter—the Pequot war—the gallantry of Mason and his well trained band of heroes—with a liveliness of description that presents these scenes as in a painting.

As a specimen of his descriptive powers, we give the following:—"About the beginning of June, the first soft warm month of the New England year, Mr. Hooker, with his assistant, Mr. Stone, and followed by about one hundred men, women and children, set out upon the long contemplated journey. Over mountains, through swamps, across rivers, fording, or upon rafts, with the compass to point out their irregular way, slowly they moved westward; now in the open spaces of the forest where the sun looked in; now under the shade of the old trees; now struggling through the entanglement of bushes and vines—driving their flocks and herds before them—the strong supporting the weak, the old caring for the young, with hearts cheerful as the month, slowly they moved on. Mrs. Hooker was ill, and was borne gently upon a litter. A stately, well ordered journey it was, for gentlemen of fortune and rank were of the company, and ladies who had been delicately bred, and who had known little of toil or hardship until now. But they endured it with the sweet alacrity that belongs alone to woman, high toned and gentle, when summoned by a voice whose call cannot be resisted, to lay aside the trappings of ease and to step from a fortune that she once adorned, to a level that her presence ennobles. The howl of the wolf, his stealthy step among the rustling leaves, the sighing of the pines, the roar of the mountain torrents losing itself in echoes sent back from rock and hill, the smoking ruins of the Indian council fire—all forcing upon the mind the oppressive sense of solitariness and danger, the more dreaded because unseen—all these the wife, the mother, the daughter encountered, with a calm trust that they should one day see the wilderness blossom as the rose.

"At the end of about two weeks, they reached the land almost fabulous to them—so long had hope and fancy been shaping to their minds pictures of an ideal loveliness—the valley of the Connecticut. It lay at their feet, beneath the shadow of the low-browed hills, that tossed the foliage of their trees in billows, heaving for miles away to the east and west, as the breath of June touched them with life. It lay, holding its silvery river in its embrace, like a strong bow half bent in the hands of the swarthy hunter, who still called himself lord of its rich acres.

"Let us, in imagination, stand by the side of those wanderers, now in sight of a resting place, and look with them on their new home. What glorious oaks pierce yonder hill-side with their rugged roots, that, with the lapse of centuries, seem never to grow old! What clumps of tulip-trees, each shooting high

into the air its cluster of quaint fashioned leaves and yellow flowers! More than one of those smooth trunks might be hollowed to form as large a canoe as any in sight, that ripples over the eddies of the river, or is tied by its cord to the trees that grow by the cove. In the thatch grass at your feet, some Indian fisherman with hempen nets or hooks of bone, are dragging ashore a score or two of yellow salmon; and near by, at the entrance of that wigwam, where the smoke rises so faintly, a few squaws are kindling a fire of drift wood to broil a meal for their lazy lords, that they will eat in approving silence. There are some fields of hemp growing; and further on is a clearing in the woods, though here and there a scattered tree with its rough bark has escaped the fire that felled its companions, where you may see maize and beans and squashes, struggling with the grass that taxes the strength of the squaws to keep it down. Whoever saw such patriarchal elms, with such gracefully bending branches, that droop till they dip their leaves in the brim of the river? At intervals, up and down the valley, are the log huts erected by their friends who preceded them, that rest in the eye of these tired travelers more lovingly than the pleasant manor houses and cottages that they have left behind them. Here these men shall found a city, the capital of a State that shall not be unknown to fame, that shall extend itself under the influences of mild laws, equally administered, contending bravely for its rights, sometimes for its existence, on fields of battle, against wild savages, against the armies of France; and she confesses with tears, yet not with shame, that the most bloody conflict, in the course of two centuries, to be recorded by her historian, was with the children of the country from which her founders fled, contending for principles planted by Hooker and such as he, ineradicably in the soil."

The history of the Indian wars is written with great fullness and minute detail; the materials for this were furnished to our author's hands by the valuable labors of DeForest, and he has used them skillfully; doing ample justice, we are glad to see, to Uncas—the friend of the white people, as he is so often called, but who for all that, as a traitor to his country and his race, selfish, cruel, and deceitful, has few claims upon our gratitude for the services he rendered to our forefathers.

The Dutch, and our brethren of Massachusetts, have both occasion to thank our author for relieving them from what we verily believe to be the unjust aspersions of Trumbull, from whose account of our difficulties with Gov. Stuyvesant the reader would conclude that New England, and especially Con-

necticut, was actually threatened with a Dutch and Indian war, and that the Colony of Massachusetts was culpably deficient in the matter of providing for the protection of the frontier towns. Trumbull, undoubtedly, honestly believed that Gov. Stuyvesant had conspired with the Indians to exterminate the English, and so had the people of Connecticut, whose cause he espoused so warmly, reason to believe; and under the excitement of their fears they naturally magnified the danger, and thought hardly of those who could not be made to see the peril of the English colonies. The worthy old Dutch Governor repelled the charge with warmth, and, as we believe, with perfect truth; and though his treatment of our commissioners was not over courteous or conciliatory, yet it is due to him to say that he was by nature somewhat choleric, and had, on other occasions, shown no little anger upon slighter provocation.

As to our Massachusetts brethren, whose safe position rendered them more cool, and who were better judges of the case, we doubt not they had no design of leaving us to the tender mercies of the Indian scalping knife.

The most interesting portion of our author's work, in some respects, is the history of the State from the close of the last French War. The great services rendered by Connecticut in our Revolutionary struggle, the early kindling of the revolutionary spirit, the prompt measures taken, the coolness and deliberation manifested under an intense enthusiasm which was ready for all sacrifices, the number of troops that she equipped and sent into the field, the high character and standing of these troops and their full participation in the dangers and the glories of the war, incidents of bravery in our officers and men, the high moral tone and eminent executive abilities of Trumbull, our chief magistrate—Brother Jonathan, as he was familiarly called by Washington—the only Governor in all the colonies, who, on the breaking out of the war, had the courage and the firmness to make a stand against the tyranny of the British Government—these, and many other things which show the patriotism and gallantry and courage of Connecticut, our author has detailed at length, and in a style which cannot fail to kindle in the bosom of all who have a drop of the blood of these Patriots in their veins, feelings of gratitude and honest pride.

The spirit in which Mr. Hollister has conceived and executed this and other portions of his work, is admirable, and cannot but exert a wholesome influence upon our citizens. For ourselves we should like to see this History in every family in the

State, if for no other reason, that it might give us, as a people, a higher tone of feeling.

We would not object to a little honest boasting on the part of Connecticut, and we think that there has not been enough of it. We do not wish to steal the thunder of our brethren of Massachusetts, for it is one of their prescriptive rights to talk of Faneuil Hall, and Bunker Hill, and Lexington, as theirs; and they understand their rights and are determined to maintain them; and in the fervor of their zeal they sometimes talk as if the whole Revolutionary War belonged to them. Nor would we venture to incur the charge of presumptuous interference from our good friends of Virginia, of whose undoubted purity of stock, and high breeding, and noble chivalry, we are well informed, though we have not yet heard all that is to be said. But we are verily persuaded that if we possessed a little more of that State-pride which characterizes in so eminent a degree certain of our sister commonwealths, it would be for our advantage as a people.

Nor are we wanting in sufficient ground for all reasonable boasting. The State that furnished to America the first written Constitution—that preserved her chartered rights when every other charter was annulled—that was the first to raise the standard of rebellion, which became the standard of a great and glorious revolution—cannot be wanting in those elements which give dignity to history. Nor should it ever be forgotten in how noble a position stood this little State, and how gallantly she bore herself, throughout the Revolutionary War. Connecticut, though the seventh in point of population, of the old thirteen States of the confederation, was the second on the list of those who sent troops into the field. She furnished more soldiers than Virginia, though the population of Virginia was three times her own—more than Pennsylvania, which contained twice as many people. New York, Maryland, North and South Carolina were each of them numerically larger than Connecticut, yet Connecticut furnished nearly double the number of troops sent by New York, more than double the number sent by Maryland, four times the number sent by North Carolina, and five times the number sent by South Carolina.

Nor was her counsel wanting during the whole period of the war. The soubriquet of "Brother Jonathan," given to the army of Washington by the British in derision, and which has since become our national appellative abroad, is itself a proof how very much the judgment and ability of Trumbull contributed to the success of our arms. There was no purer

patriot than he, and none more eminent in counsel. "He was the presiding genius of Connecticut during the whole conflict. Marshaling troops, providing munitions, superintending the financial department, and the building of ships of war, perfecting the defenses of the colony, purchasing cannon, muskets, clothing and provisions for the army, sitting in council, advising with the General Assembly, writing letters to Committees of Safety, keeping up a constant correspondence with Washington, composing State papers, mustering the militia, listening to the complaints of the soldiers as if they had been his children, and soothing them with soft words—in all departments we find him the great central executive force to which Washington was drawn in the dark hour of that eight years' struggle. Did he need troops to swell the army at Cambridge, he called upon Trumbull; and reluctantly, and in spite of the solicitations of the people whom he governed, rather than disobey the Commander-in-chief, he ordered the coast of Connecticut to be left unguarded, and the citizen soldiers to leave their homes to the mercy of the British invaders, and march into another colony. Did a British fleet threaten to invade New York, and tories boast that they would lay the city in ruins, Washington had only to write a letter to Trumbull, and the troops were sent into the infected district, and the British ships were soon seen to spread their wings like scared birds of prey, and fly towards the South. Did thousands of British regulars, at a later day, press around him, and seem about to overwhelm him? A requisition upon Trumbull brought to his aid fourteen regiments of farmers, who obeyed the command of the chief magistrate whom they had themselves helped to elect, without a murmur, and returned, if they happened to survive, to vote for him again. In still darker hours, when the genius of the American people drooped, and the hearts of the other colonies sank beneath the accumulated burden of severe campaigns, heavy taxes, and debts that had been piled on them like mountains; when even Washington doubted from what source another dollar could be raised to keep the army in the field, he called upon Trumbull, and the sinews of war, strained till they were ready to crack, again recovered their elasticity. Industrious, quiet, unselfish, trustworthy—with a head never giddy, however steep the precipice upon which he stood, and a heart that kept all secrets confided to it as the deep wave holds the plummet that is dropped into its bosom—no wonder that Trumbull should have been selected by the first man of the world as his counselor and companion, and no wonder that he called him "brother."

And when the last hour of Washington's second Presidential term had expired, in the dead hour of night, unable to sleep from the multitude of thrilling associations which came crowding upon him, Washington forsook his pillow, and poured out the fullness of his heart in a letter to "Brother Jonathan"—a proof of his warm attachment to, and confidence in, his devoted friend. Trumbull, an artist, as well as a soldier and a statesman, has preserved, for all time to come, beautiful representations of the most important events in Washington's history and the national struggle; which are now deposited in the "TRUMBULL PICTURE GALLERY" at New Haven.

And now, in all the substantial elements of social life, Connecticut is not inferior to any of her sister States. For intelligence and morality and thrift, and all the virtues which follow in the train of successful industry, our population will bear comparison with any people on the globe. Our Public Schools, our Academies, our Colleges, are known throughout the land. From our work-shops are sent forth the products of an ingenuity and skill that have never been surpassed, and rarely have been equaled; and wealth is perhaps more evenly divided and more rationally and intelligently enjoyed, than in any other quarter of the world.

Nor has Connecticut been wanting in distinguished names. The first Metaphysician of America and the first Philologist belong to her.* Of the three great inventors, viz., of the Steamboat, the Cotton Gin, and the Electric Telegraph, Fitch was a native of Connecticut; Whitney was her's by education and choice; Morse was born of Connecticut parentage. Mason, Putnam, Allen, and Wooster were military men of no mean reputation. Hillhouse, Mrs. Sigourney, Halleck, and Percival, are poets widely known; while the names of Ellsworth, Johnson, Daggett, Sherman, Stiles, Day, Pitkin, Murdock, Seabury, Jarvis, Woolsey, Kingsley, Dwight, and Silliman, will ever stand engraven on the page of American scholarship and letters.

We will close our article with a sketch of Bishop Seabury, which affords a favorable specimen of our author's power of description.

"Nobly did this great and good man lay wide and deep the walls that were to stand around the diocese of Connecticut and Rhode Island. Brave without any ostentatious show of moral courage, modest without the least abatement of self possession or firmness, with all the lofty zeal of a martyr tempered with the

* Jonathan Edwards and Noah Webster.

forbearance that is the fruit only of Christian charity; discreet in counsel, with a hand that never trembled in executing his ripe purposes; never advancing faster than he could fortify his progress, Bishop Seabury had no superior, probably no equal, among the Episcopal dignitaries of his generation.

"His personal appearance was calculated to inspire universal respect. His features were not regular, nor indeed could they be called handsome; but there was an intellectual strength, a force of character and of will, written in every line of his open countenance, that could not be misinterpreted. Added to this, was that indescribable air of refinement which belongs to the well bred gentleman, and constitutes a part of his presence. Bishop Seabury was about the middle height, portly and well-proportioned. His eye was dark and piercing, and his motions as well as his utterance were slow and dignified. His voice was not a sweetly modulated one, but deep-toned and powerful, and expressed, as did his whole manner, decision of character and boldness of thought. He had besides, a strong good sense that never forsook him, a very lively wit, and conversational powers at once natural and graceful. In the words of a Congregational minister, contemporary with him, 'Bishop Seabury *looked as a Bishop ought to look.*'

"As a writer, his distinguished attribute was comprehensiveness and strength, and his style was limpid as a crystal well. His thoughts were all marshaled like a well-trained troop of cavalry, performing their evolutions without fatigue, and with that certainty of result which belongs only to discipline. He avoided all metaphysical skirmishings and whimsical niceties, and cared little for the husks and shells of disputation, while the grain and the kernel were within his grasp. His intuitions were also delicate, and prescient of good to be sought or danger to be shunned. Sophistry, and all the little arts of little men, to plume themselves with the feathers of rhetoric, or hide their heads in the clouds of mysticism, or the drapery of inflated declamation, his noble nature had no need to employ, and would have scorned to practice.

"Such, as seen by the light of history, were some of the principal attributes of Bishop Seabury. His name is still revered throughout the whole continent, for his unaffected piety, his uncompromising principles, and his spotless life; and wherever that name is spoken, it seems to be echoed by the hills of his native State, and repeated by the voice of the ocean waves, that bore him from her free shores to the old world, and brought him safely back to lay himself down to die, in the maturity of his fame, and the ripeness of his faith, on the bank of the Thames."

Art. II.—FREE CHURCHES.

1. *Milford Malvoisin: or Pews and Pewholders.* By Francis E. Paget, Rector of Elford, and Chaplain to the Lord Bishop of Oxford. Oxford: John Henry Parker, 1842.
2. *Memorial of the Consecration of St. James' Church, Syracuse, New York.* 1854.
3. *The Pew System, the chief hindrance to the Church's work in towns.* A Sermon preached at Christ Church, S. Pancras, Advent, 1851, by the Rev. Edward Stuart, M. A., Perpetual Curate of the Church of St. Mary Magdalene, Munster Square, Regents Park, London. Masters.
4. *The System of Free Churches.* A Sermon preached before the Congregation of Christ Church, Elizabeth Town, N. J., on the first Sunday in Lent, March 5, 1854, by the Rev. Eugene Aug. Hoffman, M. A., Rector. Pudney & Russell, Stanford & Swords, New York, 1854.
5. *Primary Charge of the Bishop of North Carolina.* 1855.
6. *The Modern Origin and Evil Effects of the Pew System.* A Sermon preached by the Rector in Trinity Church, Newport, Rhode Island, on the Sunday after Ascension day, 1848.
7. *Twenty-two plain reasons for plain men against the Sale of Pews in the House of* God. By Rt. Rev. Dr. Medley, Lord Bishop of Fredericton, N. B.

One of the best results of what is called "The Oxford Movement," has been the arousing of an active, working spirit in the Church. Methodism and the Evangelical Movement had, in the Providence of God, made their appearance in our Mother Church, just when they were most needed; and having done their work had both passed away. The Church had sunk into an Erastian slumber, when a few active men in Oxford commenced writing and printing "The Tracts for the Times." The effect was almost like magic. A spirit was aroused whose influence was felt in every part and portion of the Church. Its sound went out into all lands, and their words unto the ends of the world. Men were stirred up to new efforts for Christ and His Church. Hearts that before had

been cold, felt that they were cheered by "thousand sympathetic hearts." And the results showed that it was one of those great movements which God had aroused in His Church exactly suited to the times. But like all other good things of this life it had its dark side. Men of weak minds and unstable faith were unable to bear the excitement. Some through pride, some through love of singularity, and others who had never been grounded and settled in the faith, fell away into the deep ditch of Romanism, or the sea of Infidelity. And hence there sprang up, like a swarm of locusts, those bitter words, and harsh uncharitable controversies which filled many of our "Church papers," to the exclusion almost of religion. But this, too, has all passed away; and though scarce twenty years have elapsed since the movement first began, the pulse of the Church has returned to its proper tone. Men on both sides of the question have seen and felt that they had gone too far, and a spirit of active working charity, a feeling of brotherhood among the members of "the household of faith," a felt and earnestly expressed desire on all sides to unite in good works, for the advancement of Christianity among all men, has shown itself wherever any body of Churchmen has been gathered together. In this light we look upon "The Memorial," and kindred movements, among the encouraging signs of the times. It proves, at least, that Churchmen are awake, and ready to work. And for ourselves, we care not how much this and similar matters are ventilated and discussed by the Church press; because the more extensively the views of any portion of the Church are spread abroad, the less danger is there of their causing enmity between brethren, or dividing up the One Body of Christ into miserable little cliques and parties.

Among the many practical subjects to which the attention of the Church has of late been called, the principle of Free Churches has received considerable impulse. And we desire in the present Article to discuss briefly, first, the principle, and secondly, its practicability.

In order that we may not be misunderstood, we desire at the outset to disclaim the idea that the Church of God knows any distinction between her members, but a distinction of piety. We take our stand on the principle laid down in the Sermon on the "System of Free Churches," which we have placed at the head of this Article, that

"The Christian Church was intended to be Catholic or universal, not only in setting up the Cross in every land under the face of heaven; but she was intended to be Catholic, in that she was to gather into her one fold every hu-

man creature, without the slightest distinction of rank or sex, country or color. Her invitations to receive its blessings were made to all alike. No one was preferred before another. Here, each one, no matter what his condition in life, was sure, so that he lived godly in CHRIST JESUS, to receive an equal share of the heavenly blessing committed to her care. And it is of this principle, the groundwork on which the Christian dispensation is extended to all, that Solomon speaks: 'The rich and the poor meet together: the LORD is the Maker of them all.' Both are GOD's workmanship. Both have the same Father, and, as we may now declare, the same Redeemer and Sanctifier; and both will, undoubtedly, receive an equal share of His sympathy and Parental care."

And to quote again, from the same Sermon, we believe that

"It is at once the beauty and glory of our Church, that she has ever acted systematically upon this principle, and in the fullest spirit of her Divine Master. In her fold she knows no distinction between her members, except it be in respect of holiness and piety. At her hands they all receive the like consideration. She has no gorgeous ceremonials and resplendent temples for the rich, and 'ragged churches' for the poor. *Where her spirit is truly carried out*, be they princes, priests, or paupers, she has but *one worship* for them all, but *one altar* at which they may kneel, but *one cup of salvation* of which they may taste, and but *one blessing* which she can give.

'Our mother, the Church, hath never a child,
To honor before the rest,
But she singeth the same for mighty kings,
And the veriest babe on her breast;
And the Bishop goes down to his narrow bed,
As the ploughman's child is laid,
And alike she blesseth the dark brow'd serf,
And the chief in his robe arrayed.

'She sprinkles the drops of the bright new birth,
The same, on the low and high,
And christens their bodies with dust to dust,
When earth with its earth must lie;
Oh! the poor man's friend is the Church of CHRIST,
From birth to his funeral day;
She makes him the LORD's, in her surpliced arms,
And singeth his burial lay.'"*

And therefore we hesitate not to claim *a priori* that any plan or practice which introduces distinctions of rank, or wealth, or favor, among those who are members of the Body of CHRIST, cannot be of Him, Who is no "respecter of persons," nor of that body which He purchased with His blood. And that this is the necessary result, in a measure, of the practice of selling or renting seats in the House of GOD, we believe that none can deny.

But we need not rest our argument on this. The principle of selling or renting any seat in the House of GOD meets with the most direct condemnation in the Word of GOD itself. It is

* Coxe's Christian Ballads, pp. 83, 4,—a sweet little book, which should be in every Churchman's Library.

in every sense of the word merchandise, not only *in* but *of* the House of God. And hence, besides its general condemnation in the Bible, it is exposed to the severest rebuke which our blessed Lord ever used, when, on the only two occasions on which he used violence, He drove out from the temple, with a scourge of small cords, those that sold and bought in it, saying: "Is it not written, my house shall be called of all nations the house of prayer? but ye have made it a den of thieves." "Take these things hence; make not my Father's house an house of merchandise."* St. Mark xi, 17; St. John ii, 16. And what thoughtful man that has attended the worship of a Church where the pews are rented or sold, can read without trembling that Apostolic warning of St. James:

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor."

"If ye fulfill the royal law, according to the Scripture, thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, *ye commit sin.*"—James ii, 1–6, 8, 9.

So long therefore as these texts stand on the page of inspiration, nothing can convince us that the Pew System is other than in direct opposition to the Word of God, and must therefore be a curse upon that Church which has in an evil hour consented to its adoption. "Alas! that these Scriptural views of Worship should have been so sadly lost sight of in our days, that the equality of the Christian birthright is almost entirely ignored, church going expensive, and to maintain the respectability of a Christian worshiper now-a-days is attended with so much cost that the Apostles and the Seventy, if they were now among us would be obliged to sit in the galleries or the back seats of our Churches, if, indeed, they could have any seat at all, for they were *poor men.*"†

* It may be urged that it is right to purchase pews if it is done for the purpose of worshiping God and supporting the Clergy, and not for any private gain. So the traders in the temple might have argued that the oxen, sheep, and doves were sold to be sacrificed to God. And the money changers enabled the worshipers to cast into the treasury of the Lord just the amount that each one should give. All this merchandise, which Christ condemned and cast out, was connected with the Temple service, and could on that ground have been excused.

† Rev. A. N. Littlejohn.

But the question is sometimes asked, and that by devout and inquiring persons: How came such a system, if it is in direct opposition to God's Word, to be grafted upon the Church? We can best answer this question in the words of Mr. Hoffman's sermon:

"In the earliest ages, and in the Churches which the Apostles founded, the houses of God were as free as the air we breathe. There were distinctions, it is true, because of the crowds that thronged their courts—but they were distinctions of holiness, and not of wealth. The communicants, or the faithful, as they were then called, were placed nearest the altar; the penitents, or those preparing to become communicants, came next; while those who had committed great sins, or came as spectators, were placed near the door.* And so, or in some similar way, did the seats in the Churches remain free for more than fourteen centuries; and never, amid all the corruptions with which the faith was overlaid, did Christians attempt to sell seats in the Houses of God. The first inclosed pew that was ever known in a Church, dates back, says the author of the History of Pews, only to the early part of the 17th century, half a century and more later than the reformation in England. And they were never extensively introduced until the time of the Puritan rebellion, and then in opposition to the Bishops of the Church, by men who wished to conceal from the congregation that they refused to kneel during the prayers, or thought themselves too good to pray by the side of those who were poorer than themselves. So that, if we have read history aright, the Pew System was introduced in the darkest hour of our mother Church—when her Archbishop was murdered, and her King martyred, by men who turned the noblest cathedrals into stables for their horses, the fonts into watering troughs for their cattle and the holiest vessels of the altar into cups for their drunken debauches."

Again, the principle of selling or renting pews is all wrong, from the fact that we thus sell or rent that which does not belong to us. We are not speaking now especially of English Parish Churches, in which we believe it has been legally decided that every parishioner has a right to a seat, but of every building which has been consecrated by a Bishop, and so dedicated to the service of Almighty God. "For by these solemnities," writes Wheatly in his treatise on the Book of Common Prayer, (c. II, section ii, § 6,) "the founders surrender all the right they have in them to God, and make God Himself the sole owner of them. And formerly, whoever gave any lands or endowments to the service of God, gave it in a formal writing, sealed and witnessed, (as is now usual between man and man,) the tender of the gift being made upon the altar by the donor on his knees. The antiquity of such

* The ancient Churches, as the learned Mr. Bingham remarks, besides, the *bema*, or sanctuary, where the clergy stood to officiate at the altar," were divided into, 1. "The *naos*, or temple, where the communicants had their respective places." 2. "The *narthex*, or ante-temple, where the penitents and catechumens stood;" and 3. "Another ante-temple, or *narthex*," called *locus audientium*, and *locus lugentium*, where the hearers and those who were mourning for great sins were permitted to stand.—*Christian Antiquities*, Book VIII, c. iii, §§ 3, 4.

dedications is evident, from its being an universal custom amongst Jews and Gentiles: and it is observable that amongst the former, at the consecration of both the tabernacle and the temple, it pleased the Almighty to give a manifest sign that He then took possession of them." And our Church has been "singularly careful," humanly speaking, when she has consecrated any building to be the House of GOD, to see that the property is legally secured to her forever. Few Bishops (and none ought to) will consecrate a building which is encumbered by debt of any kind.

"When the Bishop comes to perform the holy office, he must, as the Rubric directs, 'be received at the entrance of the Church or Chapel by the Churchwardens and Vestrymen, or some other persons appointed for that purpose,'* to show their consent to his act. When he has entered within the rails of the chancel, before the sentence of consecration can be read, 'the instruments of donation and endowment, if there be any,' must be presented to him, bequeathing the building, and whatever appertains to it, in trust for the Church, to him and his successors in office forever, and thus securing to the Church the peaceable possession of the property for all time. When the office of consecration proceeds, we join in the prayer, 'Vouchsafe, O LORD, to be present with us, who are here gathered together in all humility and readiness of heart, to consecrate this place to the honor of Thy great name; separating it henceforth from all unhallowed, ordinary and common uses, and dedicating it to Thy service, for reading Thy holy word, for celebrating Thy holy sacraments, for offering to Thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing Thy people in Thy name, and for the performance of all other holy offices.'* Then, after the Bishop has blessed the name of the LORD, 'that it hath pleased Him to put it into the hearts of His servants to appropriate and devote the house to His honor and worship,' we beseech Him 'graciously to accept the dedication of the place to His service.'* And then the Bishop is directed to read for the Gospel, as though to rebuke the very spirit of which we have spoken, those indignant words of the Saviour, when he drove out them that bought and sold in the temple, 'make not my Father's house an house of merchandise.'* And having made the matter, humanly speaking, sure, we beseech GOD to 'bless the religious performance of the day, and grant that in that place now set apart to His service, His holy name may be worshiped in truth and purity, *through all generations.*'* And who that has listened to these holy words, and joined in these pious prayers, can see, on the morrow after the service, in those now sacred courts, without feeling that it is a spirit of profanation, the auctioneer's hammer, asking, as has been forcibly said, 'of the hungering souls, how much they will give for salvation!' and the same spirit of competition, and bargain, and sale introduced, with which we would buy or sell a house or a horse. Surely, my brethren, that were a strange giver who will give away to-day that which he intends to sell to-morrow."

Having now spoken of the *principle* of the matter, let us turn to some of the advantages and disadvantages of Free Churches. We have not spoken of these before because we look upon them as of secondary consideration, when the will of God is involved in the case.

First, there is no other plan but that of the Free Church System by which our Church edifices can be secured to the

* The Form of Consecration of a Church or Chapel in the Prayer Book.

Church forever. If men have a right to any property in the Church of God, they have a right to all. If they can sell six feet of it, they can sell the whole. We were once told of a case where a single person having purchased a majority of the pews in a Church, actually locked out the minister and the rest of the congregation, and closed the Church, merely because he had taken it into his head to dislike the Minister. And whose memory does not tell of cases where rich persons have bought up several of the pews of a Church in order to obtain so many votes, and so sustain or drive away a popular or unpopular preacher. King's Chapel, Boston, so richly endowed by liberal Churchmen, from the simple fact, that in the change of the Revolutionary War, a majority of the pews fell into the hands of those who denied the faith, has fallen into the hands of a Socinian Society, and its walls resound from Lord's Day to Lord's Day, with our noble and Scriptural Liturgy, mutilated of all that relates to the doctrine of the Ever Blessed Trinity! And how many a Church building in every part of our land, once consecrated "to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost, according to the provisions of the Protestant Episcopal Church, in its rites, doctrines, Liturgy and usages," has been sold to congregations who hold a corrupt or mutilated faith, or what is worse, applied to secular purposes, and all because men have so far forgotten to whom the building belonged, that they think they can sell it as readily and guiltlessly as they can their farm!

Secondly, the Free Church System is the *only* system by which the poor can be brought to Church.

"The Pew System," writes the Rev. Edward Stuart, "which has introduced so unchristian a distinction in the House of God, between the sittings of the rich and of the poor, and which (there can be little doubt) is doing more to alienate the hearts of tens of thousands in every large town in England from the Church of Christ, than any other thing that could be named. 'The poor have the Gospel preached to them;' this was one of the signs given by our Lord Himself to John the Baptist, as a proof that the true Messiah had come. 'The poor have the Gospel preached to them!' think of that sentence, and then go round the large Churches of London, and say, 'Are they not filled almost exclusively with the rich?' In some cases it is all but impossible for a poor man to find a place in the House of Christ,—of Christ, Who Himself lived all His life amongst the poor.

"One Clergyman, the Curate of one of the largest parish Churches at this end of London, told me, that when he urged upon the poor the performance of their religious duties, the answer he got was this:—'Show me a place in Church to go to, and I will go there!' And this is what has been said, and is being said, of the Church of England here in London, while we are professing zeal in God's service! Surely, then, unchristian is not too hard a word to apply to that miserable system, which in the House of God provides first for the convenience and comfort of the rich, and leaves the poor to any sort of place which may remain after the rich are well served; which so exactly fulfills the

words of St. James, saying to the rich, 'Sit thou here in a good place;' and to the poor, 'Stand thou there, or sit here under my footstool!'"

Well may the Editor of the English *Guardian* remark, that the system of pews "has eaten, and is eating the very life out of the Church," for we have been eye-witnesses of the truth of the fact stated by the Bishop of North Carolina in his Primary Charge, that "It is quite observable, that the English country Churches are open to the people, and that the rural population is attached to the Church; while in the cities where many, though by no means all of the Churches, rent their sittings, the population is, to a considerable extent, disaffected with the Church."

We know that it may be, and often is said, that it is the custom in those Churches where pews are rented to set apart some seats for the poor. But where are they to be found? Who that has entered any of the old Churches, for instance in the city of New York, will forget the pew in the corner under the gallery, and next to the door or a red hot stove, conspicuously marked "THE STRANGERS' PEW?" And we ask, who, as a stranger in the city, ever entered it, or ever saw another within it? Vestries will argue that Churches must be supported by pew rents, and of course if they are to leave any pews free, they must leave those which are the most difficult to rent. And if it were not so, if, for instance, every third or fourth pew throughout the whole Church were left free to all, it would not remedy the difficulty. The poor would not sit in them, much less the indifferent, and those who care little or nothing for religion. There is a natural pride in the human heart, which will not submit to be called mendicant, and be marked as *the poor* in the House of GOD. And, remarks the Bishop of North Carolina, most forcibly and justly:

"If it be said, that no man ought to be unwilling to confess his poverty, especially if by this means he can obtain the benefits which the Church dispenses, we must reply, that surely no man ought to be unwilling to do this, and that no perfect man would be, but that the Church is not designed for men who are already what they ought to be, but for those who are not what they ought to be. Our Saviour came not to call the righteous, but sinners to repentance. The Gospel is a remedy, the Church is a hospital, so to speak, not for the whole but for the sick; and to say that no man shall enter it until he is healed of his false pride, and his other spiritual diseases, is to say that the Church is itself a superfluity, and its establishment a blunder. In either point of view then, by making, selling, and renting pews, the poor are excluded from the Church. But not the poor alone, those also, and their name is Legion, who from religious indifference, or from parsimony, do not choose to buy or hire places in the House of GOD. But it may be said, these do not deserve to worship Him. Perhaps not; but who does deserve a place in His courts? and we must again remember, that 'the whole need not a physician, but they that are sick.' If then we consider the number under the pew system, who are shut out from the House of GOD, by their inability to pronounce that 'open sesame,' at which alone under that system its doors revolve, and when we con-

sider the even greater number who prefer, until they are better taught, their money to their souls' culture, it seems remarkable that our Church, encumbered as it has been, to so great an extent, with that as well as with other hindrances, should have made the progress which it actually has made, and is now making. It proves how true, and wise, and scriptural, are her essential principles, when with such a policy she can advance so rapidly. And yet who does not see that under the pew system, not our Church alone, but Christianity itself, is losing its hold upon the middle and lower classes of our population? The mechanics in our large cities, and in the manufacturing towns of the North, though generally intelligent and often moral, are not usually a religious body of men. Among them, I have reason to believe, that infidelity is extending itself, more than among any other class. Their Sundays, in many instances, are not sanctified by the Word of GOD and by prayer, but are spent in seeking recreation and amusement. Their minds, vacant of religious truth, are ready to be filled with Rationalism, Universalism, or any of the other thousand and one forms of error, so rife in this land. And I attribute this not exclusively, but in some measure, to the fact, that in the cities they are shut out from many, not only of our Churches, but of others where they might receive profitable instruction, by their inability from the proceeds of their daily toil, to buy or rent any of the pews so generally found in city Churches."

The fact is, where the Pew System in whole or in part prevails, the poor cannot be brought to Church. If we are ever to have an influence over the masses, it must be by throwing open our Churches to all who will come and take of the water of life *freely*. The case is not too strongly put by the author of "The System of Free Churches," when he asks,

"But how—I ask it in all earnestness, as one who has seen the effects of it—how can the Ministers of GOD bring such to the knowledge of JESUS, when all the seats in GOD's house, their Father's house, are monopolized by those who can pay for them? What success would a missionary in China have in converting the nation, who should go there, and erect a Church, and preach in it until the judgment day, to those only who were willing to come and pay for hearing the Gospel preached? And why should it be different here? It is not, and will not be, I am thoroughly convinced, until we throw our Churches open to the poor. Look at the case. The Minister enters the poor man's house. He, like the rest of his brethren, does not despise the Gospel. Not a child has he born to him, that he does not bring to be baptized. He would not be married without the Church's sanction; and he always brings his dead to her burial; and yet he is never seen, on any other occasion, within her walls. You ask him why it is, and the never varying answer will be, 'I have no pew—I cannot *afford* to go to Church.' What a comment on a system introduced into a Church, whose glory should be that to the poor the Gospel is preached, without money and without price! And what can we reply? We have no seats to offer, where pews prevail. Our hands are tied, and our mouths shut, and we can but go sorrowing away."

We might go on to speak at large, did not the length to which our remarks have already extended forbid, of many other important advantages peculiar to Churches where the seats are entirely free. We can only allude now to the fact, that Free Churches are found to accommodate at least one-fifth more people than those of the same size with pews, (no slight advantage in a land where we are so much in need of Church buildings;) to the bitter rivalry, heart burning, and ill feeling

more or less engendered everywhere by the Pew System, the slave which it makes the Church to the world, and the ignoring of the obligation of Christians to minister in temporal things to those who dispense to them spiritual things, except as a matter of bargain and sale; and to the good moral influence which it would have on the world to see the Church supported without selfishness,—giving her heavenly treasures as *freely* as she has received them—and exhibiting in her gathering of all classes of men into her fold, some realization of the Church's true Catholicity.

We pause but for a moment to answer some of the prominent objections which will be raised against Free Churches. We will be told, that all we have said may be very true and beautiful in *theory*, but it will not do in *reality*. It is not practicable. Men will not go, nor give to Free Churches, and therefore they cannot be supported.

We answer, first, that to say that a Free Church cannot be supported is to say that GOD will not support His own institution, or that the commands of CHRIST are impracticable; and secondly, that facts prove the contrary. No Churches are so well filled as those which are free, hence the sum for their maintenance is divided among the greater number. Besides it unites the poor with the rich in the support of the sanctuary. It costs no more, to say the least, to support a free Church than one with pews. In a pew Church the better classes pay all—the poor giving nothing. But in a free Church each one, no matter how poor he may be, can give his mite in the weekly offertory, which we look upon as inseparable from the system. We acknowledge that there are difficulties in the way. The world at large has no sympathy for the spiritual welfare of the poor and the stranger. Few men give to the support of the Gospel on any fixed principle. They need the stimulus of pew rents, and ostentation, and pride, and notoriety—to have a trumpet sounded before them. But we cannot believe but that in every community of professing Christians there are enough of sincere and earnest people, who, when the matter is fairly set before them, and they have seen how the Gospel is shut out from the poor, will give, and that with thankful hearts, all that is required for the support of the Church.

"But 'If pews are done away with,' (writes the Rev. Edward Stuart,) it may be said, 'Pew rents will be lost, and how are the necessary expenses of public worship to be supported then?' To this it may be answered, that the man who now subscribes ten guineas a year to the support of the Church, and receives in return a pew for his own private use, may give his ten guineas a year just the same, without demanding any such return for it. 'But will he do so?' Certainly he will, if he is rightly taught about it. Every one will not do so—

some perhaps, will withdraw altogether from such a system; but it would be a want of trustfulness in the goodness, the manliness, the Christian spirit, the self-denial of others, to suppose that, when they view their annual payment in the light of an offering to support public worship, instead of an outlay for their own comfort, and when they see the deep evils of the Pew System, they will not be glad and forward to give up their pew, and, if need be, to double the sum, as a simple offering to GOD, which has hitherto been paid for their own convenience. A subscription list attached to each Church would answer the same end as a list of pew rents; and even if the amount subscribed should at first be rather less, would not the gain of a free Church, the gain of the hearts of the poor, the gain of the sympathy of every good man, and of the blessing of GOD, outweigh a thousandfold the loss of a few sovereigns, paid by a selfish heart for a selfish purpose? In whom are we really to trust—in GOD or in Mammon? If we really are, in full sincerity, aiming at the kingdom of GOD, will not all these things be added unto us? Which generally succeeds in the end—high and true principle, or worldly craft? Has the Church, within the last twenty years, had less actual money offered for its services, because it has repudiated the system of charity balls, and charity dinners, and charity bazaars, fruitful as they were in their day?—or has not its store been multiplied just in proportion as it has appealed to higher and truer principles, to self-devotion and self denial? Let us grant that throwing overboard the system of pew rents is something of a venture; but is it not one of those ventures of faith, which look like folly to the worldly wise, but which, if made in unfeigned sincerity of purpose, bring GOD'S blessing on them, as it was of old on the barrel of meal and on the cruse of oil?"

And such, we may add, has been the result whenever and wherever the plan has been faithfully tried. The Church of GOD existed without the pew system, both under the Law and under the Gospel, for three thousand years; and when have the Church and the Clergy ever been as well supported? St. Chrysostom and St. Austin both thought that the system of voluntary offerings, when practised, made a better provision for the Clergy than even the lands and possessions of the Church. Who built the noble cathedrals of our Mother Church, which their descendants, who traffic in pews, are scarcely able keep in ordinary repair,* but men who would have scorned to have made merchandise of the House of God! And then see how the Free Churches in this country, in spite of all hindrances, have succeeded. We quote from a long list, almost at random. The Church of the Holy Communion, New York, seating but 500 persons, defrays all the expenses of pub-

* York Minster, one of the most perfect Cathedral buildings in England, requires for the ordinary repairs and sustentation of the fabric, $5,000 per annum. And it is estimated that to put every part in complete repair would cost $250,000, though $740,000 have been expended on the building during the last fourteen years. The Cathedral at Canterbury has had, during the same period, $10,000 per annum spent upon it. Durham Cathedral, reported to be "in very good, substantial repair," has cost over $5,000 per annum for repairs. And St. Paul's, London, though so recently erected, has a fund of $7,500 per annum for repairs. What must have been the original cost of buildings to repair whose mere annual decay requires more than we often think we can afford to expend for the building of a Church?—*Christian Remembrancer*, vol. xxix, p. 347.

lic worship, with a Daily Service, and contributes more than any Church of its size to the general purposes of the Church. St. Paul's, Key West, Florida, seating but 250 persons, where the pews if rented would realize $800, receives from its offertory and subscriptions $1,150 per annum. Holy Innocents', Albany, New York, seating 250 persons, where the pews if rented would realize $800, receives from its offerings $1,200 to $1,300 per annum. Christ Church, Elizabeth Town, New Jersey, seating 250 persons, where the pews if rented would realize about $500 or $600, received last year from offerings and subscriptions for parish expenses, $1,066, besides $600 appropriated to the poor and general objects of the Church. Grace Church, Petersburgh, Va., seating 350 persons, realizes from subscriptions and offerings $1,100 per annum. Christ Church, Vicksburgh, Miss., seating 500 persons, which had great difficulty in paying its expenses under the *Pew System*, last year, the fifth since they adopted the *Free System*, received through the offerings and subscriptions for various objects about $3,000, exclusive of the Rector's salary, which is equal to about $2,000. St. Stephen's Church, Oxford, North Carolina, seating 150 persons, receives from subscriptions $1,500 per annum. St. John's Church, Knoxville, Tenn., seating 250, receives from offerings and subscriptions $1,200 per annum. We are willing to place these examples, taken from every portion of the country, by the side of the like number of Churches of the same size, which have the Pew System, without the least fear that the Free Churches will, in any way, suffer by the comparison.

But then we shall be told that families cannot sit together—we shall be discommoded—and a Free Church will be a scene of confusion every Sunday morning. We reply, have Christians no courtesy? And will a Church be less the place for politeness than a railroad car or a steamboat? Was this objection ever heard in a concert room? Did men ever stay away from any public exhibition because they could not have their own *pew*? The objection could never have been made by any one who has attended a Free Church. In our own experience, with a congregation frequently too large for the Church, and among people who until within a few years had been always accustomed to pews of their own, we can only say we have never heard the objection made. No family that is in time for the beginning of the Service need be separated. And close observation has proved that the ordinary congregation of a Free Church usually sit in the same seats. On extraordinary occasions they would not do so under any system.

And now, before we close this Article, one word as to what we may all do for the advancement of Free Churches, in

which the Gospel may once more be preached to the poor. We have spoken plainly and freely upon the matter, because we are convinced if men would only speak out boldly what they believe, there would be far less rankling differences, and —none the less corroding because secret—alienation among brethren of the same household. We look upon the whole pew system not only as one of the greatest hindrances to the successful working of Christianity, but one of the greatest curses that has fallen on the Church in modern times. And we do not believe that it could ever have been grafted upon the Church, except in such an age as that of Cromwell, when worldly-mindedness and individual selfishness had darkened and almost hid all spiritual religion; and that if the claim had been made for the first time in our day, not only common sense, but every feeling of religion and equity would be roused against it. Nothing but the iron rule of prevalent custom, and the prejudice of English traditions, could hide from the eyes of men the injustice of the plan. And hence we would do all that lies in our power to tear it root and branch from the Church. Not that we believe the odious system will ever be carried so far in this country as it has in England, though they are only its legitimate fruits. We have ourselves seen pews in English Churches twelve feet or more square duly enclosed by curtains and tapestry, furnished with drawing room chairs, centre table, hat stand, and stove with fender and fire irons!! Not that we believe that the whole system of pews can or will be instantly done away. It is a system with which the world has bound the Church—and which many good and holy men have adopted in all sincerity of purpose—and it is not for us to say when or how a congregation can cast off its cords. Still we confess to an earnest desire to see our own American branch of the Church Catholic, with its temples as free to the wayfaring man and the stranger, as the Jewish Temple, the Greek and Roman Churches, the Mosques of the false prophet, and the idol temples of the pagan; and we acknowledge that we have never entered a Romish Church on the continent and seen how the whole space is left open every day as a place of retirement and prayer for *all* classes, and watched the little children as they came in, in pairs or singly, go down on their knees and hold up their little hands in prayer before the altar, or seen the steps of the Churches at early morn covered with the tools of the laborers who on their way to their daily task had stopped to ask God's blessing on the day, or as twilight drew its curtain round, the rich and poor side by side on the same stone floor, without breathing the prayer that we might yet

behold something of this in our own land in temples of a purer Faith.

There is a spirit abroad in the world which is deepening the inequalities of society, and widening the distance between the rich and the poor. The spirit of modern civilization tends to separate the various classes of society. The tendency of our country is to the concentration of power in the hands of a few office holders, or secret leagues, which care not a straw but for the men of their own party. The Church, as the only real conservative body in the country, is to set herself against all this, and do what she can in her own sphere to provide that men, in her fold at least, shall meet on the equality of brothers and members of the same family. To make the seats in our Churches free, or to build those with free seats, where the rich and the poor may meet together before Him who is the maker of them all, is to set forward this work. The Clergy and the Laity of the Church must unite in the effort. If they cannot procure the adoption of the Free System in their own parishes, they can at least accomplish one step towards it by seeing that the pews are rented from year to year, (privately, and not by auction,) instead of sold; and perhaps in many instances, what is far better, allow no rents to be collected for the pews, but let all who desire seats in the Church, at Easter, or some other fixed time, annually put down their names on paper with the amount they will subscribe to the support of the Church, and then let the Wardens, with or without the Vestry, assign them seats for the ensuing year by lot or otherwise. This would be the next best thing to a Free Church, and would quiet the objections of those who think they cannot worship God unless they have *their own pew*. More Churches might be built in almost every large town in the land; and let them in every case be *free*. Do not start them as experiments, or leave them to start burthened with debt, or what is worse, resort to fairs and bazaars to raise money for them. Do not look upon their support as alms, nor call them Churches for the poor. Let all classes be induced to attend; and pay for them through the Offertory as you would pay for the propagation of the Gospel, or the support of Missions. Let diocesan efforts be made in their behalf—bring to bear upon them the influence of the various Conventions, and above all, set about the establishment of diocesan funds for the support of the Gospel in Free Churches.

Let the Clergy stand forth and boldly say, we will no longer be the mere chaplains of a class, or the hirelings of a society, the mere well-bred guests at the table of the worldling, and

the almoner of his bounty, the indulger of his convenience, forgetful of the thousand poor in our midst, but the pastors and ministers of the whole people among whom we live. Let them impress upon their flocks the duty of self-sacrifice, and inculcate the more unworldly and liberal spirit of the Gospel. Let them teach men that they must give for the propagation of the Gospel, more than their mere superfluities, or what they will not miss—but to diminish their expenses and delay their hopes of wealth that they may be able to give—and to adopt a plan of systematic charity, and that from a sense of duty, laying by them in store as the Lord hath prospered them.

Let the Laity come forward to the work and dare something in Christ's name, and for the cause of His poor. Let them uphold the hands of their Pastors, and do and strive in every lawful way, whether alone or united with others, to drive out all "merchandise" from the temples of GOD. They must, perhaps, bear the ridicule of the world; they may have to run the risk of failure; they will have to overcome the hindrances that proud, selfish and worldly men will put in their way; but let them give themselves in charity and prudence and good earnest to the work, and, our word for it, they will have not only the blessing of GOD upon their labors, but a deep tide of sympathy from all good men, which will encourage their hearts, as it enables them to overcome all hindrances; and they will have the earnest prayer of many a heart now cast down with that fearful forgetfulness of the outcast and the poor which now so largely pervades the Church, "The LORD prosper you, we wish you good luck in the name of the LORD." Our word for it that the energies of the multitudes which is now filling the hosts of dissent, and sustaining, after their own imperfect way, "Sabbath Schools" and City Missions and benevolent associations for the relief of the poor, one and all doing Christ's work without His means, andso wasted through division and disunion, would be found swelling the ranks of the Church, and by their united efforts enable her, under GOD, to possess the land. Surely, such a work must unite all classes and all parties of men. "Surely, so widely spread a blessing as the throwing open our Churches freely and entirely to all classes, "without money and without price,"—a work which would move men's secret consciences more than a thousand sermons, which would take the sting out of sectarianism and socialism, and draw together the different ranks of society, so mistrustful of each other now,—surely this is a work to unite and combine together for;—'*vis unita fortior.*'" May GOD prosper it for the sake of His poor, who are always to be with us, and to whom He would have His Gospel preached.

Art. III.—UTAH AND THE MORMONS.

Utah and the Mormons. The History, Government, Doctrines, Customs and Prospects of the Latter Day Saints, from personal observation during a six months' residence at Great Salt Lake City. By Benjamin G. Ferris, late Secretary of Utah Territory. New York, 1854. Harper & Brothers.

The most mournful pages in the annals of the past, are those which narrate the frauds, cruelties, and crimes which have been perpetrated under the plea of Religion. That sacred name from the earliest records of time, has been prostituted to justify atrocities, at the enumeration of which humanity shudders, and to cloak indulgences which are subversive of the first elements of society. It apparently matters not how vile the scoundrel, how unmitigated the lie, or how depraved the precepts, that are the sponsors of the newly invented creed, it finds its admirers and enrolls its proselytes, who, deaf to argument and entreaty, and blinded by the shallow knavery and stupid artifices of their leaders, rush insanely into the jaws of destruction.

Such is the humiliating picture that the history of the world presents us of the rise and progress of nearly all creeds of human invention. Credulity and ignorance usually march hand in hand, but not necessarily. It is related that persons of culture and intelligence for years after the appearance of Gulliver's travels, placed implicit confidence in the rather extraordinary discoveries of that mythical traveler; and in our time we recollect to have seen persons of apparently good sense and education, gazing with great satisfaction and edification upon the wood cuts representing the winged inhabitants of the moon, that decorated the astronomical romance usually designated as the "Moon Story;" and even to-day there are men eminent for learning and natural ability in other respects, who conscientiously believe that tables turn supernaturally, and that the spirits of the departed rap explanatory responses to the will and beck of two or three crafty and dissolute females.

Vigorous, uncultivated intellects, seem endowed with a species of native, good common sense, that instinctively leads them to shun these mundane impositions; and yet when some impostor boldly asserts the divinity of his poor unhoused clay, his favored communion with Omnipotence, and without a shadow

of truth or plausibility loudly proclaims a new Religion, we see men of this stamp apparently moved by the very exaggeration of the monstrous fabrication, and abandoning the use of reason and reflection, embrace the wildest and silliest species of fanaticism.

Of all the inane and stupid fabrications of this nature, none compare in these characteristics with Mormonism in its inception and origin. But when it is scrutinized in its present aspect, fortifying itself by pandering to the vilest passions of human nature, enrolling in every quarter of the world its companies and legions of the ignorant and the credulous, banding them together in a remote and secluded part of the New World, strengthening this union and creed by moulding the ties of family, and so framing the obligations of law and government as to sustain a new religion and a new state of society, it assumes a form that should arouse the apprehension of every patriot and Christian.

The narrative of Mr. Benjamin G. Ferris, lately occupying a high position as an officer in the Territory of Utah, is apparently as candid and just a description of the peculiar institutions of the valley of the Great Salt Lake, as any with which the public have been favored. The journey of this gentleman and his official brethren in the Autumn of 1852 to that region, and the speedy and unannounced return of those of them who were Gentiles, by the first opportunity the ensuing Spring, would seem to indicate that the honors and emoluments of public employment among the "Saints," are not so attractive and inviting as to render a protracted residence there agreeable, or to disincline the incumbents to the doctrine of rotation in office.

The party left Westport, Mo., the 26th of August, 1852, and arrived at Great Salt Lake City the 26th of October, a distance of over eleven hundred miles, following the route across the Plains, trodden by the great caravans of Anglo-Saxon immigration.

A pleasing picture is presented of this pilgrimage to the Salt Lake Mecca, and which recalls to us the scenes of the blazing fires, the comfortable sleeping arrangements, and the attractions of camping on the prairie of a summer's evening, which when sweltering in the brick city ovens of the Julys and Augusts of succeeding years, have often recurred to our own feverish imagination. He thus describes it:

"A few incidents of the travel, though over so well beaten a road, may not be uninteresting to the reader. A person intending to cross the plains must expect to suffer some inconveniences. In so long a

journey the traveler will encounter the usual variations of the weather: there will be sunshine and storms; he will be too hot, too cold, and too wet at times; he will sometimes be unable to quench his thirst, except from a stagnant pool; and every warm evening he must look for a fight with musquitoes, whose appetites are quite as keen as his own. At first he will feel some anxiety in regard to Indians, and keep his rifle and revolver in proper shooting condition; but this soon wears off, and before the journey is half ended he becomes altogether too careless in this respect. We had, one evening, an Indian alarm, after being four weeks upon the road, when one revolver proved to be the only fire-arm in order in the camp; the alarm, however, was occasioned by a gang of famished wolves, trying to form an acquaintance with our mules. With ordinary foresight in reference to the requisite supply of food, a proper selection of animals, and the time and mode of performing the journey, there need be but few hardships. It is easy to fit up a carriage with conveniences for sleeping, which some do, but the majority prefer to sleep on the ground, even in stormy weather. An india rubber cloth spread upon the thick grass makes a dry and soft bed; at any rate this kind of dormitory, curtained with Heaven's canopy, generally proves more friendly to sleep than many a bed of down. The fatigue of traveling wears off in a very short time, and there is usually less weariness at the close of the day than is felt in traveling the same number of hours by railroad. In a well-regulated train the pleasurable excitements of the journey far outbalance all the inconveniences. There is a kind of cutting-loose from the business relations and customs of civilized life, which gives new freedom and elasticity to the mind. The traveler feels that he has sufficient elbowroom; he neither jostles nor is jostled by any one; he experiences all the buoyancy of the boy when liberated from the restraints of the school rooms. His feelings and ideas expand in view of the boundless plains spread before and around him. There is a grandeur and sublimity in the vast expanse of plains, skirted and intersected by rivers, and lofty mountains, which would kindle enthusiasm in the bosom of the merest business drudge of the counting house who dreams only of prices and profits.

"The evening camp, too, has its peculiar pleasures; the rude preparation for, and exquisite relish of the evening meal—the boisterous good humor of the company, with the usual concomitants of song and anecdote—and the almost invariable, and withal, plaintive serenade from a score or two of prairie wolves, produce a wild and pleasurable excitement, which the *voyageur* is ever fond of calling to remembrance.

"There is abundance of wild game along nearly the whole route: prairie chickens, ducks, hare, antelopes, &c., afford rare sport in the hunting, and furnish food fit for an Emperor. But the buffalo is the most noted, useful, and interesting of all the wild game to be found on the plains. We saw none until after we left Fort Kearney, after which we met vast numbers along the valley of the Platte, and very few after leaving that river. At a distance they look like herds of common cattle, near at hand they are awkward, mis-shapen monsters enough—all

head and shoulders, and very little of anything else. They were very wild, and invariably ran off, as we approached, with a clumsy, lumbering gait. We saw them under a great variety of circumstances. On one occasion a herd of them were crossing the Platte in single file, (the way they usually travel,) and appeared in the distance like abutments for a gigantic bridge or aqueduct about being built. At another time we approached nearer than usual to a drove of them before they perceived us, and, as they lumbered off, they produced a stampede of our whole train, and it was with much difficulty we stopped and quieted our mules. At another time a herd of some three thousand were feeding along the banks of the river, and never discovered us until we were passing nearly opposite, when the monsters, in their flight, scampered directly towards us, and actually ran between different portions of our train; two of the teams, less guarded than the rest, stampeded after them. These incidents always furnished subjects for mirth when we found no bones or wagons broken. Of course the poor brutes are slaughtered without mercy by Indians and emigrants. We had a plentiful supply of buffalo beef during four weeks of our journey. The ravens and wolves that hover over and around every passing train, are the scavengers which clean up all that is left of the slain buffalo, after man has helped himself to the choicest portions."

It is not a matter of surprise that this beautiful garden of Utah, of one hundred and eighty-eight thousand square miles, lying in a mild and healthful latitude, walled round on every side by ranges of high and sheltering mountains, from whose almost imperceptibly descending slopes flow fertilizing streams, which, uniting in rivers, are lost in the great inland Lakes of the Interior, and to be reached only by this romantic journey of weeks and months, should be an attractive and fascinating picture to the soiled and crowded children of toil, who, strangers to pure air, the blessed light of knowledge, and the exercise of intellect, congregate in the low public room of some English manufacturing Coketown, to listen to the harangues of a traveling Mormon elder.

Though Mormonism enlists its devotees by hundreds and thousands from the ranks of credulous, imbecile ignorance, in the old world, and while in this respect the taunts of the English press may well be spared, yet to us belongs the melancholy distinction of furnishing its founders, and many of its most corrupt and knavish proselytes. The traveler sees along the line of this great highway, across the plains, that for now ten years has been thronged by the westward march of the ceaseless columns of emigration, an almost unbroken row of graves, where hunger, cold, and cholera, have laid their victims, but the hurriedly dug grave by the wayside, where the corpse not yet cold is laid, is happiness, and a bed of roses, compared

to the living tomb of depravity and apostasy that yawns in the flowery meadows, and the wooded slopes of Utah.

The history of Mormonism is briefly this. In the early part of the present century, Solomon Spaulding, a graduate of Dartmouth College, and preacher, removed from Cherry Valley, N. Y., to Ohio, and either to relieve the *ennui* of a dull life in a new country, or for lack of other occupation, wrote the stupid, tedious narrative, which now forms the Book of Mormon. It describes the fortunes of a wandering Jewish family, who, increasing with marvelous fecundity, finally find their way to this Western Continent, and by civil wars and dissensions, degenerate at length into the vagabond North American Indians. The style is in imitation of the English of King James' time.

This precious record of folly falls into the hands of one Rigdon, who, some twenty years after, with the assistance of Joseph Smith, a knavish, lazy, peddling, landless farmer, at Palmyra, N. Y., gives it to the world as a new Bible, prepared from golden plates, which the Lord, through an angel, had discovered to his chosen disciple Joseph, with glasses through which he alone had the power of seeing and translating the wonderful inscriptions on the plates. This intelligence seems to have been for some time confined to a limited number of "Saints;" for the early church of the Mormons suffered much from the mutual recriminations among the members, of horse-stealing and counterfeiting, and consequent excommunications of the chosen, in addition to the reiteration of the charges by those communities where they tarried for any time.

Their story was too blasphemous and absurd, and their assumptions of divine nature and miraculous gifts too profane, not to receive the patronage of Satan, and to win followers among the children of sin. Many of the early converts in 1831, removed to Missouri, pursuant to a revelation with which Smith was inspired whenever he had an object in view. He, himself, remained at Kirtland, Ohio, and established a Bank, which, having worked off a large paper circulation into the hands of the surrounding Gentiles, suddenly ceased business. This financial feature in their progress did not increase their popularity in that vicinity, while the people of Missouri rose with arms in their hands and drove them over the Mississippi. This led to a revelation by which the "Saints" were enjoined to assemble at Nauvoo, Ill., in 1841. Here they increased rapidly in numbers and resources. The craftiness and sagacity of the Elders developed themselves in the various revelations which they put forth to allure converts. First, was the plan of the living being baptized for their dead relatives and friends, by

which they could save their departed souls, and then, some two years after, in order to add a new charm to their previous delectable lives and habits, and to open another source of attraction, the doctrine of polygamy was incorporated into their creed. This was at first confined to the hierarchy; but, as it soon gave evidence of becoming a popular feature in the system, it received the approval, and became the practice of the laity.

From the settlement of Nauvoo to 1844, the Mormons increased rapidly, and at the close of this period, were supposed to number one hundred and forty thousand in the United States. A powerful military force was organized at Nauvoo, and acquired a perfection of military discipline far surpassing that of any portion of the National Militia. Joseph Smith surrounded himself with all the parade and show of Faustin Ist, and with his wives, and a splendid staff, passed his troops in review, presented colors, and indulged in all the gratification of military power and display, with not half the dignity, and much less morality, than the black Emperor. He kept open house, and treated with great hospitality all travelers and persons arriving at Nauvoo, who he supposed would give him a notice or puff in the public journals, and this was the reason why so many of the New York Dailies teemed with notices from correspondents of the City of Nauvoo, its temple, and its chief. In February, 1844, having reached the highest dignity in his dominions, of President of the Church, Prophet, Commander in Chief, Mayor, and tavern-keeper, he modestly announced himself as a candidate for the Presidency, in the Mormon Organ designated as "*The Times and Seasons*," extolling his great qualities in a few columns of editorial.

But with all his sagacity and cunning, a dark cloud was rising, and a storm was soon to break, destined to sweep Nauvoo and its Mayor to destruction. It appears to be a part of human nature that where great craftiness and cunning exist, without moral principle, sensuality or some weakness necessarily coexists that neutralizes and destroys the force of the power.

The following extract from Mr. Secretary Ferris' Work, shows the cause of the new revelation enjoining polygamy, and the way in which the Nauvoo Prophet ushered the revelation into existence, concerning the policy of which he must have had many misgivings:

"But the most fruitful element of internal commotion, and that which more immediately led to the Prophet's death, was the introduction of polygamy as one of the numerous privileges of the Saints.

"This extraordinary addition to the curious collection of Mormon doctrines and practices, grew legitimately out of the character of Joseph himself, which was a combination of cunning and sensuality.

"The latter quality, indeed, seems eventually to have become the absorbing and governing passion of his soul, which respected neither the ties of kindred nor friendship; nor do his followers take much pains to conceal this feature of his character. A devout Mormon at Salt Lake, informed me, that Joseph's wife adopted five orphan girls, brought them up with great care, and became much attached to them; and that two of them, as they grew up to womanhood at Nauvoo, became the victims of his improper solicitations, and were turned away by the indignant wife. His unfortunate proclivity in this direction is spoken of as a failing which was intended as a trial of their faith, rather than as a vice to be condemned. It is a remarkable fact, that he was in the habit of having revelations accusing himself of falling away, and threatening punishment, which were succeeded by other revelations that he had repented and was forgiven; and in this the pious Saint sees strong confirmation of the truth of his pretensions, reasoning that such denunciatory oracles would not have been invented by himself. The Prophet's habits did not mend with increasing years and prosperity; and these threatening and whitewashing revelations, to satisfy the scruples of the over-prudish, became irksome. The celestial powers were again invoked, and on the 12th of July, 1843, responded by granting to, and rather enjoining upon, the Saints the practice of polygamy.

"The Prophet was aware that he was entering upon a ticklish experiment, even with his own disciples, to say nothing of the Gentiles; and he prefaced its reception by pretending to be in great trouble. He told some of his most influential followers that if they knew what a hard and unpalatable revelation he had had, they would drive him from the City. The heavenly powers, however, were not to be trifled with, and a day was appointed when the important mandate was to be submitted to a convocation of the authorities of the church. The time arrived; the priests and elders convened; but Joseph, in virtuous desperation, concluded rather to flee the City than be the medium of communicating a matter so repugnant to his mind.

"He mounted his horse and galloped from the town, but was met by an angel with a drawn sword, and threatened with instant destruction unless he immediately returned and fulfilled his mission. He returned accordingly, in submissive despair, and made the important communication to the assembled notables. Such is substantially the account of the matter given by simple-minded believers at Salt Lake."

In the summer of 1844 a collision took place between the civil authorities of Illinois and the citizens of Nauvoo, respecting the execution of civil process. By a summary proceeding not previously known to the law, Joseph Smith issued a warrant to abate all alleged newspaper nuisances, which was immediately executed by destroying the building, press and types of a journal that had ventured to assail the new revelation. Though the precedent has been since sometimes followed at the West, it was then considered a violation of the law, and

the Mormons armed themselves to resist the execution of the warrants issued for the arrest of the parties implicated in the destruction of the editor's property. Joseph Smith and his brother finally surrendered themselves, upon the pledge of the Governor for their personal safety, and had been confined in jail but a few hours when they were, in a most brutal and cowardly manner, murdered by some two hundred armed and disguised ruffians, who broke into the prison.

This event greatly strengthened the Mormons. It shed the halo of martyrdom in their estimation over the closing hours of the prophet and his brother, and enabled the traveling elders to enlist sympathy for their persecutions. Smith had, however, accomplished all that low cunning and sagacity could effect, and would have soon lost his position and influence, if he had lived.

Brigham Young, a man of as little principle, but of more culture and intellect than Smith, was elected his successor, as head of the Church. The astute mind of the new high priest foresaw that their religion would never thrive in a community where it would have to contend with the undermining influences of a free press and common schools; but that alone, in some isolated quarter of the globe, he might band together its proselytes, and holding the reins of civil and religious authority, exercise unlimited sway. He proclaimed the revelation that the Great Salt Lake Valley was to be a new Mormon Zion, and in the summer of 1847 an advance colony of 4,000 Mormons were cultivating its slopes.

Thus far success has crowned the scheme of Brigham Young, and every season has witnessed the arrival of caravan after caravan of new proselytes, and from all countries. Invested with all civil and military power in the new territory, except that for the past few months he has been nominally superseded by Colonel Steptoe as Governor, he has pursued the career that might have been expected from his antecedents. Under his administration the crime of bigamy has been blotted from the list of offenses; and the late Secretary thus describes the moral atmosphere of the New Territory:

"About one-fourth of the adult male population are polygamists, varying in the number of their wives from two up to fifty. The priesthood, and especially that portion who hold all the power, and control nearly all the wealth of the community, have the largest harems. Larger numbers would undoubtedly enter into it but for the scarcity of women, and the want of means to support them. The census of 1851 disclosed the fact, that there were 698 more males than females in the Territory. Subsequent emigrations have not probably much changed this proportion. For each man to have two wives would require twice

as many females as males. Of course it follows that, where the chief bashaws have from ten to fifty in their harems, large numbers cannot have even one.

The effect upon population is decidedly deleterious. The Prophet Joseph had over forty wives at Nauvoo, and the rest of the priesthood had various numbers, corresponding to their standing and inclinations; and nearly all the children of these polygamous marriages died at that place; indeed it is alleged by Mormons that not one was taken to Utah. Brigham Young has thirty children, of whom eight are by his first and second lawful wives: the remaining twenty-two are by his *spirituals*. He has about fifty wives, some of whom were widows of Joseph Smith, and are probably past the time of having children; but supposing him to have thirty who are capable of having issue—which is below the true number—the twenty-two children would be less than one child to a concubine. If each of these degraded females could have been the honored wife of one husband, the aggregate number of children, according to the usual average of four in a family, would be one hundred and twenty, showing a loss in population of ninety-eight.

"The children are subject to a frightful degree of sickness and mortality. This is the combined result of the gross sensuality of the parents, and want of care toward their offspring. As a general rule, these saintly pretenders take as little care of their wives as of their children; and of both, less than a careful farmer in the States would of his cattle; and nowhere out of the 'Five Points,' in New York city, can a more filthy, miserable, neglected-looking, and disorderly rabble of children be found than in the streets of Great Salt Lake City. The Governor, again, whose attention to his multifarious family we are bound to suppose greater than the average, affords a fair illustration. He was twice lawfully married, and has had eight legitimate children, who are all living. He has had a large number of children by his concubines—no one knows how many—it is only known that there are only twenty-two surviving. These females do not reside in the 'Governor's House,' so called, but in different establishments, from one up to a dozen in a place, and their children can only have the care of one parent. It would be too great a tax upon his time to render the same care and attention to the children of these separate families as is bestowed in a single family, where there is a union of affection and interests. In cases where the wives and children are all under one roof, the total disruption of all domestic ties and harmony produce the same result. It would, therefore, seem that the boasted increase of population from this polluted source bids fair, under the just disposings of Providence, to be a decided failure."

There is one feature of this Mormon movement to which we cannot fail to advert. Our English cousins are perpetually throwing this heathenish abomination in our faces as a natural outgrowth of Voluntaryism and Republicanism. And yet, we beg our kind censors to remember, that when the vile thing had been driven from Nauvoo into the wilderness, it has depended for accessions almost exclusively upon foreign immi-

gration, and especially upon immigrants from Old England. Thus it appears from Mormon Reports, that the number of their European Converts, who left Liverpool for this country, in the five months between November 27th, 1854, and April 26th, 1855, was 3,626; and of these the nativities were as follows:

English,	2,281	Norwegians,	53
Danes,	409	Irish,	28
Scotch,	401	Swiss,	15
Welsh,	287	Piedmontese,	15
French,	75	Germans,	13
Swedes,	71	Prussian,	1

Nor is this all. We have independent proofs, and from a variety of sources, of the utter and awful demoralization of multitudes of the lower classes in England, and especially of the entire absence of the decencies and virtues of social and domestic life; and that to a degree which would put American Slavery to the blush. Thus the "last English papers told us of the sale at a public market cross in Yorkshire, of a wife by a husband, after being married for sixteen years. They agreed on the matter thoroughly, both being of opinion that the old age of the husband was not calculated to increase their domestic enjoyment. A shoemaker became the purchaser of the female sensualist, for half a crown, or sixty cents." Now, to the multitudes in England, wallowing in the filth of this almost unrestrained and beastly sensuality, this Mormon delusion comes with its imposing aspect, professing to throw a Divine sanction over this brutish commerce of the sexes, and making this horrid vice a "saintly" virtue—and offering at the same time, if need be, pecuniary assistance to transport them to Utah, the "Land of the Saints,"—and no wonder that Mormonism, though existing, we are sorry to say, on American soil, is yet essentially, rather an English than an American institution. It would have rotted out years ago, but for its fresh recruits, the scum and offscouring, sent over from the old world, and especially from Old England herself. We ask our friends to make a note of this, and not to charge upon us the natural consequences of their own social system.

We have heretofore contemplated this great iniquity from a distance, as though intervening space diminished its atrocity. But, in reality, it is rearing its Hydra head in our midst, and upon the great highway of progress to the glittering shores of the tranquil Pacific. We can disguise the question to ourselves no longer. Where is this system of abomination to end? What are to be the relations of this New Territory to our Federal Union? Not many years will elapse before it must knock

at the door of our Congress for admission as one of our Independent States. So far as its moral principles go, we might rest content to leave Mormonism to work out its own cure by the bitter fruits it will ultimately produce to those who embrace it. But the bearing which it has upon the country at large, politically, is a matter of greater moment and difficulty. Is it for one instant to be imagined that Utah will ever be admitted into the Confederacy with a Constitution sanctioning or permitting polygamy, or a system of concubinage? True, indeed, the United States Constitution provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." But that provision is to be understood in the spirit in which it was framed. Christianity is the openly avowed religion of our country. The recognition of the Christian Sabbath by our Constitution and by every department of our Government; the employment of Chaplains in Congress, in the Army and the Navy, the requirement of Judicial Oaths—all show that we are not a nation of Atheists or Deists. It would be irrational to say that our national Constitution protects criminals from being restrained or punished for grave offenses against society and the first principles of all religion, because they profess to act under Divine guidance, and in accordance with what their religious belief enjoins. No slavery could be so appalling as such a license as this in the name of religious liberty. The Socialist may defy all laws pertaining to property, taxation, &c., &c.; every ordinance of Government may be resisted in the name of religion, if the heathenish practices of Mormonism are to be recognized and endorsed under the plea of religious liberty. The way in which this evil of concubinage can be approached by law is simple, while Utah remains a territory, and lying within the scope of section 3d, article 4th of the U. S. Constitution. The clause, "The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States," has been literally interpreted. Acting under this authority, Congress have made laws restricting the sale of ardent spirits by Indian traders, regulating domestic institutions, and in many other respects, by its authority, controlling and protecting the interests not only of the citizens in the Territory but those of the country at large, in these new enclosures from the great patrimony of the Confederacy.

Utah is a part of our own national domain—was purchased with the public treasury, and is necessarily subject to the national government. Yet it bids defiance to our authority, and its great high priest, or rather this infamous brigand, surrounded by his

wives and infatuated subjects, openly curses our President and our Government, and consigns us all to worse than purgatorial fires, if our civil rulers presume to interfere with this precious set of outlaws. Nay, there is some reason to believe, that he is inciting those Indian massacres and depredations which a detatchment of our Army has at length been sent to repress. Our National Government in Utah must be maintained and respected at every cost. And here we cannot but ask, what has become of Colonel Steptoe? and what is his position at Utah? Even though all the forms of law may not be enforced in the Territory, yet through the instrumentality of the Federal Courts, to which the issue must finally be brought, and affecting and controlling, as they must, the descents of property, and in numberless other ways, clashing with the existing system, a way will be found to discourage the violators of law, and to redound to the protection and benefit of those who sustain it.

But, may we not trust that the sad effect of these excesses will open the eyes of the Mormons themselves, to their enormity and folly, and that they themselves will prohibit bigamy. Unfortunately the very degradation inherent in the system, will more and more enfeeble the strength and numbers of those who may be inclined to consider it in a wiser point of view. The illegitimate children, and the dishonored mother, will ever resist (it is to be feared) a law that must proclaim their shame, as the inheritance of the one, and the dower of the other.

Again we say, the time to act, is now before the infant Territory, lying under our control through Congress, becomes endowed with the privileges and immunities of a Sovereign State. While we are petitioning Congress to interfere respecting religious and civil liberty on the European Continent, and to aid in cultivating and fostering civilization and colonization among the rustling palm-trees of the African Coast, shall we forget, that within our own borders, in this glorious nineteenth century, when the language we speak, and the blood that runs in our veins, is heralding God and truth on every Island and on every shore, thousands of our own race have abandoned Christianity, profaned all that is holy and sacred in the family relations, and depraved by worse than Asiatic licentiousness, are hurriedly sinking to the most degraded and lost condition! We were glad to see the healthful and patriotic spirit which characterized the late Congressional debates on this subject; we only plead that our National Government may have wisdom and nerve enough to grapple with this hydra-headed monster in the outset, while its power to work mischief is fairly within our control.

Art. IV.—THE POSITION OF THE ANGLICAN CLERGY IN REGARD TO THE WAR WITH RUSSIA.

1. *Despatches from the Crimea:* Hansard's Parliamentary Debates: Published Sermons on occasion of the National Fast, &c., &c.

2. *The War in the East.* By the Right Rev. Horatio Southgate, D. D., late Missionary Bishop at Constantinople. New York: Pudney and Russell, 1854.

The Church in this country is necessarily interested in the position of the Anglican Clergy, with reference to any and all great moral questions. Circumstances connected with the present War, and the spirit prevailing in that body of clergy, affect their historical position in a manner which they little appear to realize.

The national position must be first observed. It is far from our design to express ourselves in a manner offensive or prejudicial to any quarter. We would not say aught to weaken the bond of brotherhood between these two great branches of the Christian Church, on both of which, hereafter, such fearful responsibilities are to rest. Still, even our high consideration for those of whom we are to speak, and particularly our respect for their sentiments on the present war, would be out of place as checks, in treating questions of inevasible principle, and in the contemplation of inflexible realities. We must speak frankly, or not at all.

Previously to looking at the principles involved in this War, let us see what the prospect is for the future. And this way of treating the subject is consistent with the spirit of history; since the way in which people, on whom high Heaven has habitually looked down with favor, are usually brought back to their better judgment, is by being led to see the *consequences* of aberration.

There is a fair prospect of *one* of the allied western powers acquiring by the war greater triumphs than were anticipated in its proudest confidence. What *did* that power look for? No more, we believe, than this: a combination of the moral weight of England with that of the Papacy, though independently of each other, for the interest of France; that of the Papacy, assured through the origin of the war in the affair of the Holy Places, having reference to domestic considerations;

that of England, having in view the coöperation and preponderance of France and England, in all controversies with any other combination of powers; diplomacy, and the greater importance to England of the alliance, being depended on for the greater influence of France in determining the policy of the Western powers. These are far from being unworthy considerations, putting together the position of the French Emperor and the usual policy of statesmen. Such were apparently the hopes of this power from the greatest anticipated success. It might reasonably indulge in *greater* hopes from *ill success*.

What would be the primary consequences, most probably, of ill success, the event which, up to this hour seems to be the most probable one? Just what they would have been if the alliance had never been formed against Russia. Turkey would have fallen; and this she must do in the course of this war, which is designedly protracted by all parties no doubt in hopes of that event. In that case, it is difficult to see what power on earth can prevent the division of European Turkey between Russia and Austria, the former having the lion's share. And then, France will hardly fail to possess herself of all Italy, as a balance. England must look for a counterbalancing share beyond the Mediterranean; and her chances there are not by any means as good as they would have been without the war. So much for the prospect, as regards *material* interests, so dear to England!

Again, Napoleon is already virtually the head of the Western Empire, as revived by Charlemagne and perpetuated amidst many vicissitudes.* The design of Providence that his throne should have no less than *that* character, is indicated by his possession of Rome at the time of his ascending the throne. The alliance has significance for England as one between her and the Emperor of the West, the protector of the Bishop of Rome. Or, to view the relations under another aspect, it is the Pope's high constable, under whose banner the armies of England are serving. Civita Vecchia is now, as it were, on the very site of Calais. England moreover is ever, in the view of the papal government, what Carthage was to old Rome. Yet she is doing, through the alliance, vastly more for Rome, than if she had let Cardinal Wiseman alone at the time she was frightened at his hat—than which she may see greater things before long.

* It is remarkable that, while this empire was revived for the protection of Christianity against Mahommedanism, the dynasty now at its head is in league with this latter, avowedly to prolong the dynasty which upholds it. Even the first Napoleon, while at war with the Turks, became, for *their* sake, a Mussulman by profession.

Such are among the prospects other than material. Now this is a much worse hobble to get into, than the situation before Sebastopol. Such is the effect already of the alliance, at which England was so elated that she must threaten the West as well as the East!

It is a stern truth, that England is in alliance with the power that upholds the tyranny at Rome, which includes all the tyrannies elsewhere that are inspirited by it. She is, therefore, weaker *with* France than she would be *without* France. If Russia, France, and Turkey had been allied together against England, we have no doubt that the latter would have triumphed over them. Such an expectation may be fairly based on the philosophy of her history. That history shows, that her strength consists in her agency as the favored instrument of a Higher Power. But she would have it, that she had every reason to hope for the blessing of Heaven, and the sympathies of mankind, in a war undertaken, as she professed, for the liberty of nations, and the cause of justice! Such is her cant, whenever she would put the best face on a matter. It is quite in keeping with that affectation of moral dignity and disinterestedness so common among the respectable English, in transactions where their own interest is all that they have in view. They are not a people by any means unscrupulous; but as long as the letter of law is not against them, they persuade themselves that the most ungenerous selfishness consists with "sterling worth," as it is called. No doubt, England satisfied her moral dignity that she was entering upon this war only from generosity to Turkey, and for considerations of international justice. Yet it is the judgment of all unconcerned nations, perhaps also of those concerned, except herself, that her motives have been purely selfish throughout; and that, but for *such* motives, she would never have undertaken the war. The weaker parties are always the stalking-horses, whenever her own purposes are likely to be thus answered.

It is now for the first time that we have heard of the doctrine, that the weaker party should, *as such*, receive the assistance of all other powers together. If indeed it were to be a general thing for all other powers to unite, in order to put down unnecessary disturbers of the public peace, this would satisfy most of the members of the Peace Congress. But in the absence of any such organized policy, it is incredible that an intervention to sustain a nation so corrupt, and so threatened with dissolution as Turkey, can be warranted by any such pretext as that principles of national independence require it; since cases must occur, (and England is herself the voucher for most

of them,) in which the absorption of some countries is a matter of necessity to human progress, both externally to them and within them. Though it is a penal, it is yet a merciful dispensation of Providence, even if fire and sword should be among the instruments of the process, to expurgate a corrupt civilization, through the forced introduction of a new one. It is rarely without the sword that this is done. But the late Emperor of Russia certainly made proposals, with a view to the avoidance of a necessity for it in the case of Turkey. Whatever amendment his proposals may have required, there was *some* prospect of preventing, through an understanding among the greater powers, dire evils, which were morally certain without such understanding. The Emperor's claims in behalf of the Greek Christians demand our entire sympathy; and in his subsequent dealings with the British government, his sincerity was not more questionable than that of England, who, while *affecting* to ignore the tottering state of Turkey, has evidently been only waiting to take advantage of its expected dissolution. Have the published statements of Bishop Southgate, who is thoroughly acquainted with Turkey and the policy of the Powers towards her, been controverted? We ask the reader not to pronounce judgment upon the subject until he has first given Bishop Southgate's little work a careful perusal. But besides the exceptionable course of England, in laying herself out, ostensibly, for such a subject as Turkey, she violates her every traditionary moral sentiment, in endeavoring to prolong the life of this anti-Christian power.

We are far, then, from perceiving any warrant for an expectation of the blessing of Heaven upon the present undertaking of England, even if it were only to defend the weaker party. On the other hand, we apprehend that the character of the cause she is sustaining in the East, fearfully augments the retribution to which she has subjected herself through an alliance of the character of that, to which, in preference to her normal position as the assertor of civil and religious liberty, she has entrusted her hopes. The pains she has taken to impose on the world the belief, that it is by virtue of this last that she is thus engaged in the East, show her conscience is not dead to a sense that the character implied by this representation is essential to her well-being, and is a condition of her eminence as a nation. Yet, as we have said, she has adopted and is pursuing a course which vastly increases her liability to signal marks of heavenly disfavor. She is banded with two spiritual powers, which her religious teachers (whether literally right or not) have for centuries taught her to be two forms of Antichrist, collaterally

developed. Such are the alliances with which the American people are expected to sympathize, and their failure to do which has been unaccountable and shocking to the English!

That their fruits are retributory, appears chiefly in what we have already suggested of the perilous position of England, with reference to certain continental relations, necessarily antagonistic to her liberties. To this may be added, the exposure to the world of all her weak points, through the medium of the events that have transpired during the war; also the misfortunes of the war. Though her prowess in arts and in arms was never as great as at present, no advantages have accrued from them. Victory itself, and that surpassing everything of the kind in her long history, has been worse than useless to her. She is even a disadvantage to France, of the nature of a Jonah-like drawback. France would most probably have met with more success if she had depended on her own resources exclusively. As it is, she invokes disaster, through association with a nation of more sacred responsibilities, whose declension for the moment makes retribution impatient, not more perhaps from its provocation, than with a view to prevent the worst from being incurred through lack of warning. There is no paradox in the judgment we have expressed, that, *under the circumstances*, the alliance with England is a drawback to France, and that the alliance with France is a harbinger of plagues to England; also that France is destined to a greater eminence on the continent through the war, but only by means of the success of Russia. Before the alternative shall be presented, whether Europe shall be Cossack or republican, she is likely to be Russian *and* French. Then may come up for final solution the question, which, as Victor Cousin remarks, was the real one at Waterloo, between *la monarchie fraternelle*, and *la democratie militaire*.

Some acquisitions have, no doubt, been made by England through the alliance. (1.) Her people have been brought rather more into contact with humanity abroad, than they have been through alliances with nations less near to them. They have found noble qualities to be abundantly diffused and high achievements made, the very existence of which was doubted. And they have learnt, or at least have had opportunity for the discovery, that there are qualities important to national civilization, in which the English, without reference to class of society, are more than any other people deficient. (2.) In administration, too, England has discovered, though late in the day, that she is greatly behind all rival nations. We say *late*, as compared with the long time that others have observed her

course—for her colonial mal-administration has long been world-renowned. Indeed, those before whose particular notice has been brought the perverse obtuseness, and heartless indifference, characterizing her colonial management, especially in the West Indies, see but the same thing over again in the Crimea. So, likewise the spiritual starvation of the American Church in its infancy, by the refusal of the hierarchy in the mother Church to provide it with the episcopate, on the ground that no authority had been received from the government,* without which none of that body would do a little apostolical duty for the good of millions,—all this has been but repeated in the commissariat at Balaklava and Scutari. It is easy to throw the blame on *system*, as if the system itself were not an expression of the spirit of English life, which is all frigid conventionality. Still, that England should now acknowledge her administrative system to be imbecile, is a proof of acquisition in the department of self-knowledge. (3.) Again, England must apprehend by this time the effects of her remarkable diplomacy, while elated at her good understanding with France—looking no further than at its alienation of the United States, by mere wanton ill-nature and cynical selfishness. It is really surprising that this should have been the spirit of a government, nurtured by a Church of such high culture as the Anglican, and in a land of such rich experience in the history of Divine interest in nations. (4.) Yet another advantage has been gained through the first campaign, in that the people have taken a step in advance of their previous relation to humanity, by dismissing from the government, no doubt for ever, the persons who used their office as spies of the Bourbon at Naples, and made the English nation, through its government, the perpetrator of a most grievous crime (rather a complication of crimes) against society, not yet atoned for. We hope, then, that something has been gained by the war.

The position of England with reference to the war being shown, according to our own view of it, we are thence led to the position of her Clergy. So far as information has reached us, they appear to have generally approved of the present relations of their country and of the motives of the war. It is natural for any one, in a spirit of patriotism, to express approbation of a course in which the national mind is interested, unless he is well convinced of its want of rectitude: and this we believe to be the manner in which the mind of the Clergy

* It having been discovered that the best way to secure the loyalty of colonies is to render them *churchly*, the Episcopate is now liberally diffused! the difficulties have vanished!

has been led to approve of the war, and of the alliance. But to whatever extent the heart and the voice of the Clergy may be conscientiously committed to these interests, subjective morality cannot stand in the stead of actual moral position, where sufficient light shines. The witness of England's religious history should have forbidden both the Clergy and the nation to hope that a war, undertaken under the circumstances we have mentioned, would prosper through the Divine blessing. It is to be feared that the Clergy were drawn into the same notion as others, that the combined might of France and England reflected clearer light than either God's Word or His judgments in the form of history; such judgments invariably condemning any and all ascendency of Papal counsels and interests in England.

Perhaps we may be told that a restoration of Papal sovereignty to its previous independence was one of the results of the successful wars against the first Napoleon. Successes, however, may be ambiguous acquisitions, even as victories may be ambiguous successes (as illustrated in the Crimea.) And there is little doubt that England would gladly undo her part in the successes in question. The tyrannies reëstablished through them have educated Europe to a permanently revolutionary spirit. And the Pope of that day showed his high appreciation of the services which had been rendered him by the Protestant powers, by sending to them the Jesuits. A successful war that must have been—that war for liberty! And if the present war for liberty should end with a success that would be the consistent development of its origin—if, having originated in the affair of the Holy Places, it should give the foreign Roman Church a triumph over the native Greek Church—what would the Pope, or rather what would he not, render to England for such a boon? Let her not look for the presence of a mere Cardinal-prince next time; let her expect the condescending presence of the Pope himself; for the iron crown of Lombardy may honor any cathedral in the Western Empire. The Emperor may be crowned here or there. But who dreams of such times, it will be asked? Aye, what did the Holy Alliance dream of 1848—the seeds of which memorable drama *that* Alliance was sowing? It should be remembered too, that the course of events does not drag the slow length it then did: *on a changé tout cela.*

It is probably not without some anticipation of this nature, that Louis Napoleon evidently desires that the Alliance should be on the worst terms possible with the United States. It is doubtless important to him, that there should be such a perma-

nent alienation between this country and England, as should prevent the intervention of this country *in case* of any combinations on the Continent against England. Not that he is to be justly suspected of present designs on that country. Of course not. Yet he knows well enough that circumstances *may* require more to be attempted by him than he now openly avows. He would do well however to study the philosophy of England's history, before venturing to go all lengths for the Pope, or rather for himself backed up by the whole strength of the Papal powers yearning for such an issue.

But, dropping surmises, the question is, how England is to be extricated from her present moral difficulties. Can the Anglican Clergy help her? We firmly believe that they can. Let them enlighten the conscience of the nation. Let them see more in the pregnant events of the present hour than the petty movements of a political chess-board. Let them rise to the consciousness of the great truth of "God in History," and proclaim that truth in tones which will reach the national heart. Let them awaken the echoes of the past now slumbering in strange oblivion; and the difficulties and the dangers now threatening will vanish as mist before the rising sun.

There appears to be but this one way of escape for England from her present false position: to make uncompromising approaches to her ally in relation to his policy, not only at Rome and in Italy, but throughout France itself. Let her incite Louis Napoleon to cover himself and France with glory by rolling back the flood of Ultra-montanism; and not with shame by becoming the miserable tool of the Jesuits. England can but be strong, when on that ground; and *he* can but be weak, if he refuses to hear; indeed he knows that she has the moral weight of the civilized world with her, provided she does not put off her duty till the evil is beyond remedy. The people of Rome have a right to a merciful government, and to full religious toleration: the army of Napoleon found these in actual possession and enjoyment of them. They have assuredly a higher right and title to those privileges unmolested, than Turkey has to extraneous protection for her diabolical institutions. Yet, when these privileges of the Romans were invaded by France, did England raise a voice or a finger for "the weak?" When will Protestant statesmen get consciences? The only plea that there can be for this inconsistency and injustice is, that England had never recognized the Roman Republic,—which means, that she had not gone through sundry conventional forms to acknowledge a fact that she was aware of,—while she has acknowledged Turkey to be all that the

world knows her to be. It would well become the Anglican Clergy, as we humbly believe, to press this whole subject on the consciences of their statesmen and their people, and that with particular reference to the influences that ought immediately to be brought to bear on the minds of their French allies.

But perhaps the members of the eminent body to which we would thus appeal, may be of opinion that, since they have never urged the exercise of an influence of this nature on *Protestant* governments needing it,—such as Sweden and the old ally of England, Prussia,—*consistency* suggests their silence with regard to Rome. Consistency certainly is a jewel. God forbid that we should tempt our Anglican brethren to sully theirs! We would rather persuade them to act on Stockholm, Berlin and Rome together, consistently. And such consistency should appear not only out of the pulpit, but in it: for it is only Roman Catholic intolerance that is ordinarily heard of from Protestant pulpits; and then seldom beyond the motive of exciting in the hearers the selfish satisfaction that *they* are secure from it, whatever may be the lot of their brethren in Italy or elsewhere.

The real war of civilization, whether as a war of public opinion, or of diplomacy, or in the field, hangs on the question of establishing Religious Liberty, as a principle of public law. If England were to take the lead in such a war as this, trusting in the same Power that has favored her ever since Christianity set foot on her soil—even though she might not attain the object—she herself would assuredly be in a far better state than now.

If by the present war for liberty, as the Anglican Clergy have *ex cathedrâ* pronounced it to be, is meant merely the retaining of Mahommedan Turkey as a convenience to Western Europe—and that certainly is the meaning—then is not the idea which the Russian-Greek Clergy have of a war for liberty, quite as elevated as that? And has not the blessing which they gave to the banners of their country as great claim on our sympathy, as the blessing of such a cause as that of the allies by the Anglican Clergy? We hear, sometimes, that full religious liberty in Turkey is a contemplated result of the war. Contemplated by whom? By spectators, we must presume; for the allied powers have disclaimed all intention of interfering with the independent dispositions of the Porte. Besides, even if religious liberty had been at all an object of the war, is it a higher principle as it relates to Turkey, than as it relates to Italy, where a detachment from one of the allied armies up-

holds, at this moment, an intolerant government of priests?* Indeed, England had a noble opportunity for promoting religious toleration in Turkey, when she was solicited to take under her protection, or at least to become nearest friend to, some Eastern Churches which had no protector. Hear Bishop Southgate:

"Formal requests for such a protection were presented from the Armenian, Syrian, and Nestorian Patriarchs. A compliance with them was urged particularly on the ground that it would serve as a set off to the protection of the Greeks by Russia, and of the Roman Catholics by France, and thus give England her due share of influence among the Eastern Christians, while it would greatly promote the work of the English Church in their behalf. This endeavor continued, if we rightly remember, for the space of two years. It terminated with a reply received from the British Ambassador, conveying, as was believed, the views of the English government upon the subject. The reply was in substance, that 'England had no confidence in the stability of Turkey; that she was rapidly declining, and her end appeared not far distant; that under these circumstances, their government thought it the wisest course to keep aloof from all interference with the internal affairs of Turkey, which might compromise the position of England in case of a downfall; that they desired, therefore, no permanent interest in the country, but wished to be at liberty to avail themselves of circumstances when the end should come."†

It is apparent from this, that, on the part of England, her own material interests were exclusively in question; and that, rather than prejudice these interests, though merely in uncertain prospect, she spurned a present opportunity of promoting religious liberty. It was but a step further in depravity, to share, for the same ends, the responsibility of sustaining the Priestly tyranny nearer home, through an ostensible war for liberty, to bless which the Clergy have been beguiled.

But, granting that greater liberty to the Eastern Churches, or rather greater immunity from Mohammedan intolerance, is to be the result of this war—and what then? Into whose hands are those old Churches to fall? To what influences are they to be exposed? Feeble, dispirited, incapacitated by long ages of oppression, to rise at once to the dignity of their new position, who now shall guard and protect them, and help restore them to their primitive faith and love? Perhaps these tender Allies will do it. But which? Perhaps Great Britain, whose Government in our times seems determined to lose no opportunity to sacrifice the Anglican Church, in order to propitiate a relentless foe, and an insatiate radicalism. The Canadian Church robbed of her possessions is one illustration; the

* As the Alliance has been diplomatically announced as for the West, as well as for the East, in other words, as reaching from East to West, it would be not unfair to speak of the French troops in Rome, as a detachment of the *allied army*, as if indiscriminately British and French.

† The War in the East, p. 64.

feeding that nest of Jesuit traitors at Maynooth at governmental expense is another; and the London Times, that power behind the throne greater than the throne, scoffing like an infidel over the proposed increase of the Anglican Episcopate, tells us where we are soon to find another. Perhaps the Anglican Church herself will interfere! A Church which cannot, or dare not, act efficiently, and in her own integrity, for the conservation and diffusion of the faith even at home; and which felicitates itself that it has seen at last the faint shadow of a restored Convocation, and did not swoon at the spectacle!

Perhaps the French Government will take care of those old Churches! Ah! Undoubtedly she will. Or rather the Pope will do it if she does not. Did he not pledge his influence to Napoleon in this War with that very end in view? We have before us the arguments of Romish Ecclesiastics when this war was first undertaken; of which arguments, Romish preponderance in the East, is chief. The latest dispatches tell us that already the work has been begun, the precedent has been established. Near Jerusalem the corner-stone of a new Romish Church was laid a few weeks since with the most imposing ceremonies, to the dismay of the Greeks, the chagrin of the Sultan, whose firman was abused to a different end from that designed, and of course to the joy and rejoicing of the Papists. Such is the protection (!) which the Pope is more than ready to offer to those old Churches. Such protection as wolves offer to lambs! And yet such a war, with such portentous consequences looming up in the distance, our brethren of the Anglican Clergy are, with few exceptions, lending all their influence to sustain! We bid them remember, disguise it as they may, that the greatest interests involved in this war are not of a secular character; though in this respect it bids fair to be disastrous enough; and that among the questions at issue, is the triumph of Popery over those old Churches, against which they have been struggling for centuries. And we put it to our brethren, if, to aid such a cause is not the height of infatuation, and does not deserve to prove suicidal in the end?

And here we cannot but utter our deep regret and bitter mortification, at the suspension of our own Mission to those Eastern Churches at the very time when its influence is so imperatively demanded. Within a few months the Patriarch of one of those old Churches expressed himself on this whole subject to one of our Clergy in language and with a fervor worthy of an Apostolic Bishop. Those Churches are beginning to breathe again the air of liberty; and yet they know full well the appalling dangers which threaten them now in

another direction. But our Mission there is apparently dead; and anti-Episcopal hatred, which in fact struck the blow, is, we suppose, entirely satisfied. It can wear surplices, use the liturgy, make the sign of the cross in Baptism, and conceal its origin to its hearts' content, and there is no one left to mutter a word of remonstrance at such Jesuitical policy.

Before concluding, we would remark, that the exertion of the utmost moral influence on the question of Religious Liberty is incumbent on the Clergy in every land, by whom that liberty is understood. We maintain that the duty of Christians towards this question is not confined to their respective countries, but extends to every quarter in which their brethren are. If it is of no concern to them, as relating to foreigners, then the oft-repeated prayer, "Thy Kingdom come," so far as it has reference to such countries, is simply impertinent. Roman Catholics abroad are led, by the apparent indifference of Protestants to this matter, to conclude that the latter have no religion. Toleration in China had its origin in a request from the French Government, for the extension of it to Roman Catholics; on which occasion the Emperor said that he might as well grant it to all Christians alike, "whether they worship crosses or not." If it be inquired, in what way the moral influence of free countries, such as England and the United States, can make itself to be felt, it is only necessary to refer to the frequency with which treaties are made between each of these countries and others in which toleration is limited, if it obtains at all. The government of the United States having persevered in efforts for the improvement of public law, with reference to the *material* interests of man, has already the satisfaction of witnessing grand results, some accomplished, others in progress. This is encouragement enough for the Christian mind of this or any other country to take an active interest in the question of the moral sufficiency of the present code of public law, as respects other than merely material interests. As to what is included under that law, this is in a great degree arbitrary; varying with the parties interested; and while a certain degree of religious toleration is recognized by it, with reference to some one country—as Turkey, where France and Russia interpose for its enforcement, so far as their respective *protegés* are concerned, though no further—it is not yet recognized or even proposed, with reference to the internal law of any other nation on the Continent. Moreover those great protectors (!) of Christian Liberty, Russia and France, are even now ostensibly, we do not say really, engaged in a war growing out of the incongruities of their own con-

struction of public law as it respects religious rights. The unsettled character of that law, the gross injustice of some national powers in regard to its exercise, and the magnitude of the interests involved, abundantly warrant an intervention by this country to an extent far greater than has yet been proposed. We know it is sometimes called a delicate matter to interfere on subjects which are pretended to be of exclusively internal concern. As if these subjects did not pertain to the dearest rights of universal humanity! How is it then that our government has threatened intervention in Mexico, if that nation, weary of an abused Republic, should propose the experiment of a monarchy! Now if it is our concern that Mexico should remain republican, why does not our government impress it on Mexico that her religious intolerance is thoroughly anti-republican? If we must on no account have any monarchy at all so near to us, why should we be indifferent to the establishment there of the very worst feature of *absolute* monarchy?

We will not conclude, without saying all honor to Mr. Cass and his noble compatriots in the Senate, for their fearless stand upon this subject. They have asserted a principle. They have recognized a duty. And they have been marked as victims by the myrmidons of Popish despotism. If the Clergy of this country are worthy of their position, if they are the living voice of God's Word, and the bold asserters of a national conscience, then the manifestation of any deep national concern on this subject, may be supposed to depend not a little on a faithful interest in it on their part.

Art. V.—CITY MISSIONS.

1. *Rt. Rev. Bishop Southgate's Sermon, on the Second Anniversary of the Holy Guild of the Church of the Advent, Boston, Mass., on the first Sunday in Advent*, 1854. Boston, 1855.
2. *First Report of the Baltimore City Mission of The Protestant Episcopal Church.* 1854.
3. *St. Paul's Church City Mission, New Haven.* Proceedings at the Third Anniversary Meeting, 1855.
4. *Fifth Annual Report of the Benevolent Association of the Church of the Holy Trinity, Brooklyn, L. I.* 1855.

The Rector of a Parish that has contributed long and most liberally for the spread of the Gospel among the heathen, said recently, at a public religious meeting, that his interest in Home Missions had increased fifty per cent. within the last few years. And among the most encouraging signs of the present times, we may rank a growing attention everywhere to spiritual wants, at our own doors. We breathe not one word of discouragement against Foreign Missions, but to send Missionaries abroad while we are regardless of those in fatal error, and even of idolaters, on our own shores, or into distant parts of our country, while we neglect ungodliness and heathenism lying in fearful masses by our dwellings, is preposterous and absurd, as well as contrary to Scriptural authority and rule. The good Samaritan does indeed consider every man whom he can benefit as his neighbor, but he begins his work by helping the sufferer at his feet. Jesus came to Nazareth, where he had been brought up, with the early offers of His Gospel,—charged the man whom He had healed and who would have followed Him to distant places, to go home and tell his friends how great things the Lord had done for him; and enjoined His Apostles to begin their preaching at Jerusalem; while Paul, on his conversion, went to Tarsus, and Barnabas to Cyprus, each to his native place, to make known the Saviour he had found. So does Scripture respond in its teaching examples to the voice of nature and reason in urging the claims of Home and Country upon our spiritual sympathies and labors.

Nowhere, however, is this great principle more neglected

and forgotten, than in regard to the religious wants of our Cities. The Reports and documents placed at the head of this Article, with others that might have place with them, show that something has been done; but still, the very best Missionary fields may probably be found, almost uncultivated, in places where the largest funds for Missions are raised. Yet it would seem especially the duty of those who dwell in cities, to attend to the spiritual destitution around them, not only because charity begins at home, nor because, if they neglect the perishing at their doors they must perish hopelessly, since no one else will dream of caring for them, or insult the dwellers of a Christian city by sending Missionaries from abroad to labor among them; but because, also, of the great influence of cities upon the moral and religious welfare of a land. Jefferson calls "great cities great sores upon the body politic, whither all the evil humors of the system do run and congregate;" and a neglected sore, we well know, may bring disease and death to the whole body. Or, better still, we may call a great city the heart of a country, to be kept with all diligence, for out of it are the issues of life. Paris is France; and in a qualified sense a similar expression may be used of every great metropolis. If the laws suppressing intemperance and licentiousness, could be successfully carried out in New York, who does not see that it would render a like work, easier for the whole country? If vice run riot there, the blight will be more than proportionate to that of some demoralized town or village. A great responsibility rests upon dwellers in cities, for they stand in the highway of intercourse and centre of resort, whence not only goods and merchandise, but morals and manners, vice and ruffianism, are carried to every quarter. The early preachers understood this matter, for, in preaching the Gospel, they took their stand in the great cities whence it might radiate all around. Paul, wanderer as he was, resided three years at Ephesus, and the result was, that all Asia heard the word of God; while Antioch, Alexandria, Rome, and other great emporiums, were great centres of Missionary operations in the first evangelizing of the world. So true is this, that the very names pagan and heathen, signify dwellers in the village and country, or on the heaths, because cities were first evangelized. If we neglect these, then, we shall reverse Apostolic practice, and suffer a double death to work; death to their citizens, and death borne in the circulation to every part of the system.

The spiritual destitution of very large cities can hardly be estimated. It is natural, indeed, for every one to magnify the claims of the Mission for which he pleads; the advocate for the

Mississippi Valley, startling us with his numerical calculations; and the laborer for Africa, urging its double plea of want and wrong; but apart from the fact that City Missions lie at the very door, there is an amount, and a peculiarity of destitution in our cities, that should speak loudly to the hearts of Christians. It is difficult to know its extent. We make our way through our best streets to our fine Churches, meeting few that seem not to be on the same errand, and little thinking, that not far off, may be a whole ward, numbering six or seven thousand souls, without a single place of worship in it, or that thousands upon thousands spend the Lord's Day in excursions and haunts of pleasure, whose track crosses not our own. In the country, if there be one family that goes not to Church, it will be known to all, and if there be there a healthy religious atmosphere, that family will be almost compelled, for appearance sake, to attend upon some place of public worship; but in cities, where the next door neighbor may be unknown by name, many a splendid house may be the scene of Sunday card-playing, and many a hovel, of low debauchery, while we dream not of it. Then again, in our seaboard cities, foreign immigration helps to keep irreligion in the ascendancy. The sediment lodges at these points, while the purer stream passes on. If a whole village of industrious and prosperous foreigners, with their Pastor at their head, remove to our country, their home will be found among the forests or prairies of the West, while the paupers reduced by vice, the ignorant Romanist, the infidel, the criminal whose best harvest field is where pavements farthest stretch, will remain in cities to pollute, to entice, to break down barriers of morality, and to render almost hopeless the best efforts for the good of a community. What tidy housekeeper would not fold her hands in despair, if, as fast as she cleansed her rooms, those over whom she had no control, and who cared not for her pains, should track in mud and dirt?

Statistics of city destitution, reveal to us a condition of things startling and amazing. Thus* in the City of London, with its eight hundred Churches—with its numerous Societies for the spread of the Gospel, whose Anniversary Meetings draw Christians from all parts of the world, and with a population of two and a half millions, there are, allowing seventy communicants to a Church, which is said to be over rather than under the mark, fifty-six thousand communicants; while in the insignificant Island of Jamaica, with only three hundred and eighty thousand population, there are also fifty-six thousand commu-

*Ch. Obs. 1854, p. 338.

nicants. And the American city which shall first rival London in its present populousness, bids fair to approximate closely to it in spiritual destitution. If the Voluntary System has advantages over an Establishment, the latter has its parish boundaries fixed, and cannot, like the former, as the centre of gentility and wealth changes, sell its house of worship to be converted to a temple of Mammon, and build anew in a fashionable neighborhood, leaving its old field destitute of a Church, though as thickly settled as ever; but the parish Church remains, whether rich or poor encircle it, so that in some respects the danger of an increase of spiritual destitution is greatest in our own cities. How far it has already extended, Ministers, themselves, though in the midst of it, but fully occupied with their own parishes, have but few means of knowing. One of the best sources of information is from their pastoral visits among the sick, or from their registry of funerals. We can count or examine a flock as it passes, one by one, through a narrow gate, though we cannot in the mass. Death is such a gate. In mortal sickness, or at its close, the Minister is sent for, even from the home of Sabbath breakers and infidels, and his first and only knowledge of a godless family in the city, will often be on such an occasion. And, standing by this gateway of death, his conclusion must be, that more than one-half of all he buries, had no Church home—and of course that the real proportion must be greater, since some care so little about religion as to bury without its forms, or with only the slightly infused religious forms of some moral society. If any one has doubts whether the neglect be so great as is represented, he may, by a little common arithmetic, taking the population of any given city, its Church accommodations, and the numbers in actual attendance on the Lord's Day, as his factors, easily satisfy himself that there is no exaggeration, and that by his own door, perhaps, is a Mission field with unrivaled wants and claims.

How shall these wants and claims be met? We answer, by placing a Free Mission Church in all its completeness, and in its most perfect form, first in the worst neighborhoods, and so on till all are supplied. Other ways and means have been devised, none of them, perhaps, without advantages, but all lacking the perfectness of that now suggested. We have our Industrial Schools, our Mission Sabbath Schools, our Colporteurs, our Bible and Tract Distributors, and all doing good in their way, but capable of doing ten times as much good linked in with a Mission Church. Take a Mission Sunday School, for instance, where the children are taught before the hours of

Service, but then dismissed to the streets during Church hours; what added power would be gained could the teacher lead those children to some Free Church, where, under his own eye, they might learn to join in the Worship of God's house? How would it help the Colporteur, if he could point the neglectors of religion whom he meets, to such a Church home, their children to its Sunday School, and parents, with unbaptized little ones, to its Rector? The Gospel works best when presented in its completeness, and though a single Tract may do good, we always regret when we see any such partial instrumentality employed, that the whole,—Bible, Church, Ministry, Sacraments, Sunday-School,—cannot be added. In the one case it is as if a man were to beat out wheat with the staff of a flail, with which, indeed, he may shell some grains; but in the other, it is like threshing with the swiple or swinge added, with which he will beat out a gathering twenty times as large. A Mission Church, with its faithful pastor and helpers, is the very best means of reaching the wants of the spiritually destitute in our cities.

How shall such a Church be erected and sustained? Those whom it is to benefit are either very poor, or care so little for religion that they will not give for its support, though they may attend on the Means of Grace, if set freely open to them. The means must be furnished by those who know their value, and have been blessed of God with wealth. Free Churches are needed in our cities, but all experience has proved that they cannot be sustained by those who will worship in them, unless in rare cases, where some rich man meets all deficiencies. We give Free Churches to the heathen abroad; why not to our poorer brethren and to the heathen at home? And the very best way of erecting and sustaining a Free Mission Church is, for a large and wealthy congregation to undertake it alone. A congregation can raise ten times as much singly as they could through a Missionary Board, besides doing the work more economically and efficiently. They could in the former case select their own field, and be unfettered in the choice of a Missionary who was to occupy it, upon whose character so much of the success would depend; for in the appointment of Missionaries, Committees of large societies may often sanction a choice which individually, or acting in a smaller sphere, they would not have made. The Rector of the parent Church would find it a great relief to have some such Church home to which he might direct the hundreds of poor who call upon him, and such an Assistant as the Missionary would be, in ministering to their temporal as well as their

spiritual wants. The charitable societies of the larger Church would find that they could most effectually elevate as well as aid, the indigent, through their Mission Chapel. The young and zealous would discover in such a Mission, a field for enterprise. The reflex influence on the sustaining congregation would be most encouraging and wholesome, like to that of putting a diligent workman to clear rough hedges near their doors, repaying them well for the expense, by improved prospect of green pastures and smooth meadows. And so far from impoverishing one's own congregation by such charities, it will always be found that the men whom the Minister most delights to have around him—men with souls—love to gather into a Church which is awake to such efforts, and is evidently doing the Lord's work with spirit and success.

There is an advantage, too, in having a field near at hand where we can see and hear what has been effected. There may be a romance about a foreign field for the romantic, but their help is not reliable, while matter of fact business men, though they may have faith for distant operations, and will engage heartily in them, do yet rather love to see the work, and its successes, as in the home field they may be seen. Let them be encouraged, then, in every large city congregation to undertake singly a City Mission;—let them choose the most neglected neighborhood, and there erect a plain edifice for public worship with special attention to accommodation for the Sunday Schools;—let them select as their Missionary an earnest, laborious man, well educated and refined,—for it is a mistake to suppose such a one would be unfitted for laboring among the poor, or that, if he had the spirit of his office, he would despise the field, since he would be much more likely to love and labor in it than the ignorant and conceited, who, like silly children, love best to climb to high places,—let such a man be placed at his post and told by those who put him there, "We will sustain you; do not make it your aim to gather in men of property, but just seek out the neglecters of God, to whatever class they may belong; fill your Sunday School with Sabbath breakers collected from the streets, urge your people to give according to their ability, and we will meet all deficiencies, and help you by our coöperation and our prayers."

Such, in brief outline, is the plan of a City Mission most likely to interest those who sustain it, and most profitable for those who are to be benefitted by it, as well as most helpful and pleasant for the Missionary. It is a rule among men in trade, not to take in a partner to share the profits, when they

themselves can easily do the whole business. Why should not our large and wealthy congregations act on the rule, when many of them can easily and alone sustain a Mission Church? City Missionary Societies may answer very well for gathering up, and employing smaller offerings, but when a single Church is able and willing to take a whole Mission upon itself, it should not be asked, neither should it allow itself, to yield its large funds, nor driblets of them, to the management of Missionary Boards.

But we shall now be met with the scoffing reply,—"Ah! we are to have a St. Dives' Church and a St. Lazarus' Church! —that the rich are to be told to sit here in a good place, and the poor to stand there!—that Mission Churches are Kitchen Churches for lordly Cathedrals!—and that all this is opposed to the spirit of our holy religion; which frowns upon such distinctions, and would have the rich and the poor meet together before the Lord, the Maker of them all!" We answer these scoffs and cavils, which usually come from those who care as little for the poor as Absalom or Judas did; first, that it is utterly impossible to satisfy such cavilers. For, they will complain of the want of Free Churches; and if Free Churches are built they will call them St. Lazarus' Churches; and if comfortable sittings are offered them in our costliest houses of God, they will say that they are not going there to be looked down upon by the aristocracy. So that there will be no satisfying such persons, till they themselves become rich, and then we may see them in the highest seat of the Synagogue, and among the most regardless of the poor.

But we answer again, that we provide no mean gift for the poor when we build them a comfortable Free Church, and send them an educated and godly minister. And even if their Church equal not our own in splendor, they would have no more right to complain than a poor man to whom we give wholesome food and comfortable clothing, because we did not seat him at our own table, or order him a suit from our own piece of broadcloth. And, besides, the poor are usually in districts out of the range of our better class of Churches, and it is right that Churches should correspond somewhat with the houses around them. Solomon's Temple was magnificent, and suited to its position; but would have been altogether out of place in a fishing village on the lake of Galilee, as would Trinity Church, New York, at the Five Points. If men live in log cabins, let them worship in a log Church; if they dwell in ceiled houses, let not the ark of the Lord rest in a tent of skins. We do not suppose when St. James reproved his read-

ers for their treatment of the poor in their Churches, or when it is said that the rich and the poor meet together, that we are to understand that we must take into our pew a family from some filthy cellar, unwashed, unkempt, odorous, creeping or diseased; nor that children from such a household must be placed side by side in the Sunday School, with those brought up in temperance, cleanliness and godliness. There is less of that distinction in the House of God, which is the fruitful theme of cavil among the haters of religion, than they would have us suppose; nor is it always mere poverty that causes it, for in all of our Churches there are indigent members well accommodated, and kindly treated; and in few of them would a poor person, if cleanly and not offensive, be repulsed on account of his poverty, though the poor are apt to be over sensitive in the matter, and sometimes imagine a slight where none was intended.

It will be seen, of course, that there are widely different classes of poor in our cities, for whom Free Churches are needed, and the remarks just made should not be misapplied. There are neighborhoods like the "Five Points" in New York, whose population we would not and could not bring into the Churches on Broadway. Men may prate as they will of the equalizing power of the Gospel, but no enlightened Christian would ever dream of taking degraded wretches from the purlieus of brothels and low groggeries, to worship side by side with the virtuous and respectable; at least, not until a long process of purifying and elevating had been gone through. And, indeed, those of a low and degraded class could hardly be persuaded to come into our splendid Churches, if thrown open to them. They would do as in traveling, where, though the stage or the boat is free to them, they, of their own accord, shrink from places occupied by the well-dressed and refined, preferring the outside seat or the forward deck. If it were left to themselves they would choose to have a plain Church in their own poorer district, where they could worship among those more nearly of their own condition in life. They need the Gospel. It is their only hope of regeneration. Let the very vilest neighborhood be the first to be chosen for a Mission Church; and in time the plain edifice may grow up into the majestic temple, carrying up with itself everything around it, converting the lowly hovel into the comfortable dwelling, and its once debased inmates into sober, God-fearing citizens, able and willing to sustain for themselves the worship of God's house.

But there are the poor of a very different class, whose pov-

erty should meet with the kindest consideration, and whose spiritual wants can only be fully met by Free Mission Churches. Provision can, indeed, and should be made, for these, to a certain extent, by free sittings and low priced pews, in all of our Churches, for it would be dreadful to worship in a congregation made up exclusively of the rich. For as many Charity Scholars, too, as can be gathered from the vicinity, and decently habited, room should be found around the chancel,—a better adornment for it than all the nameless glories of ecclesiology,—and when our Churches are too fine to be so used, we may fear that the Spirit of God will forsake them. But when all this has been done, and it is done, in some measure, in most of our wealthy Churches, there will be many in moderate circumstances, at distances too great, and in numbers so vast, as to render it utterly impossible to meet their wants, save only by Mission Churches planted by their own doors, and sustained, so far as may be necessary, by those blessed with more abundant means, or if possible by single wealthy congregations. Such provision involves no contempt for the respectable poor; nor is it justly liable to the sneers and cavils it has awakened. Many a true child of God, struggling with scanty means, has blessed His Holy Name with thankful heart and tearful eyes for such a Church Home; and many a wanderer from duty too little regardful of religion to give at the outset for the support of the Gospel, drawn into such a Church by its free privileges, has gradually learned to love them, and gladly to aid in sustaining them.

The subject of City Missions has an especial claim upon Churchmen. For a large share of the neglecters of public worship in our cities are of those who in the old countries worshiped in our forms, and still retain a latent love for them that would revive most easily, and grow into a saving attachment, under our Ministry. There is much also that is favorable to City Missions at this precise juncture. The authorities of many of our large cities have been aroused, for the suppression of intemperance, licentiousness, and Sabbath breaking, to a degree of energy and with success, before unexampled. If Free Churches could be set up in greater numbers, we should coöperate with them, and might hope to gain many from the closing of the Synagogues of Satan. Now is our time to work. We do not want expensive Churches in costly localities. One Mission Church on the plan herein proposed, was established at a cost of about six thousand dollars, including the land, which is always cheap where such Churches should be placed. In the case referred to, sittings for about seven hundred wor-

shipers, and an admirable Sunday School room, for about five hundred scholars, were secured, both of which are well filled, so as already to need more room, and the whole plan has succeeded to admiration. How it saddens one to know, when so much can be done with so small a sum, that the funds of a wealthy corporation, given expressly for the advancement of the Gospel, have been expended to an amount equal to the cost of forty such Mission Churches, merely to accommodate only an equal number of worshipers, and they amply able to provide for their own accommodation.

A Free Church, with a well selected Minister, will exert a vast and visible influence over the vilest neighborhood, insomuch that its wretched tenants have either to reform, or else retreat, as wild beasts do before civilization, to a more congenial haunt. There is no better way of helping the city poor in their temporal distresses,—of elevating their children above the often debased condition of their parents,—of furthering temperance, Sabbath-keeping and morality,—of expending the charitable funds and the energies of a large congregation,—of exerting a healthful influence throughout the land,—of saving souls,—of glorifying God, whose blessed Son claimed to be known as the Messiah, because He preached the Gospel to the poor,—and of gaining His plaudit in the Great Day,—than by establishing Free Churches in every destitute part of our cities. We are not to wait for wealthy corporations, or large organized Societies, to do this work. Every congregation, with means at all adequate, with its Rector at its head, is the best Missionary Society for accomplishing it; for it can work with an energy and unity too often wanting in associated enterprises. God has given to people dwelling in cities of Christian lands the exclusive care of the neglectors of His Word and Worship, immediately around them. No Missionary from rural districts, or from other cities, or from abroad, will ever presume to come to that field as a laborer sent, or self-moved, for he would be imperiled by such presumption. God has given the poor and the heathen of our cities wholly into the hands of those who dwell side by side with them, upon whose souls their blood must rest if they perish uncared for and unwarned. Seek the peace of the city where ye dwell, O Christians, for in the peace thereof shall ye have peace!

And there is every encouragement to Missionary effort in cities. The blessing of God has evidently rested upon it. Many ill-judged enterprises of the kind have no doubt been begun and died away; and the very best safeguard against such failures is, that the movement for a Mission be com-

menced, and its pecuniary interests be managed by such judicious and experienced men as will usually be found in the Rectors of large city Churches, and in the laymen who gather around them. Yet, as a whole, Mission Churches, however conducted, have been greatly successful. Many a Minister who has labored in them, reckons the portion of his ministry there spent, as the most happy and useful of his life, and sighs, in what is styled a higher position, for his lowly and loved Mission Church. There is such frigidity in Pastoral intercourse among the "upper classes;" they are so fenced in by the forms of gentility; so often is it the case that a card left at the door might answer every end of the Pastor's call, that, one in love with his Ministry, will be glad to turn to lowlier dwellings, where all come to welcome him, instead of the solitary individual he may chance to name; where children are gladly brought forward for a kind word from their Minister; and where religious conversation and prayer are as a matter of course, and always acceptable. Strong attachments spring up in the labor of such a Mission field, and the light of God's favor evidently rests upon it.

There is yet one department of City Missions that demands special consideration, and on which we wish to speak with earnestness. Is it not time that a Mission was commenced among the Romanists in our country,—and especially in our cities, where they chiefly dwell? About three millions of people, educated in that faith, nearly all of foreign birth, are now in the United States, of which, according to the admission of their own writers, one-third are lost to the influence of their priests by conversion to Protestantism, or, more commonly, to indifferentism. They have evidently been led here in the Providence of God, that they might be guided to a better Faith. Nowhere else in the world is there such free access to Romanists, so unrestricted by priestly or civil power, so unimpeded by prejudice on their part, or so furthered by education and a free press. The very fact that one-third of all who land on our shores are lost to Romanism, though trained at her altars, shows what a breaking up of old habits, favorable to some change, there is among them, though the change, through our apathy, has been generally for the worse. We complain, that, in their own native lands, we cannot find access to them with the Gospel; but here God sends them to our country, where no civil power will imprison us for giving them a Bible, and where priestly despotism vainly seeks to withhold the light of education and the press.

Most wonderful, indeed, in many points of view, have been

God's dealings with our country, in the Missionary work. As in some favored spots the best gifts of nature, in mechanical forces and manufacturing facilities are found, and, at the same time, the staple to be wrought upon is also obtained, at, or brought to the very door in the greatest abundance, so in these United States, with a free Gospel, free Press, free Schools, and every other advantage for Missionary operations, God brings errorists of every shade, and even the most blinded heathen into our midst for us to operate upon and convert. Africa has its large representation here, China has sent its idolaters by scores of thousands, and Rome her semi-idolaters by millions. In regard to the descendants of Ham, the problem of their removal to this country has been already wrought out, so that we can see its encouraging results, and almost to its final issue. Christians, in their case, have felt that they had little to do with the abstract question of right and wrong in their original enslavement, or their retention in slavery, but that it was the duty of Christ's disciples to follow on in the pathway of human suffering, however inflicted, endeavoring to relieve it, and to embrace every opportunity of spreading the Gospel, however laid before them; and so successfully have they acted upon this principle, in that case, that already more converts have been made among the poor Africans within our Union, (among whom the proportion of true Christians is perhaps greater than among whites,) than by all the Protestant Missions in the world, while the reflex influence bids fair to Christianize the ancient home of the forefathers of the slave. God, in that instance, has showed us how his providences here are to be improved.

Would that we had profited by the lesson. But instead of this, when the idolaters of China, to the number of seventy or eighty thousand, sought a home among us—God leading them as he does the blind, by a way that they knew not—that they might find here a Christian home; they have been so repulsed, that it is harder to gain access with the Gospel to the Chinese in California, than at Canton or Shanghai; and Missionaries who have tried the latter field turn hopelessly from the former. So, too, with Romanists. Instead of resting confidently in our national securities for truth and liberty, we have been agitated by a miserable fear lest all were to be swept away by Popery. So that instead of looking upon its adherents as sent hither to be instructed and reclaimed, we have persecuted them in platform-speeches, newspaper attacks, and political combinations, until they are now in such an exasperated state towards Protestants, as renders our work far more difficult than it would

otherwise have been. Had half the zeal that has been expended by Christians and Christian divines, in railing at them, been put forth in kindly efforts to instruct these poor pitiable victims of ignorance and superstition, how differently would they have been affected towards us, how many might we have gained!

But it is not yet too late to adopt a more excellent way; and our Church should take the lead in it, not only because she has entered less into the crusade against them than others, and so may hope for a more favorable hearing, but because the Reformation with her did not lead to a renunciation of many things, right in themselves, because the Romanists used them, and so we can offer them, on their conversion, a more congenial home. Besides, in the modern Missions in Ireland, those of our Mother Church have been most signally successful. The work should be commenced by employing a Missionary, with the special qualifications needed for such a labor; first, in each of our large cities, where the mass of its objects would be found. Let him have a place of worship; let a lecture be given at stated seasons, in the right spirit, on the points of difference between us and Rome; let there be gathered around him a band of Colporteurs and Bible-readers, numbers of whom, experienced in the work, driven by persecution from the old countries, may be found in our midst, formed to his hands;—let the machinery of our brethren of the Church of Ireland, so successfully used there, be brought over and adopted, so far as it will suit our circumstances; let Irish Missionaries, of wisdom, experience and boldness, be sent for, if need be; let it be known in all the Churches of a city that there is such a Mission, so that it may have the sympathies and prayers of the thousands who would be gladdened by its establishment; let all this be done, and we might then hope that we were beginning to fulfill the purposes of God's providence towards the Romanists, with reason to anticipate a great and glorious result in the final issues. It would not be a discouraging effort. Every Rector of a city parish has converts from Romanism in his communion, and he meets with a great many more of the Romish Church who express to him, without any apparent sinister motive, their desire to be instructed and to join a Protestant Church, but whom he has not time to visit, and whom he would gladly send to such a Missionary for instruction. We have servants in our families who will read our Bibles, and attend our family worship in defiance of their priests. We have the wonderful success of our brethren in Ireland to animate us. And if we had none of these encouragements, nor any remembrances of the glorious Reformation,

we have still the command of God, and the promises of His Grace. Why have Missionaries been sent abroad to the Greek Church! to the Turk! and the heathen! and at home, to little handfuls of Jews! of Aborigines! of Scandinavians! while millions of Romanists at our doors have been neglected, have been driven off as lepers, have asked bread, and received a stone! Grant that they are all that their bitterest opposers, civil or ecclesiastical, represent them; what makes them dangerous to our country but their religion! which would have made us like them, if we had been educated as they have been! or what can ever render them good citizens, as well as enlightened Christians, save a conversion from their religion? Everything seems to call us to the work, and honored, indeed, will be the men who shall first enter practically and earnestly upon it. Let not our words on this subject be forgotten.

These suggestions are offered to the consideration of earnest, working men, by one who desires to have place among them; and who has had some experience in this particular subject. Happy the man, who, in these days of much contention, but of slow progress in all that relates to the welfare of Christ's Kingdom, is made instrumental in turning wasted energies to some practical and profitable use; and of drawing Christians from endless controversies to unite in seeking to save the wandering and to relieve the wretched! Unity is to be wrought out by *laboring* together in some common field of Christian effort, rather than by *belaboring* each other; and that favor of the Great Head of the Church which is to restore peace, renew strength, give success, and convert earth to its destined purity and blessedness, is to be won by engaging earnestly in every Mission of Gospel charity among the erring and the miserable.

Art. VI.—PROF. HODGE ON THE PERMANENCY OF THE APOSTOLIC OFFICE.

An Address delivered before the Presbyterian Historical Society at their Anniversary Meeting in the Tenth Presbyterian Church, Philadelphia, May 1st, 1855. By the Rev. Charles Hodge, D. D., Professor in Theological Seminary, Princeton, N. J.

Of course we have no fault to find with Prof. Hodge for discussing, on the above occasion, the Question, "*What is Presbyterianism?*" For, holding, as he does, that Presbyterianism is "not a skillful product of human wisdom, but a divine institution, founded on the word of God, and the genuine product of the inward life of the Church," we honor him the more for the honest, outspoken expression of his opinions. Neither would we fail to evince our hearty respect for that sturdy conservatism by which the Presbyterian body is so emphatically distinguished from the other non-Episcopal communions of our country. Neither, again, do we object at all to his going out of the way a little to pass in review the differing systems of Popery, Prelacy, and Independency for the sake of comparing them with Presbyterianism, and so getting the light and shade for his picture. Only, the Professor, having thrown down the glove with a somewhat confident air, will, we trust, find no cause of complaint if, so far as the "Prelatical theory" is concerned, he is held strictly responsible both for the correctness of his statements, and the soundness of his arguments.

Prof. Hodge proposes to get rid of Prelacy on two grounds; *first*, because, he maintains, that according to the "Prelatical theory," "*all Church power*" is vested exclusively in the Clergy. And, of course, that in no department of its government, legislative, executive, or administrative, have the Laity anything to do. And *secondly*, because the Apostolic Office, a higher grade of office than that of Presbyters, was designed to be merely temporary in its duration, and actually ceased with the twelve Apostles themselves. He says, "the Apostles, *the twelve*, stand out just as conspicuous as an isolated body in the history of the Church, without predecessors, and without successors, as Christ Himself does. They disappear from history. The title, the thing itself, the gifts, the functions, all ceased when John, the last of the twelve, ascended to heaven." The

whole force of his argument to prove all this, lies in the following syllogism: "If prelates are apostles, they must have apostolic gifts. They have not those gifts, therefore they are not apostles."

Now this is, unquestionably, a very convenient method to dispose of the Prelatical theory. And it would be more satisfactory if there were not certain difficulties in the way, in the shape of stubborn facts and principles, which Prof. Hodge seems to have unfortunately overlooked. Both the above positions of the Professor we propose to examine; the first, briefly; the other, more at length.

And first; that in the "Prelatical theory" the rights of the people are thoroughly ignored, while by the Presbyterian System, they are effectually secured. Now we have been accustomed to suppose, judging from the Presbyterian "Form of Government," from the manner in which their Church Sessions, Presbyteries, Synods, and General Assemblies are actually constituted, and from their practical working, that if there is one ecclesiastical System in our country from which the lay element is effectually excluded, that system is the Presbyterian. Prof. Hodge must confess that it is the merest sophistry to pretend that the lay-element is fairly represented by the Ruling Elders. For the Ruling Elder, in becoming such *by ordination*, ceases to be any longer a mere layman. His office of Elder, or Presbyter, is declared in their "Form of Government" to be "perpetual," and one of which, while he lives, he cannot possibly be divested, save by deposition. To maintain that an Office possessing thus perpetuity, indelibility in the ordinary sense, and exclusive power, represents the people, because its possessors were originally chosen from among the people, is a sort of logic which, in our College days, used to be called the *Ignoratio Elenchi*. Indeed there is not a confessedly despotic, ecclesiastical system in our country, Popery not excepted, which might not use this argument as well as Presbyterians. Nor is it quite so satisfactory, even among his own sect, as the learned Professor seems to suppose. If we have read the history of Presbyterianism in this country aright for the last twenty years, here has been one of the sharpest weapons in the hands of the so-called "New School;" to wit, that Old-School Presbyterianism, of the Princeton stamp, persists in ordaining the Ruling Elders, (or Presbyters,) and in regarding them as an inferior yet a real and permanent Order of the Ministry; and in concentrating all ecclesiastical power in the hands of the Presbytery. Certain it is, that the tendency towards a more popular system of administration which has of

late rent that body in twain, and which was never more vigorous than now, has taken hold of the mass of the people on the express ground that in old-fashioned Presbyterianism the lay-element is as completely ignored, as it is in the system of Popery or Methodism. Even the New-School Presbyterians, in their General Assemblies, where the question has more than once been up, have never yet been quite ready to deny that Ruling Elders are indeed a part and portion of the Ministry. The question, however, is evidently a sore one with them.

Still more are we surprised at language which Prof. Hodge has ventured to use on this point concerning what he terms the "Prelatical theory." He could not have read a page of our ecclesiastical history, he could not have looked at our General or Diocesan Constitutions, nor opened one of the Journals of our General or Diocesan Conventions, nor have noticed at all the operations of one of our parochial organizations, without discovering in them all the existence of the Lay element, having every opportunity for vigorous, healthy action. It is a system, representative, and so faithful to all; of subordination, and so effective to the end in view; and yet, so guarded by checks and counter-checks, as to be opppressive to none. Indeed, if it were now proposed for the first time to frame an ecclesiastical System which, in its constituent elements of power, and their well balanced distribution, should correspond exactly with the First and model Council at Jerusalem, where "the Apostles, and Presbyters, and Brethren," should each have their appropriate place, it would not be possible to conceive of one more exactly in harmony with that Scriptural pattern than the Protestant Episcopal Church in this country. This feature has so often been the theme of praise with those not of her communion, that we marvel that it escaped the eye of the Princeton Professor. But really to prefer old-fashioned, rigid Presbyterianism above Episcopacy, because the former cherishes such tender regard for the "rights of the people!" must, we think, have staggered the credulity even of a "Presbyterian Historical Society." Presbyterianism is nothing more or less than a close oligarchy; and, as such, can never become a widely influential religion in our country. Popery is an absolute despotism. Independency is what its name implies. It is without form or order. It is not even a system. It hardly deserves to be called an *ism*. It is rather the prolific mother of *isms*. If it is anything more than this, if it can be called a *System* of Ecclesiastical Government, then, just so far as it is anything of this sort, it is, in spirit, if not in form, one of the most thorough-paced ecclesiastical despotisms in our country.

Indeed, their people are beginning to find out that the "little finger" of these irresponsible "lords brethren," is thicker than the "loins" of a well regulated constitutional Episcopacy. Nor is it the first time that the sins of men have found them out in kind as well as in reality. At the late General Association of Connecticut, the question of admitting laymen to membership, was thoroughly discussed and negatived, apparently unanimously.* Episcopacy, as a mode of government, approaches more nearly than any other ecclesiastical system in this country to a Constitutional Republic; and is better fitted, than any other existing religious system, to work in perfect harmony with the genius and spirit of our free Institutions.

The main argument of Prof. Hodge, however, against Epispacy, and that on which he chiefly depends, is his second position, i. e. *the temporary character of the Apostolic Office;* and this point he elaborates at considerable length. Here, of course, is the real question between us. Was there to be through all time, and has there actually been thus far in the Church, an Order of men succeeding to the Apostles, and superior to the Presbyters in the Ministry of the Church? Here we, and Churchmen generally, affirm; while Presbyterians deny. On this fundamental point, Prof. Hodge's main reliance is on the bare supposition, that if the Apostolic Office was to be continued, the miraculous gifts originally appertaining to that Office, would have been continued also. Aside from this, his whole argument is a mere *petitio principii*, a begging of the question. To meet this position, we cannot do better than present an argument which has already, and in a different form, though to a limited extent only, been given to the public, and which deserves to have the widest possible circulation and influence. If there is a flaw in the argument, we believe it has never yet been pointed out. Our readers will be glad to preserve it, both for the perspicuity of its statements, and the irresistible force of its conclusions. They who can deny them, may as well deny that any two sides of a triangle are together greater than the third side, or the truth of any other demonstrable proposition.†

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* Independent for June 28th, 1855.

† We copy from the Rt. Rev. Bishop McIlvaine's Sermon, at the consecration of the Rt. Rev. L. Polk, D. D., Dec. 9, 1838. We give the argument of the Sermon (Notes and all) without alteration. Even the italics are preserved. It was introduced to the reader in the following correspondence:

CINCINNATI, Dec. 9, 1838.

RIGHT REV. AND DEAR BROTHER,—

We have listened to your Sermon, this morning, with emotions we will

What was the peculiar, characteristic nature of the office which the Apostles were commissioned to exercise?

The authentic voucher of office is the *commission*. To the commission of the Apostles, then, we must refer you for the distinctive peculiarities of their office. Whatever is not contained therein, either expressly, or by necessary inference, must be considered as not pertaining to the characteristic duties and powers of the Apostles.

Now the Apostles were distinguished by certain circumstantial peculiarities, and certain miraculous gifts. Were these so connected with the apostolic office, as to constitute in any sense its distinguishing features? *They are not mentioned in the commission*, as found in the text. For example, the Apostles were distinguished by the fact that they had seen Christ in the flesh, after his resurrection; but so had many others—"*even five hundred brethren at once.*"* Thus were the Apostles *qualified* to be "witnesses of his resurrection; but this *qualification* was not their *commission*. It was part of their furniture; but no part of their office. Again: they had been set apart to their office, *by the immediate and visible act of the Saviour*. But Matthias was afterwards numbered with the Apostles; and Barnabas, and Timothy, and Epaphroditus were Apostles, to whom belonged no such distinction;† so that

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not attempt to describe. We pray the divine blessing upon the holy truths contained therein.

In asking you to furnish a copy for publication, we feel assured that we shall gratify, not merely those who heard it, but far more who will delight to read it. We pray that God may long spare you, and give you grace to exhibit and recommend in your life and labors, the exalted sentiments set forth in the sermon of which we hereby request the publication.

Yours most affectionately in the Gospel of Jesus Christ,

WILLIAM MEADE, *Assistant Bishop of Virginia*,
B. B. SMITH, *Bishop of Kentucky*,
JAMES H. OTEY, *Bishop of Tennessee*,
LEONIDAS POLK, *Missionary Bishop of Arkansas*.

* 1 Cor. xv, 6.

† Acts i, 26; xiv, 14; 1 Thess. ii, 6, compared with i, 1; Philip. ii, 25;—"my brother and companion in labor, and fellow soldier, but *your messenger*, (*your apostle*, ὑμῶν ἀπόστολον.) Because Epaphroditus is here called "*your* apostle," or messenger, no more warrants the inference that St. Paul only meant that he was sent *by the Philippians*, a messenger for a special errand, and not an apostle *in the strict sense*, than the phrase "*apostle of the Gentiles*" applied to St. Paul, or "*apostle of the Circumcision*" applied to St. Peter, authorizes the inference that such only was the office of St. Peter and St. Paul. The Apostleship of Epaphroditus was understood in the strictest and highest sense by the Fathers. Theodoret, writing on the above passage of Philippians, calls his office an *episcopate*, just as Peter calls that of the Apostles. "*Dictus Philippensium Apostolus a S. Paulo, quid hoc aliud nisi episcopus?* Jerome also says that Epaphroditus was called Apostle, "*because he also had received the* OFFICE *of being an Apostle among the Philippians.*"

eminent as was this personal honor, it was not necessary to the designation or place of an Apostle. Again: the Apostles were possessed of miraculous powers. But so were divers others, as Stephen and Philip, to whom the name of Apostle was never given. It follows that such endowments were not peculiar features of the Apostolic office. Essential to its success in those days, they undoubtedly were; but essential to its nature, they certainly were not. We must not confound *authority* to act, with the *means* of acting successfully; the *office* of an ambassador, with the force of mind, or the personal endowments with which he sustains his embassy; the *commission* of one whom the King despatches to subdue and govern a distant province, with the array of martial force with which he marches to the work. No more must the essential office of the Apostle, sent to subdue, and establish, and rule, as ambassadors of Christ, be confounded with those extraordinary endowments and all that striking array of miraculous powers with which they were furnished for their enterprise. Such endowments were needed for the first propagation of the Gospel. They have not been needed since. They have therefore ceased. But the essential commission of the Apostles, to which they were appended, has not ceased, nor can cease, while the world lasts; for Christ has promised that he will be with that office to the end of the world. That commission was complete as soon as delivered; and from that moment its recipients were invested with all the functions of the Apostolic office. But not so with regard to miraculous gifts and qualifications. These were not bestowed till many days after the delivery of the commission. It was before the ascension of Christ that the full *authority* of Apostles was bestowed. It was not till the Pentecost that they received "*power* from on high" for the support of that authority.

Thus are we brought again to the question—*What was the peculiar and characteristic nature of the Apostolic office?* They themselves applied to it a name which will aid the answer. Peter, in addressing his brother Apostles concerning the filling of the vacancy caused by the death of Iscariot, expressly styles the office which the traitor had vacated, *his bishopric*, or *his episcopate*, as the original reads. The same is also called, in the same transaction, his *apostleship*. Hence, in the writings of the Fathers, the names of *Apostle* and *Bishop* are used as pertaining essentially to the same office.* But the word

* Cyprian writes of the Apostles in that manner; as for example; "*Apostolos, id est Episcopus, Dominus elegit:*"—*The Lord chose Apostles, that is to say, Bishops.* "They which were termed Apostles, as being sent of Christ to pub-

bishopric or *episcopate*, in the abstract, only means an office of *supervision*, in general; and the supervision may be either of single congregations, as in the cases of "the elders" of Ephesus;* or of many congregations, *with their overseers*, as in the case of Paul, who assembled and charged those Elders. What then was the peculiar nature of the supervision, or Episcopate, exercised by the Apostles, that *name*, of itself, does not indicate. Whither shall we go to ascertain whether it was a particular or a general supervision; congregational or the contrary? Their commission decides. "*Go and teach all nations*," &c. Therefore, whatever powers their *Apostleship* or *Episcopate* embraced, were not limited to any particular congregation of the Church, but extended to the whole Church; in other words, the "Bishopric" in the hands of the Apostles was evidently general, as distinguished from congregational. What particular functions belonged to that general oversight or Episcopate, their commission leaves no room to doubt. First—"*Go and teach all nations;*" or as the more accurate and universally preferred translation is, *go and make disciples of all nations*. Thus was given authority to propagate the Gospel. "*Baptizing them in the name of the Father*," &c. Here was authority to administer the sacraments of the Church; and by the sacrament of baptism to open the doors of the Church, and of its privileges, to disciples out of all nations. Finally, "*teaching them to observe all things whatsoever I have commanded you.*" These words conveyed to the Apostles the authority *to rule the Church*, after they had made disciples by preaching, and members by baptism. An essential part of the government of the Church consisted in seeing to the *succession* of its ministry. That the authority to do this, to ordain successors in the Ministry, was included among the powers of the Apostles, is not only necessarily implied in their authority to govern, but also in those impressive words of the Saviour: "*As the Father hath sent me, even so send I you.*" For as it was part of the office on which Jesus was sent, to institute the Ministry of his Church; so, it follows from these words, that it was part of the sending of the Apostles, to continue that Ministry, by the ordaining of others to its functions.

The conclusion, then, with regard to the characteristic nature of the Apostolic office, is, that it was one of a *general*

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lish His Gospel throughout the world, and were named Bishops, in that the care of government was also committed to them, did no less perform the offices of their Episcopal authority by governing, than of their Apostolical by teaching."—*Hooker's Eccl. Pol.*

* Acts xx, 28,—*Overseers—Bishops*, ἐπισκόπους.

supervision, or episcopate; and embraced essentially the authority to preach and propagate the Gospel; to administer the sacraments of the Church; to preside over its government, and as a chief part of government, to ordain helpers and successors in the ministry. All these powers the Apostles held, *not as a collective body, or college;* but *severally and individually.* Hitherto we have been, so far as I know, upon undisputed ground. Let us proceed.

This apostolic office was intended by the Saviour to be continued; in other words, *the first Apostles were intended to have successors, to the end of the world.*

This is undeniably manifest from the promise of the Saviour, annexed to their commission: "*Lo, I am with you always, even unto the end of the world.*" Now, if neither the *persons* of the Apostles were intended to remain to the end of the world; nor *their miraculous endowments;* nor *their distinguishing office;* if all have passed away; we are quite unable to comprehend how that promise is fulfilled, or what it could have meant. But *the persons* of the first Apostles do not remain. Their *miraculous gifts* have not been continued in the Church. It follows then that their *distinguishing office* must remain; that it was to this office, and to those who should hold it in succession, that the Saviour promised his presence "to the end of the world." No other sense can possibly be put on His words. If then the office of the Apostles, as learned from their commission, and interpreted by all the acts of their Ministry, was an Episcopate—an office of supervision, and that of a general kind—and if *each* Apostle did embrace in his *individual* office the right to preach, administer the sacraments, exercise supreme jurisdiction in the Church, and, under the head of jurisdiction, to ordain and rule Ministers of the Gospel; it follows that an office of precisely that description was intended to continue; has continued from that time to this; and will be continued in the Church, by the will of its divine Head, to the end of the world.*

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* In some respects, every Presbyter is a successor of the Apostles, inasmuch as he has authority to preach, to administer the sacraments and to feed or rule, as a pastor, the particular flock over which he is placed. In some respects, neither Bishop, nor Presbyters, are or can be successors of the Apostles, since these "were sent as *chosen eye-witnesses* of Jesus Christ, *from whom immediately* they received their whole embassage and their commission to be *the principal first founders of a House of God,* consisting as well of Gentiles as of Jews. In this, there are not after them any other like unto them; and yet the Apostles have now their successors upon earth, their true successors, if not in the largeness, surely in the kind of that Episcopal function, whereby they had

But where shall we find this office in the present Church; this union of authority to preach and administer sacraments, *with this individual right to ordain, and this presidency over Clergy;* this original, apostolic Episcopate? Evidently, there must be somewhere in the Church at the present time, unless the Lord's word has failed, officers, of whom it may be said, without arrogance and in simple deference to the promise of Christ, that in all essential features of the Apostolic office, they are *the successors of the Apostles.* Where are they? The question we have no right to treat as unimportant. Whether a most solemn promise of Christ has been fulfilled or not; and if it has, where its fulfillment appears; whether an office, intended by the Head of the Church to continue therein, and, as its chief office, to last to the end of time, has continued to the present time; or whether it has been dropped, and some other placed in its stead, is surely a question of no ordinary importance, by no means of a merely incidental consequence; but on the contrary of vital connection with the permanent interests of religion, and not by any to be passed over "unadvisedly or lightly," but considered "reverently, discreetly, soberly, and in the fear of God."

But before I further put this question, it is well to remove the idea which so commonly starts up in the minds of those who hear or read on this subject, when any persons holding office in the Church of Christ, in the present day, are termed *successors of the Apostles;* are said to have *succeeded to the Apostolic office;* as if there were some exceeding arrogance and presumption in the claim. Whether it be arrogant or not, depends entirely upon whether it be true. Nothing is so humble and unpretending as truth. Did any one claim to have succeeded to the *personal* distinctions and endowments—*the inspiration and divers miraculous gifts* by which the Apostles were qualified for their extraordinary circumstances, he would indeed be chargeable with arrogant presumption; because, concerning these things, there was no promise of the Lord that they should continue in the Church to the end of the world.

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power to sit as spiritual ordinary Judges both over Laity and over Clergy, where Christian Churches were established."—*Hooker's Eccl. Pol.* viii, § 4.

The peculiarity of the Apostolic office to which Presbyters cannot be considered as having succeeded, and to which in the text we have special reference, is that kind of Episcopal function (as Hooker says) "whereby they had power to sit *as spiritual, ordinary Judges" over Clergy* as well as Laity; in other words, to preside, not only over many flocks, but *over the Pastors of those flocks,* and *to ordain those Pastors.* This was the office of the Apostles, not collectively, but *individually,* and this the Saviour promised to be with "to the end of the world."

But in relation to the *office* of the Apostles, there is the plainest promise of such continuance; and consequently, however the assertion may sound, it must be true that somewhere in the Church at this time there are office-bearers, either Bishops, Presbyters, or Deacons, who *severally*, and in virtue of their office, are successors of the Apostles—occupying, *individually*, just that relation to the present Church which the Apostles, by virtue of the essential features of their office, sustained *individually* to the Church of their days. The prejudice that arises against such an idea will not bear a moment's reflection. If it spring from a comparison, *as to personal character and fitness*, of the modern successors, with the first in the chain, be it remembered that Judas Iscariot was numbered with the Apostles, by the Saviour himself, and Judas was a traitor. If the prejudice arise from the consideration that the commencement of the Apostles' Office was miraculous; that it was under the immediate and extraordinary designation of the Son of God; whereas the continuation of the Gospel Ministry is by the ordination of men, an ordinary designation, by fallible instruments; we answer by referring you to the analogy between the new creation and the old, in regard to origin and succession. The beginning of the grass of the field was miraculous—by the instant and immediate mandate of God. It was created in full maturity. But its succession was provided for by no such measure. The grass, and the herb, and the fruit tree were furnished with the means of a succession by ordinary laws, each having "*seed in itself, after its kind.*" Thus also with man. The head of the human race was created by the immediate hand of God; but the succession from that moment to the end of time, was provided for by laws of ordinary nature. But we hold it to be no arrogance to say of any man, though the lowest of his kind, that he has succeeded to the nature of the miraculously created first man; nor to say of the herb of the field that, though it be but the offspring of the little, familiar seed in the ground, which sprang and grew by an ordinary law and a human planting and rearing, it is nevertheless, in all the essentials of its nature, the successor, in an unbroken line of descent, of the herb which, on the third day of the world, sprang into maturity at the wonderful fiat of the Almighty. I know not that the man, or the herb, is any the less a man, or an herb, or any the less descended from the miraculous beginnings of the creation, because the laws of growth were but ordinary and the intermediate agency of production was but human. And so I know not that a Minister of the Gospel is any the less a successor of the first Apostles, because

instead of receiving his authority, like them, immediately from Christ, it has come to him by the intermediate communication of a chain fastened, at its beginning, upon the throne of God, and preserved as inviolate, as the line of the descent of Adam, or the succession of seed time and harvest, of day and night, of summer and winter. I know not that this day is not a true day, and strictly a successor of that very day, when first the sun appeared; though that, you know, was made by the sudden act of God suspending the sun in the skies, and this arose by the ordinary succession of the evening and the morning. The beginning of every institution of God must of necessity be extraordinary; its regular continuance, ordinary. So with the course of Providence in all its branches. What is now an ordinary Providence, was once an extraordinary. What began with miracle, is continued by laws of familiar nature. And so is it with the Ministry of the Gospel. What was created by the direct ordination of God, is propagated and continued by the authorized ordination of men. *Its "seed is in itself, after its kind,"* and at every step of the succession it is precisely the same Ministry and just as much of God, sanctioned by his authority and sustained by his power, as if it had been received from the laying of the hands of Christ himself. And so with the Office of the Apostles. It was the promise of Christ, the Lord, that it should continue to the end of the world. It is not more sure that sun and moon, seed time and harvest will continue to the end of the world; and though its succession be now in the hands of very feeble and fallible men; of men unspeakably inferior to the Apostles in every personal and official qualification; yea, though many Iscariots be found under its awful responsibilities, the integrity of *the office*, as essentially identical with that of the Apostles, is in no wise affected.

That the Office of the Apostles *did* descend from them to successors; that it *was* communicated to others by the hands of those who received it from the Lord, is manifest. For not to mention Matthias and Barnabas, who were Apostles,* we find Timothy, who was ordained by St. Paul,† not only called an Apostle, by that writer, as he is called Bishop by the writers of the next century, but actually charged by St. Paul with the exercise of all the authority we have mentioned as contained in the Apostolic commission. The first epistle to Timothy is the plainest evidence that he was put in trust with the government of the Church of Ephesus; which at that

* Acts xiv, 14. † 2 Timothy i, 6.

time, as the Acts of the Apostles declare,* contained *a plurality of Presbyters;* that *over those Presbyters,* as well as over the Deacons and laity, he was invested with the personal charge of discipline and government, and that, in discharging such government, the *authority to ordain* was distinctly in his single hands.† The same is evident concerning Titus, from the Epistle of St. Paul to him. It was his charge from St. Paul to "set in order" all the Churches of the large island of Crete, and "ordain Presbyters in every city." Thus we see the Office of the Apostles handed down by a succession of hands to one of the latest dates of which the Scriptures speak. It certainly continued in the world as long as the lifetime of the Apostle St. John; and he lived to the hundredth year of the Christian era. Did it continue any longer than that hundredth year?

We ask who were those "*Angels*" or messengers of the seven Churches of Asia, to whom the seven Epistles of the book of Revelation were addressed; called also "*the seven stars*" in the right hand of the Lord; held responsible for the whole Church embraced within the limits of those several extensive cities, with their suburban dependencies?‡ Of one of them, Ephesus, we know from Acts xx, 17, &c., that *some forty years before the Book of Revelations was written,* it had several Presbyters, and of course, several congregations. Who then was the Angel of that Church of Ephesus? What was his office? Evidently it was one of *Presidency;* and that, over clergy, as well as laity. The most learned and noted non-episcopal writers contend that it was the office of President *for life.*

The learned Blondel, whose authority on this subject is not excelled by that of any non-episcopal writer, contends that the

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* 1 Timothy i, 3; Acts xx, 17, &c.

† See especially chap. iii; and iv, 17, 19, 22. It is of no force to say that the Presbyters of Ephesus and of Crete, are called in the Epistles to Timothy and Titus, *Bishops.* Of this we have no doubt. That was not a *specific name of office,* till after the Apostolic age. The highest rank of the Ministry had then the title of Apostle. We go by *office,* more than *name.* That Timothy and Titus had the powers attributed to the Apostles' office, is granted on the other side of this question. The plea is that they were officers *extraordinary.* But it is only a plea.

‡ Ephesus, Smyrna, Pergamos, Laodicea were, according to Pliny, κεφαλαὶ διοικήσεων, *heads of the diocese,* in regard to secular jurisdiction. The *Church* of Ephesus embraced what Ephesus, *in the common language of that day,* was known to embrace, viz, the city proper and the "*regio suburbicaria,*" the suburban and dependent villages: precisely as when we now speak in common phrase of London, we include all the connected villages of Camberwell, Peckham, Hackney, &c., &c.

Angels of the seven Churches were "*exarchs* or chief governors," who were superior in office to *the other Clergy* of those Churches; held their places *for life*, and were so superior that "*the acts of the Church, whether glorious or infamous, were imputed to those exarchs.*" And this, he says, is necessary to be maintained, otherwise the difficulties are insuperable.* If such was the office of the Angel of one of these seven Churches, it must have been that of the Angels of all the others; and as we have no reason to suppose that the government of those seven Churches was not similar to that of all others, such must have been the office of the chief Ministers of the whole Christian community, in the latter days of the Apostle St. John. This leaves us but little to contend for. But it is not disputed that to those Angels was appropriated, during their lifetime, the title of *Bishops*, as a distinctive title of their special office. Ignatius, Bishop of Antioch, who personally knew and conversed with St. John, writing to the Church of Ephesus, not more than twelve years after St. John had addressed the Angel of that Church, in the book of Revelations, expressly says that Onesimus was then its Bishop." "*Who* (he says) *according to the flesh is your Bishop.*" So that not only did the essential *presidency*, but the name also, of Bishop belong to the chief officers of that Church of that early period. It is beyond question that the Fathers regarded those Angels of Churches as having been *diocesan* Bishops.† Irenæus, Bishop of Lyons, who wrote about the year 178, speaking of Polycarp, his own teacher and a disciple of St. John, and certainly the Angel of the Church of Smyrna, calls him Bishop of that Church; and that he used the title as designating a Bishop *in the strict sense*, is manifest from the fact that, by almost universal consent, diocesan Episcopacy, in the strict sense, was general in the time when he wrote. And could Irenæus be mistaken as to the office of Polycarp, *whose disciple he was?*

But that these Presidents for Life, entitled Angels of Churches, in the Scriptures, and Bishops, by contemporaneous ecclesiastical writers, who dwelt in the midst of diocesan Episcopacy, were regarded as *successors of the Apostles* by the Christian Ministry of their own age, we have the plainest and most unquestionable evidence. Irenæus, we have said, was a disciple of Polycarp, who was the Angel and Bishop of the Church of Smyrna, and a personal disciple of St. John. Thus

* Blondel's Apology. Blondel wrote this work at the earnest request of the Westminster Assembly of Divines. Such an acknowledgment, therefore, is of no common value.

† As Irenæus, Clement of Alexandria, Tertullian, Eusebius, &c

was Irenæus too near the Apostles to be mistaken as to their successors. "We can enumerate (he says) those who were appointed by the Apostles, Bishops in the Churches, and to be *their successors* even unto us,—leaving them *the same power and authority which they had.*"*

This same primitive writer has left on record the succession of those who had been Bishops of the Church of Rome down to his time of writing, viz, about seventy-eight years from St. John. The first named is Linus; the last, whom he calls "*the twelfth in order from the Apostles*," is Eleutherius.† He calls both by the same name of Bishop, without the least indication that the office of the one *whom Paul instituted*, was in the least dissimilar from that of the other, who was *twelfth* in the descent. Now it is generally granted that the office of the latter was that of a *diocesan* Bishop, in the present, customary sense. What then are we obliged to infer as to the office of the former; and consequently as to the nature of the office received by the primitive Churches from the hands of the Apostles?

We might exceedingly multiply quotations to the same effect. But it is sufficiently shown that in the age next succeeding that of the Apostles, there were officers called Bishops in the Church, who were considered then as *successors of the Apostles*, and as having received from them *the same power and authority that they had.* And how those officers came to have appropriated to them exclusively the name of Bishop, which at first was not peculiar to the highest grade of the Ministry, instead of the older name of Apostles, Theodoret, a Christian writer, who flourished only about two hundred years after those times, informs us. "Those now called Bishops (he says) were anciently called Apostles. But in process of time the name of Apostle was left to them who were truly Apostles, and the name of Bishop was restrained to those who were anciently called Apostles." Thus we learn that a special rever-

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* *Advers. Hæres.* lib. iii, c. 3.

† "The Apostles having founded the Church of Rome, (says Irenæus,) committed the Bishopric to Linus. Of this Linus Paul maketh mention in his epistles to Timothy. To him succeeded Anacletus: after him and in the third place from the Apostles, the Bishopric devolved upon Clemens, who also had seen the Apostles and conferred with them. This Clemens was succeeded by Euarestus, and Euarestus by Alexander. Afterwards Xystus, the 6th from the Apostles, was constituted Bishop, and next Telesiphorus, who afterwards glorified God by martyrdom. Then followed Hyginus, and after him Pius, whose successor was Anicitus, who was followed by Soter, and now this station is filled by Eleutherius, twelfth in order from the Apostles."

ence for the first Apostles, was the cause of the leaving of that name to them, and calling their successors by another.*

I cannot take time to proceed any further with a quotation of testimony. We have found the promise of the Saviour as to the continuance of the Apostolic office, evidently fulfilled in the age next to that of the last of the Apostles. The facility of proving the same of subsequent periods, rapidly increases as we descend the enlarging tide of Christian men and things;† till we come to the period of only one hundred and fifty years from the death of St. John, (the age of Cyprian, Bishop of Carthage,) when non-episcopal writers, who concede the least, acknowledge that the Church, without a known exception, was presided over by diocesan Bishops, who exercised the prerogatives, and were then considered, without a question, to have succeeded to the full office of the Apostles. Whether it be left for the nineteenth century to correct the universal belief of the Church, in an age so soon after the last of the twelve Apostles, on a matter of plain historical tradition, concerning which it is quite unintelligible that the learned should then have been ignorant, I must leave others to decide.

We shall conclude our remarks on the question whether an office such as that of the Apostles has been in the Church since the Apostles' times, with but one more aspect of the matter. It is notorious that at this present day, about eleven-twelfths of those called Christians in the world, are under the spiritual jurisdiction of an order of ministers, called Bishops, whose individual office embraces the essential particulars of that of the Apostles, and whose succession they regard as derived by an unbroken chain from Apostolic times. It is quite notorious that, from the sixteenth century, up to within one hundred and fifty years of the last of the Apostles, the whole Church, in all lands, was under such jurisdiction. We go higher, and say that the most eminent non-episcopal writers acknowledge, that within *sixty* years of the death of St. John, such was the government of the Church.‡ And, within this short period, we

* [In proof that there were other Apostles besides the *Twelve* recognized as such in the New Testament, see Art. "Irvingism and the Apostolate," Church Review, Vol. VII, No. 4, p. 537.]—Ed. Ch. Rev.

† Tertullian of the 2d century, in answer to certain heretics, writes: "Let them recite their Bishops, one by one, each in such sort succeeding other, that the first Bishop of them have had for his author and predecessor some Apostle, or at least some apostolic person, who persevered with the Apostles. For so apostolical churches are wont to bring forth the evidence of their estates. So doth the Church of Smyrna, having Polycarp, whom John did consecrate."

‡ *Blondel* acknowledges that Episcopacy was introduced before Tertullian wrote his work on Baptism, which he dates A. D. 197. He thinks the change was made at Jerusalem about 135 or 6; at Alexandria about 143; at Rome about

have shown you the testimony of writers who then lived, asserting that Bishops were then exercising the jurisdiction of the Churches, and were considered, without the moving of a question, as having succeeded to the office of the Apostles. Now suppose this were a mere mistake. Then the mistake must have arisen *within the lifetime of men who had conversed with the contemporaries of the Apostles;* for after their death it was in full operation; and this, a mistake, not concerning a trivial circumstance of the Church, but a main and fundamental feature in its constitution, government and discipline; and this immensely important mistake must have spread *so rapidly and powerfully*, as to have revolutionized the government of the Church of all lands, in the course of some sixty years after the death of St. John—and *so silently*, that history has preserved not the slightest trace of its beginning and progress—and *so perfectly and universally*, that though the Scriptures were daily read in the Churches, and Presbyters and laity were made of the same materials as they now are, none perceived the usurpation; but all took it for granted, without a question, that such had been the government of the Church from the beginning, and was to be, to the end of the world; and this mistake *so permanent*, that without a dream of its being else than the most unquestionable truth, it continued till the sixteenth century entirely unsuspected. Now, if we can believe this, what vital mistakes may we not suppose to have been made, just as easily, and just as silently, in other great interests of Christianity? If the whole Church, so near its first ages, was capable of such an egregious blunder, in a plain matter of fact and of daily observation; if the whole form and principle of her primitive government could be so silently, and suddenly, and universally subverted, and the very opposite be so silently, and suddenly, and universally inaugurated in its stead, as that no one was conscious of the process of change; and no part of the Christian community, even in the most distant regions, continued as they had been originally constituted; and none rose up to vindicate the claims of the primitive government as abandoned, and to complain of its intrusive substitute: if such a complete revolution can be believed to have taken place in the Priest-

140. In the Appendix to the work on the ministry, issued by the Presbyterian Provincial Assembly of London, in 1654, we read thus: Dr. Blondel, a man of great learning and reading, undertakes in a large discourse, to make out that before the year 140, there was not a Bishop set over Presbyters; to whose elaborate writings we refer the reader for further satisfaction in this particular." We might say, then, that leading non-episcopal writers virtually acknowledge the introduction of Episcopacy, as early *as forty years after* St. John. *Sixty* will answer our purpose.

hood of the Christian Temple, and so secretly, that neither friend nor foe, advocate nor complainant, heathen, heretic nor Jew is known to have observed it; what change may not as well be supposed to have occurred, quite as easily, quite as silently, and quite as unobserved, in the precious oracles, the Books of Holy Scripture, deposited in that Temple, and specially entrusted to the guardianship of that Priesthood? I know not that it is any easier to revolutionize, unnoticed, the whole form and character of a government, than it is to change, unnoticed, its very statute books. If the former has been done, how do we know that the latter has not been also? We know it has not, by the testimony, unbroken, of the Church, from century to century. But why is not that testimony as valid in one case as the other? Why not believe it, as well when it proves the unbroken descent of the Apostolic office, as when it witnesses to the canonical books of holy Scripture? How can we suspect the Fathers of the Church, when they testify of the former; without rendering their testimony suspicious, when they speak of the latter; yea, without casting entire doubtfulness into the whole region of historic testimony? The care of the Church to preserve the Scriptures inviolate, is no more manifest in the history of Christianity, than her watchful care, in all ages and countries, and now, even among the long wasted and oppressed Christians of oriental nations, to guard the descent of the Apostolic Office. This unsleeping watch over the preservation in each diocese, of an original, independent Episcopacy, wanting and allowing no common and infallible Head, but "the chief Shepherd and Bishop of souls," "*who is God over all;*" has been the chief barrier that has prevented, in the ancient Churches of the East and elsewhere, the entire ascendancy of the Papal usurpation. As the system of our several state governments, united in one civil confederacy, each having its own chief governor, is the real protection of our liberties, and of our union, against the entire consolidation of the whole nation into one exclusive jurisdiction, under one supreme Ruler, and he mounting the higher in power, as his footing should become the more consolidated and extended, till at last such an expedient for *more unity*, proves itself the very fountain-head of the wildest and most destructive divisions:—so have been the several diocesan governments of the universal Church; each with its own spiritual head; each a government within itself, though in harmonious confederacy with others; each watching with sacred care the valid descent of its Episcopate, from the only source of all spiritual authority: so has been always this primitive constitution of the Church, where

it has been faithfully maintained, not only the wisest and strongest protection of her unity, but everywhere, in proportion as it has been jealously guarded, has it held up the ensign of stern and victorious resistance to the usurping claims of him, whom the prophecy of the Scriptures describes as "*sitting as God, in the Temple of God, showing himself that he is God.*"* The grand scheme of that singular Potentate has always been, while graciously permitting the name and show of Bishops and dioceses, to reduce all into abject dependence on his own infallible will; he taking the place, as he calls himself the alone Vicegerent, of Christ, the invisible Head; and thus seeking to reduce all office and citizenship in the universal Church, into one consolidated mass of united confusion. It was this boasted expedient for the greater unity, which produced, on one part, the revolt of Protestantism, and on all others, is fast sinking the mass, by dead weight, as recently in atheistical France, into the gulf of an infidel and raging anarchy. Such is the scheme of Satan, against which the Protestant ensign of our parent Church was lifted up, and the old dioceses of oriental Christendom, have been for centuries contending. This it was that kindled the persecutions of the English Reformation, and burned to death those venerable Bishops of Christ, Cranmer, and Latimer, and Ridley, and Hooper; not to mention the many confessors of lower place, but of equal faith and constancy. Had they only acknowledged the *supremacy of the Pope*, they might have died in their beds.†

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* 2 Thess. ii, 4.

† It is very commonly supposed that because an Episcopal Church has Bishops, and the Romish Church also has Bishops, and the Bishop of Rome is the Pope, therefore an Episcopal Church, though Protestant, must be a handmaid to Popery. It would be quite as legitimate to say, that whereas the Pope relies upon *Presbyters*, such as those of the Monastic orders and of the society of Jesuits, as the main supporters of his claims of supremacy, against the claims of diocesan Bishops; and whereas Presbyters are the only ministers of non-episcopal communions, therefore non-episcopal communions are handmaids to Popery. The truth is, that a primitive Episcopacy and the claims of Popery are absolutely irreconcilable. Nothing does the Pope more labor to destroy than an independent Episcopacy. No barrier stands so much in his way as the Protestant Episcopacy of England. In the famous Romish Council of Trent, the question was warmly debated whether Bishops were of a distinct *order* from Presbyters. The Legates of the Pope did all they could to stop the debate. They wanted the question to be considered as undecided, lest it should bring Bishops into unpleasant equality with him of Rome, whom they wished to be considered as *the only Bishop by distinction of order*. It was long debated in the same council, whether Bishops held their office "*de jure divino*," or "*de jure pontificio*;" from Christ or the Pope; through the *Apostles* in general, or only *St. Peter*, as Christ's sole vicar on earth. The latter was strenuously maintained by the Regulars or Monastic orders, by the Jesuits, (the Pope's body guards,) and the Cardinal-Legates of His Holiness. Their doctrine may be

Such is the argument which we desire to commend to the attention of Professor Hodge. Between him and us there are many points in this question which we hold in common. He believes, as well as we, that CHRIST did establish a particular Ministry, and promised to be with that Ministry, then and thus established, until the end of the world.

The question between us, and the only question, is, how that Ministry was constituted? Was there an Order of Men, who, after the Apostles, and superior to the Presbyters, were, through all time, to exercise the Chief Ministry of the Church? It is not at all a question of opinion or speculation. It is not a question whether one form of Ministry seems to us more expedient than another. It is simply a question of fact. For our-

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seen from the following extracts from the speech of *Laynez*, General of the Jesuits. He said "the *Apostles* were made *Bishops*, not by Christ, but by St. Peter;" that Bishops "held their office and authority of St. Peter's successor." He advised the council to beware, "lest by making the institution of Bishops *of divine right*, they should take away the *Hierarchy* and bring an *Oligarchy*, or rather an *Anarchy*." He censured those who held there is any power in Bishops, received from Christ, "because it would *take away the privilege of the Roman Church, that the Pope is the Head of the Church and Vicar of Christ*." "He said it was a mere contradiction, to say the Pope is Head of the Church and the government monarchical, and then say there is a power or jurisdiction not derived from him, but received from others."

The discourse of the learned Jesuit was exceedingly extolled by the special advocates of the Popedom. "The Papalins," says an historian of the Council, "said it was most learned and substantial." The strenuous admirers of its doctrines were among the Regulars, the Jesuits, the Legates and Cardinals. But who were the strenuous *opponents* of such doctrines? Bishops, and the Divines whom they brought with them to the Council. Of the former, several spoke in defense of such doctrines as the following, from the speech of the Archbishop of Grenada: "Wheresoever a Bishop shall be, whether in Rome or in Angubium, all are of the same merit, and of the same priesthood, and all successors of the Apostles." "He inveighed against those who said St. Peter had ordained the other Apostles, Bishops. He admonished the council to study the Scriptures and observe that power to teach throughout the world, to administer the sacraments and to govern the Church, is equally given to all. And therefore as the Apostles had authority, not from Peter, but from Christ, *so the successors of the Apostles have not power from Peter, but from Christ himself*." * * * * * * * * * *

We see from the above that opposition to the divine institution of an independent diocesan Episcopacy, did not originate with Protestants. It began long before the Reformation. It was the Monastic doctrine in the 11th century; the Jesuit doctrine in the 16th. The *inferior clergy* maintained it in support of the high claims of the papal throne. The Bishops opposed it, in resistance of those claims. Then, as now, the shortest way to favor *despotism*, was to preach *levelism*. It is curious to see in the debates of the Council of Trent, how the special "*Papalists*," as the historian calls them, in trying to elevate the Pope, by depressing the Bishops, contended for *parity of order* between them and Presbyters, with many of the same arguments which are now used for the same parity, by Protestants, under the idea that, in contending against diocesan Episcopacy, they are really warring against Popery.

selves, we do not believe there is room for the shadow of a doubt as to how that question must be decided. Neither do we doubt what the verdict of Prof. Hodge himself will be, if he will give to the discussion that thorough examination of which we believe him capable.

We write the more earnestly, because we see in that portion of the Presbyterian body which Prof. Hodge represents, a laying aside of prejudice even on points once regarded by them as of great importance, and a gradual return to the usages of the Catholic Church. Liturgies they are already striving to introduce, and the growing evils of self-will and schism they are learning by sad experience to lament. As to Episcopacy, we are sure it can be shown to be Apostolic, and the Professor must be constrained to confess, that, in this country, it is guarded by constitutional checks from those evils with which it stands reproached in the old world.

And yet, alas, we are reminded by past observation that with the great mass of men neither Scripture, History, nor sound reason has a feather's weight in the scale, against the force of whim, caprice, prejudice, or preconceived opinion.

Art. VII.—THE MINISTERIAL GIFT.

A Sermon, on 2 Tim. i, 6, preached before the Convention of the Protestant Episcopal Church of the Diocese of Connecticut, June 12th, 1855, in Christ Church, Norwich. By the Rev. A. N. Littlejohn, Rector of St. Paul's Church, New Haven.

[The view presented in a part of this Sermon is so truthful in itself, and is so especially timely now in these days of empiricism and theorizing in morals and religion, that we desire to give to it the widest possible circulation, and to preserve it on our pages for future reference.]

We shall now name two or three particulars which, in our view, demand of us a profounder quickening and more thorough application of our ministerial powers. Nor shall we choose these particulars at random, but from a deep conviction that they ought to be considered in connection with the theme which now engages us. They are suggested, too, by the present tone and posture of our communion, as well as by the religious aspects of our age and country. There is, indeed, no time when the ministry as a whole, and regarded as an organized assemblage of spiritual functions, does not need the stirrings of a deeper life, and the tokens of a larger adaptation to existing wants. Still there are periods which call for a livelier exercise of some of its functions than of others, and justify us in discriminating as to their relative importance. Whether, then, regard be had for our own deficiencies or for the needs of the age, or for both together, we believe no two forms of pastoral ministration deserve from us so devout a consideration, at this time, as the *Care of souls* and the *Preaching of the Word.*

The *Care of souls* is the first and highest duty of the ministry. It is that duty into which all others finally resolve themselves. Its rank springs out of the very genius of our religion. For while Christianity is eminently a religion for organization, for bringing men into deeper and closer relationships; while it has established a Church into which individuals are so closely grafted as to create a sort of organic, collective personality, yet no religion has so magnified and elevated the individual. If it merge the individual in a society, if it lose the soul in a

divine corporation, it is only to lift it to a higher sphere, and to endow it as an individual with vaster proportions.

Christianity addresses its Gospel, sends its teachers, not to peoples, or nations, or societies as such, but to the individuals of which they are composed. If it act on masses it is with reference to individuals, not that one individual is of more worth than a multitude,—but more than a mass of such. The spirit of Christianity defines the spirit of its ministry—as the whole governs its parts. It is this feature of our faith that renders the *Care of souls* the first duty, as it is the highest form of pastoral work. Time would fail us to set forth all the requisites for the discharge of this duty, or to enter with any minuteness into the details of instruction, discipline, and consolation—those three chief necessities of a redeemed soul. We shall therefore confine our remarks to an aspect of the subject which most obviously discovers a defective use of our ministry, and admonishes us of the necessity of stirring up the gift that is in us.

The point on which we are about to speak, is one that we should not venture to allude to here, were we not sure that we shall utter only the common, though unexpressed convictions of our brethren. We shall endeavor to treat it with a caution which becomes its delicacy, and, at the same time, with the freedom and directness which its very great importance demands.

It is to be feared, we think, that the clergy of the Church, as a whole, are but imperfectly qualified for dealing effectively with the private religious experiences of individual souls; in other words, with cases of experimental religion. By experimental religion, we mean religion in the soul, religion tried, practiced, proved; religion attempted in its severities of thought, feeling and action; religion as the veritable power of salvation unto the believing heart; religion running through all the several states of agitated emotion which divide the soul just awakened to sin, from the soul reposing on a hope of forgiveness, and realizing the peace and assurance of holy living. Now it is with this side of religion, and the delicate, searching questions growing out of it, that the majority of the clergy are least qualified, and therefore most reluctant, to deal. The fact that they are so, very seriously impairs their efficiency as pastors, and their moral power as Christian men.

Man is said to be the world in miniature. Yet more truly may a parish be said to be the Church in miniature. In its narrow circle, reappear, from time to time, all the profounder tendencies to error in religion as a doctrine and a life. The

doctrinal errors of Mysticism, Legalism, Antinomianism, Literalism, &c., not only have their unceasing alternations and evolutions, but also their counterparts in the interior life of souls. How often are we baffled and confounded when attempting to drive out the practical issues of such errors! How often are we forced to confess ourselves strangers to the trials of souls thus exercised, and our consequent impotence to guide them up to the serenity and power of a balanced faith! And if we take the simpler sorts of religious experience, with which the intricacies of doctrinal error have not mingled, is it a strange thing to find ourselves, now and then, abashed and driven into silence, by the presence of souls whose anxieties of hope and fear, whose notions of self-sacrifice and pious devotion, whose deep and ardent yearnings after a more thorough appropriation of Christ, prompt inquiries which the level of our own spiritual attainments is too low to enable us to answer? Is it a strange thing to find ourselves without remedies for the diseases brought to us for healing, and this, though our Office gives us control over the whole resources of the Christian dispensary? Do we know, as we ought, the anatomy of a regenerate nature? Do we study, as we should, the more secret chapters of religious experience? Do we wield the power we might, nay, do we wield any worth naming in this direction?

Let us beware lest we do our duty by fractions. Let us remember if there be any neglect in this quarter, we bury one of the most precious talents of our commission. We may preach, catechize, minister the sacraments, visit the flock often, and be watchful to gather in the wanderers. We may use faithfully all the outside means of Christian nurture; and yet, if we lack the skill, or the disposition, or the moral courage to enter the very chambers of the soul, and there wrestle with its adversaries—then is our ministry an imperfect thing. It halts in the region of its grandest power. It is silent at a tribunal where it should plead and rebuke as with the authority of God. It is paralyzed in the very function which would bring it nearest to the souls it was ordained to guide.

Let us not be misunderstood. This reluctance to enter deeply and thoroughly into matters of experimental religion, in which we have supposed Church pastors to share more or less largely, may be accounted for on a theory which raises no question as to their piety, or general moral fitness. It is a tendency or habitude which has grown up out of a variety of causes external to their moral condition. This kind of dealing with souls has been pushed to an extreme by the Sects, and still more, if possible, though in different shape, by Roman-

ism—the former resolving all religion into experiences, agonies, raptures, and assurances; the latter demanding of the individual a constantly recurring series of answers to the never-ending questions of the Confessional. A species of *cant* has gone with both forms of abuse which has engendered grave suspicions of hypocrisy, and inspired those, not habituated to its use, with sentiments of profound disgust. Each of these extreme methods has matured into an established system of inquisition; and both, together, have left scarce a recess or privacy of the soul uninvaded by their prying and insatiable curiosity.

Another cause, deeper and wider in its reach, has operated to produce the state of feeling in our clergy before alluded to. We refer to the intense subjectivism, the almost morbid individualism in doctrine and practice, in thought and feeling, which characterizes the ultra sectarian portions of Protestant Christendom. Repelled by this they have only too readily yielded themselves, and without wholesome checks, to the sternly objective, impersonal tone of the Church's system. They have thus, through the influence of creeds, prescribed offices, and other ritual appliances been drawn too much away from the internal states of individual souls; and as a consequence, their pastorate has correspondingly suffered in freedom, closeness, and depth.

This is a field of labor that ought not, and must not, be abandoned. Popery wields half its power through the Confessional, as a means for reaching the heart; Sectism does the same through the minute searchings into private experience. Multitudes of souls are attracted, and held, and moulded by both, while the methods of both have degenerated into a routine as spiritless and tedious as it is tyrannical and repulsive. Shall we, meanwhile, remain idle? Shall we accept as an excuse for doing nothing, the plea that these erroneous systems have done too much? Shall we, under such circumstances, fail to develop and apply the facilities and powers of the Church's system—a system which, beyond any other the world has seen, is adapted to maintain the true balance and wholesome harmony between Christianity as a creed and an institution, and Christianity as an experience, a life in the soul—between the ministry and the people, priestly authority and private liberty? There is a middle ground between the perfunctory and inquisitorial method of Popery and the ostentatious, canting method of Sectism. This it is our duty to seek after and to occupy.

Are we inclined to hesitate? Do we need the light of illustrious precedent, or the power of eloquent example? Both

may be found without traveling beyond our own ecclesiastical lineage. It is on this very subject, on this very aspect of the pastoral gift, that some of the noblest, purest names of our Mother Church, speak with irresistible authority. Yes! we seem to hear the monitory voices of the pious Herbert, the saintly Farrer, the devout and stainless Hammond; and with them the counsels of those devoted chief shepherds of Christ's flock, the learned and earnest Andrews, the humble Sanderson, and the faithful, affectionate Wilson—to name no others—men, who held God's truth as an experience, not a theory, and penetrated, as true physicians of Christ, into the secret places of moral evil, treating with a master's hand the subtlest distempers of the soul—men whose words are still the undecaying sinews of the strength of that Church which with their lives they adorned, and with their deaths consecrated.

But there is another form of pastoral ministration, to which we desire to allude—one whose defects will farther illustrate the duty of stirring up the gift that is in us—we refer to the *Preaching of the Word.* The dignity and importance of preaching may, in a degree, be said to be those of Christianity itself. Christianity is a record and a speech. The spoken truth is ever more living and potential than the written truth. For this cause, among others, there was always a ministry of some sort—a medium of spoken truth before there was a Bible, a depository of written truth. And so, too, it fell out that a spoken Gospel preceded a written one. Ordinarily God's Word is a speech, before it is a life. Preaching, moreover, is widely representative of the Church's gifts. Beyond anything else, it indicates the average intelligence, activity, and spiritual power of the Church. Preaching is always, too, the point of contact with the intellectual tendencies of mankind. Its changes mark the changes not only of Christian theology and Christian society, but those of the greater forms of thought and imagination, as philosophy, literature, and art. Preaching is also a mystery—"a mystery as to its action and its effects, a mystery of reprobation and salvation,"—"a mystery," says St. Cyran, "not less awful even than that of the Eucharist; for it is by preaching that souls are begotten and quickened unto God, whereas by the sacrament, they are only fed and healed."* It must, then, be an object of greatest moment to bring into fullest exercise such a function as this—to clothe it with every rightful power and to guard it against every known weakness. To ascertain whether the preaching of to-day be what it might

* Saint Cyran, (Lettre xxxi,) á M. Le Rebours.

and ought to be, it is not needful to compare it with the preaching of other periods. Among the various forms through which it passed before, and through which it has passed since the Reformation, it may be better than some, and worse than others. It may be better than the preaching of Origen, vitiated by allegories, or that of Nazianzen, overladen with the affectations of rhetoric. It may be inferior, again, to the preaching of St. Basil and St. Chrysostom, whose fervid grandeur, impetuous energy, and Scriptural simplicity, redeemed the weakness of a preceding age, and made Constantinople and Antioch the classic grounds of Christian eloquence. It may be better than the preaching of the Mediæval Church, when, with worship, doctrine, discipline, and priesthood, it suffered a common petrifaction. On the other hand, it may be worse, less bold, less trenchant, less a medium and a result of God's word, than the style of those standard bearers of a newly Reformed Church, who were summoned from the silence of the Altar and the constraints of an intricate ritualism, to participate in the excitements of free discussion and pulpit address. So, too, it may be inferior in wealth of erudition, and elaborateness of finish, to the preaching of the illustrious divines of the Seventeenth century, while it is greatly in advance, in every essential regard, of that which prevailed in the Eighteenth; when, but too generally, the Prophets, Evangelists, and Apostles, gave way to Tully, Epictetus, and Plato.

Let such comparisons result as they may; let us stand where we will in reference to the styles and methods of by-gone ages; it is agreed, on all sides, that the preaching of to-day does not adequately meet the exigencies of the time. It is agreed that it does not speak with the authority, unction, and power, to be expected from so divine a gift—that instead of ruling, it is ruled by the dominant tendencies of secular thought—that it fails to echo the virtues and inspirations of the Word of God—that it is neither great, as an exhibition of Christian intellect, nor earnest, as an organ of Christian spirituality—that men smile when it thunders and sleep when it persuades—that it addresses more Felixes who yawn, than Felixes who tremble. And yet it is equally agreed by all fair observers, that it is not lacking in many of the lighter sources of influence, as sprightliness, culture, versatility, and occasional eloquence. Nor is it considered wanting in learning, in knowledge of the Gospel theory, or of human nature; nor in ready command of the fruits and appliances of intellectual activity. Nor, again, so far as the Church pulpit is concerned, can it be urged as a cause of the present debility and stagnation, that it has forsaken

its legitimate topics for the curious novelties of the hour, or has condescended to humor the caprices of the fickle multitude.

Where, then, is the defect? Where is the seat of the paralysis of so mighty a gift? What is needed to redeem it from this pious weakness and decent mediocrity? How shall it regain its lost dominion over the sources of public sentiment, and inspire the world with a due reverence for its claims as one of the instrumentalities of God for the redemption of man? To us who have been ordained to this holy function, there is but one way back to the heights of power; and we must each, in our places, begin to travel it. We must look anew into our commission. With purged sight let us try to see in it the very handwriting of the Church's Head, and the baptism of the Pentecostal fire; let us lay hold upon the gift as it is rooted in the grace and sanction of the living God; let us use it as a thing fed by the Eternal Spirit, and as a constituted part of a supernatural order; let us grasp it in its spiritual aspects, and on the side lying next the unseen world. Spiritual in its origin, spiritual in its nature, spiritual in its object, preaching to be great, must be the work of a spiritual mind. A profound spirituality of private experience, an experience of the death that is in us, and of the life that is in Christ, a trial of the griefs and joys, the pains and consolations springing from the conflict of the death of nature and the life of grace; it is this that conditions and measures the power of preaching. It was this that made Paul, in spite of slowness of speech and meanness of stature, the mightiest of Christian orators. It was this likeness unto the ministry of his Master, this actual bearing about within his soul of the blood and the agony of Calvary, and the glory and the triumph of the risen Jesus that silenced Athens, Ephesus, and Corinth, when presuming to compare him with some inferior name.

It is not so much what we say, as what we are, that makes us sure we do not beat the air. Preaching is powerful, not from method, style, or other outward feature, but from the motive of the preacher. It is a divine mystery, and at the same time a human action; and that which is noblest in this action—that which lends to persuasive effort its energy and its unction, is inward, spiritual, anterior to the conscious framing of the preacher's message. It is in the righteous habit, the upward spring of desire, the fixed cleaving unto Christ. It is character that decides the momentum of the spoken word; and so is it true, that "all preaching will be what the author of so royal a gift meant it should, just as it

resembles those highest acts of piety, repentance, submission, self-denial, prayer, inward martyrdom."*

It is an axiom, that as is the ministry, so will be the Church, and, in some measure, the world. The Christian Pastor is, in the truest and largest sense, a representative man. He stands for the faith he preaches. He will be judged by the Christianity he proclaims. And so Christianity will be judged by him. His office will be respected only as he makes it respectable. It will be measured by the effects it produces. The progress of events, since the Reformation, while calling it more thoroughly into the conflicts of mind, and the struggles of rival social elements, has also stripped it of nearly every adventitious prop. No longer may it claim special privilege or enjoy popular reverence, because of the exclusive possession of the treasures of knowledge; for these it now shares only in common with other instruments of power, and lower forms of activity. Nor may it longer force mankind into a silent assent to its prerogatives by the civil arm. Nor can it hope to recruit its wasted influence by recourse to any of the usages of ecclesiastical jugglery, or moral superstition. It stands alone on the naked basis of its own divine spirituality, and on this it must rise or fall.

But the same series of events, the same general causes which have thus stript the ministry of its old and once powerful associations, and driven it in upon itself, have also vastly increased its tasks and responsibilities, multiplied the hazards of failure, and deepened the disgrace of possible defeat. When has there been an age that has so tried the joints of the priestly armor? When an age that has thrown around the Ministry difficulties so formidable, or demand qualifications so diverse and rare, or labors so unceasing and abundant? When an age that has so required of it, at the same time, the duties of sentinel, soldier, servant,—the man of thought and the man of action?

The Ministry is not only a Ministry of Reconciliation, but a Ministry of guardianship over the Faith once delivered to the Saints. To realize what this means, read in the peculiarities of the time, the dangers that threaten the system we are set to guard and transmit. No eye can see, no mind ponder them, but must regard them as the portents and symptoms of a tremendous revolution in the moral affairs of the world. Take only the more salient, those already thrust out in books, fellowships, and organizations—the slow, still, but deep spirit of doubt among many classes—the recent spread and new assump-

* Vinet's Homiletics.

tions of Popery, the uncovering of whose visage always heralds the settling down of night—the varied discussion of questions which, by common consent, were thought settled forever—the degradation of Creeds and Confessions from the dignity of living expressions of faith and hope, to the low office of fences and enclosures to keep men out of danger; no longer forms of positive truth, but blank barriers against the onsets of negative error. Take the Bible itself, though still printed, sold, scattered by millions, adored by the few as the oracle of God, the one word of light, the one speech of heaven; yet, by the many, made a thing of cold analysis and studied cavil; patronized, not obeyed; praised, not believed; boldly questioned by each rising school! Where now, oh Ancient of books, is the fire once poured along thy pages from the top of Sinai—where the blood-stained halo of Calvary! Behold how the Science, the Letters, and the Art of to-day, scorn the embalming touch of the Cross. And so the mechanic's craft, the statesman's policy, the youth's aspirations, the student's hope. Behold how in groups, but mostly in the direction of error, communities travel! the weaker plunging into the arms of implicit faith, or low infidelity, or hardened indifference—the stronger, and the better, waiting some visionary result—the literary man for his ideal artist—the moral thinker for his new Plato—the politician for his Utopia of law, and trade, and social perfectibility!

Such are some of the significant features of the times. That they mark a transition period, a begun revolution, no one in his senses can doubt. Whether they proclaim winter ended, or winter begun; whether they are harbingers of ice or heat, barrenness or verdure, death or life, it is not for us to determine. But this is sure, they certainly throw light on the appropriate duties and labors of the Ministry. Their word is that of admonition—their cry is unto purer living, deeper thinking, harder working—unto the discipline that fits for conflict, endurance, martyrdom. May God give us grace, to *hold the mystery of the faith in a pure conscience*, and *by the manifestation of the truth*, to commend ourselves irresistibly unto the consciences of men.

Art. VIII.—RELIGIOUS FICTION.

1. *Margaret Percival.* By the Author of "Amy Herbert," "Gertrude," "Laneton Parsonage," &c. Edited by the Rev. William Sewell, B. D., Fellow and Tutor of Exeter College, Oxford. 2 vols. New York: D. Appleton & Co., 1847.
2. *Hawkstone: A Tale of and for England, in* 184–. By Prof. Sewell. 2 vols. New York: Stanford & Swords, 1855.
3. *Cleve Hall.* By the Author of "Amy Herbert," &c. New York: D. Appleton & Co., 1855.

We remember, some years since, hearing or reading an anecdote, which, as it is somewhat illustrative of a position we are about to take, we will endeavor to relate in our homely way: A Methodist minister—one of the old-fashioned backwoods stamp, a race fast becoming extinct, even among the admirers and followers of Wesley—at a Camp Meeting, we believe it was, commenced singing, "with all his might," a tune which smacked so strongly of the Dancing Hall and Bar Room, that even his enthusiastic audience were struck with amazement, and the old gentleman was left alone in his glory. Not at all daunted by such an apparent rebuff, he only paused long enough to call out, "strike up, brethren, strike up, brethren, *the devil has had that tune long enough!*" and went on with his singing to the end. Now, whether there be truth or not in the anecdote, there was philosophy in the remark. It may be applied to works of fiction. There are those, who taking, what we must conceive to be, a one-sided view of the subject, and looking alone at the evil which has unquestionably been inflicted upon the world, and especially upon the young, by the trashy, infidel, licentious romances and novels, which have literally been spawned upon the reading public in this day of book-making, have hastily adopted the conclusion, that there is "evil, and only evil continually," in works of fiction. Hence they are well nigh disposed to make the perusal of novels the test of Christian character, or as the phrase goes, of "experimental piety." This unfortunate class of persons seem to have an innate hatred of the beautiful. Their crusty and crabbed nature finds no difficulty in believing that "hell is paved with

the sculls of infants, and all for the glory of God's infinite justice." Indeed, they would rather have it so than otherways. And so they would purge our Sunday School Libraries of every book which aims to throw attractions around the Cross of Christ, and which does not contain dry, unreadable essays, or the equally dry and soulless narrative of some "Sally Jones," or "Priscilla Brown," very excellent indeed, for the intellectual and spiritual digestion of those who scent the taint of mortal sin in the "keeping of Christmas," "eating of mince pies," or "praying out of a book," but most tame, flat, and profitless to the whole world besides. Even the Saviour exhibited a keen sense of the beautiful, and did not hesitate to teach by Parables. And yet the child whose very soul revels in a world of fiction and castle-building, is forbidden, on pain of parental displeasure, even to look within the pages of a "Novel." What is the result? Deception of the parent, violation of the stern and senseless rule, and a stealthy, though continual perusal of *bad* works of fiction, which are literally devoured, possessing as they do, all the additional zest of stolen fruit. Well is it for the parent, if the first intimation obtained of the actual truth be not a rending of the heartstrings, by the ruin of a beloved son or daughter, who, had a different and more common sense rule been adopted, might have ever remained dutiful and obedient to the slightest wishes of parental authority.

Now we believe, adopting the philosophy of the old Methodist, that "the devil has had that tune long enough." It is idle and worse than idle—it is utter folly—to undertake to eradicate this innate love of fiction from either child or adult. *It is there*, and it will be indulged, wrongfully, if the right way be blocked up. It has a most powerful influence upon the character and destiny of well nigh every person. Let the reader institute a rigid self-examination, and see if our remark be not strictly true. The question then, as it seems to us, is, "Shall this means, this powerful means of moulding and directing character, be wholly surrendered to the devil? It is a foregone conclusion that works of fiction will be written, will be published, and will be read. Shall they then be works which shall draw out the soul in love of its Maker and Redeemer? of the Church of Christ and all her holy ways? of the duties, obedience to which alone test the character of a true Christian? Or, on the other hand, shall we abandon this weapon, which may be and has been made, powerful to the pulling down of the strongholds of Satan, and leave our children and ourselves to the fascinating but abominable trash of Sue, of Dumas, of Ainsworth and of Bulwer; or, mayhap, the negative, but in

fact equally worthless works of the host of the other novel-writers of our day? We say that true wisdom dictates the former course; and we therefore hail with pleasure the increased and increasing demands for works which we have not inaptly termed "Religious Fiction."

We know that this commendation of works of fiction needs strong qualification. They should be reserved only for hours of diversion from the severer pursuits and studies of life. Life's journey is mainly one of conflict and toil; and is not all sunshine and flowers. And yet we may, if we will, find strewed all along that pathway images of the beautiful and the true, sparkling types, like the stars above us, of the glory and blessedness which await us in the world unseen. We acknowledge, too, that works of fiction may be made instrumental of evil, by inculcating false teaching. The most ultra and repulsive Calvinism may be insinuated, if not taught in the fictions flowing from the pen of "Charlotte Elizabeth." Mrs. Sherwood's talent may be degraded to the advocacy of Universalism. Tayler may sometimes attack the soundest Christian principles by raising a hue and cry about the spread of "Puseyism," through the same medium of fiction. The authors of such works as "Grantly Manor" and "Lady Alice" may endeavor to poison the fountain-head of Anglo-Catholicism with their stale apologies and well studied defenses of unadulterated Romanism. But what then? Shall we leave the field to the enemy, because he ruthlessly scatters firebrands, arrows, and death? We trow not. Error will ever be banished by truth. Darkness can never exist where light shines. Let the pens of sound Christian writers be equally busy, and this very innate love of fiction may be constituted, by the blessing of God, a sure barrier against all these rival "works of darkness," which otherwise would paralyze the most strenuous efforts to train up the young in the way they should go. Place before those children the "good wine," to be found in such pleasant books as are issued from time to time, and they will desire nothing better—much less will they lust after such "flesh pots of Egypt," as the others, we have named, place before them.

But it is not our object to write an essay upon "Novel Reading." We leave that subject for the discussion of other pens. What we have already written will suffice for our present purpose. At the beginning of this article we have named some of the works of two authors of the present day, who certainly rank among the most popular and influential of all the writers of modern religious fiction. They have exerted, and they will hereafter exert, great influence in this depart-

ment of literature. We design now to offer some strictures on the more important of their productions. Miss Sewell is too well known by her numerous writings to need any introduction to American Churchmen, and especially to American Churchwomen.

"Gertrude" and "Amy Herbert" have become familiar friends and companions, and their influence has been positive for good. We give the same meed of praise to her later, and we must say *best* work, "Laneton Parsonage" "Cleve Hall" exhibits the same keen perception of human nature, and the same vivid delineation of feeling and character, as distinguished her earlier works. It is less marked by positive teaching, and seems to us to have been less carefully designed and executed. If we shall speak plainly and disapprovingly of "Margaret Percival," no one will accuse us of having been influenced by prejudices against the fair authoress. Our prejudices, if we had any, were all in her favor, and the conclusions to which we were forced after the perusal of "Margaret Percival," partook far more of a mournful than of a joyful character. Besides, we think the time has come to speak more plainly of certain tendencies about which there can now be no dispute.

Of the other work, "Hawkstone," a new edition of which has just been issued, we desire to speak highly. Our humble voice most cheerfully joins in the almost unanimous verdict when it was first published,—"it is *the* book of the day." Were this the only production from the pen of Prof. Sewell, he might justly take his position at once in the foremost of the best writers of our age. But we will not anticipate. The work of his excellent sister first claims our notice.

"Margaret Percival" and "Hawkstone" came before the community, claiming the authority of the same person. Prof. Sewell endorsed the one as editor—he is responsible for the other as author. Both were designed to present essentially the same idea, viz, a comparison of the respective merits of the English and of the Romish Church; and we question not in the least, but that the sister, as well as the brother, designed and intended that the conclusion should be drawn most decidedly in favor of the former. But we regret to say, that if so, she has been most unfortunate in the execution of her design; and all the fascinating interest of this best written of all her works, is, in our judgment, thrown decidedly into the scale of Romanism. This is a serious charge, but we proceed to furnish the evidence on which it is based.

The plot of this novel may be briefly stated. Margaret Percival, second daughter of a country physician, of lucrative practice and respectable standing in the little community in

which he resides, is, by circumstances which we need not recapitulate, thrown within reach of what we may call the most dangerous fascinations of Romanism. Her doubts are exerted in regard to the claims of the English Church, of which she literally knows nothing, save to believe what Father Andrea, the Romish Confessor, is pleased to assert, that it is "an Act of Parliament Church." This argument is of course equally valid to substantiate the claims of the Scottish Kirk, and she is sadly puzzled to distinguish between the authority of the two. The Romish Church is presented to her consideration, embodied in the Countess Novera, of whom we only say at present, that she is represented as possessing almost the perfection of an angel. Her piety and loveliness are unearthly, and the more attractive for being so. The intimacy of a friendship, like that of David and Jonathan, springs up between Margaret and the Countess. The latter, aided by her saintly Confessor, Father Andrea, who is presented as the very model of a "man of God," free from all the pollutions of Romanism, undertakes the pleasing and hopeful task of Margaret's conversion, or, as it is more than once expressed, the "salvation of her soul." At this point the intense interest of the tale may be said to commence.

We will now see how the two systems are made by the authoress to appear to Margaret, in this her hour of imminent danger. The fact that all "ends well," by barely saving the heroine from the pit of Romanism, is of little weight in our estimation. We are to look at the effect produced on the mind of the reader, and we venture the assertion—for the remark has been made in our hearing—that the conclusion arrived at by the majority of readers is, that had they been in Margaret's place, the end would have been a union with the Church of Rome. Who, let us enquire, are put forward prominently as the representatives of the two Churches? And first, as to the English Church. There is Dr. Percival, father of Margaret, a mere man of the world, who is exceedingly astonished that his son George should have chosen the profession of a Clergyman, instead of accepting the office of his dogmatic and equally worldly godfather, Mr. Dampier, to be a clerk in his counting house. There is Mrs. Percival, apparently the concentration of all the Marthas that have ever existed, for she is perpetually "cumbered with much serving." With her "a good husband, and a capital house, and a large fortune to keep it up," are the essential requisites of true wisdom, and she very coolly sells her eldest daughter to absolute misery, in the person of a gouty old bachelor, Col. Clive, for that price.

Agatha, the daughter, willingly assents to the bargain, and much of the work is taken up with a detail of her sufferings. The contrast between her conduct towards her husband, and the undying devotion of the Countess to the very memory of her companion in life, suggests comparisons odious to the system under which the former was trained. Another representative is Mrs. St. AUBYN, "a lady-like, but vapid looking person, dressed in the perfection of the fashion," and her unamiable brother, Col. Clive, whom seeing, one instinctively prays not to see his like again. Miss DEBRETT, a fussy, gossiping elderly lady of five and fifty, whose very appearance is suggestive of nervousness, is thrown in to complete the picture, the darkest ground of which is filled up by the Clergyman of the Parish, Rev. Mr. STANLEY, whose excellencies, if he has any, are wholly of a negative character. He is represented as "wasting his days in indolent comfort, when hundreds were perishing around him in the paths of vice," while Father Andrea is put forward as saying in behalf of himself and his fellows, that "a priest of the Catholic Church cannot but feel an overwhelming interest in all which throws light upon his great duty of winning and training for Heaven the souls of his fellow sinners." Such are the *mass* of the representatives of the English Church, and we ask, if the natural instinct of every earnest inquirer would not prompt him to turn at once and with loathing from the very thought of finding there the one Catholic and Apostolic Church? It is true, and we are rejoiced to state the fact, that there is one noble exception in the person of the Rev. Mr. SUTHERLAND, Margaret's uncle, who is represented as one who, as well as Father Andrea, possesses all the qualifications of an Ambassador of the Lord Jesus Christ. He it is who saves Margaret from actual apostasy, but so stern is he in his demands, so arbitrary in his exactions, so unsatisfactory in his explanations to the earnest and almost agonizing inquiries of Margaret, that the impression is left on the mind, that truth is with the opposite party, and we say at once, had Margaret not been the *niece* of Mr. SUTHERLAND, she would have been the *convert* of Father ANDREA. The English Church, then is presented in this work as a mass of coldness, indifference, and worldliness, with the single exception of this one godly minister, of whom, notwithstanding the drawback named, we are ready to say, "*O si sic omnes.*"

Who, is the next inquiry, represent the ROMISH CHURCH to Margaret?—for the characters of the personages introduced, plead more powerfully for or against the cause they represent, than their arguments. We have already alluded to the Count-

ess Novera. We are fascinated—actually spell-bound—with her loveliness, as we find it exhibited, in almost every reference to her. Her first introduction presents her in the attitude of deep devotion, whilst the *English* travelers are chattering and sight seeing, in the Church of St. Ouen. She speaks her very self, when she says to her Confessor, "that if there is one feeling grafted into my very nature, born with me, cherished, expanded, and now made more sacred, the loss which has rendered life a desert, it is that of devotion to the Church." And this undeviating devotion, and faith, and practical holiness, are so continually placed before us, that, we instinctively wish, as did Margaret, that we could be like the lovely and saintly BEATRICE NOVERA. What is the inference then in regard to that Church, which thus sanctifies human nature? Of Father ANDREA, we have spoken. Although in a solitary passage, we have a mere glimpse at craft, yet it is instantly lost sight of, in the pregnant record of his labors of love, his earnest devotion, and his untiring, but honest efforts to save Margaret, whose soul he really believes to be in danger. He claims our attention and admiration equally with Mr. SUTHERLAND, and when we scan the course pursued by the two, in relation to Margaret, we cannot avoid giving him the meed of the most praise. Upon the only occasion in which the two meet, Father ANDREA certainly appears the better man of the two. The one apologizes for his intrusion, "lifting his hat from his head, with the most dignified courtesy"—the bow of the other was "coldly distant, for pain, surprise and indignation were struggling in his breast." The reader, even if he thinks the *arguments* of the English Divine the more cogent, will insensibly find, that the Romish Confessor has the greater claim for his respect. The only other Romanists introduced, are Lady ANSTRUTHER, a worthy friend of the Countess, and RHODA NEWBOLT, the poor girl, whose sickness and death, with the kind and fatherly and gentle attentions of Father Andrea and the Countess, may well be supposed to answer Margaret's doubts, most decidedly in favor of the Romish Church. LUCIA FONTANA, the Italian companion of Beatrice, is the only unfavorable specimen of the Romanists, and although her jealousy was unfounded, and her acts wrong, the reader will feel disposed to admit that there was a cause.

Here then are the two systems presented in this work. The ENGLISH Church, like the sun in an almost total eclipse—the ROMISH, like that same sun, unclouded, and if a spot does appear on its face, it is too small to dim the brightness of its radiant disc. We might rest our charge, on this simple enumeration of the parties introduced. We repel the inference

thus presented in this work, as alike untrue to the English Church, in its unfairness, and to the Romish, in its flattery and its falsehood.

But the worst of the picture has not yet appeared. Margaret is found by her uncle almost a Romanist. Her intimacy with the Countess has ripened into that love, which has knit their souls together. Father ANDREA has solved most of the doubts, and the rest are forgotten in the devotion of BEATRICE. But her respect for her uncle, impels her to appeal to him. We pass over the interviews between the two, and are willing to admit, that all the arguments in favor of Romanism are scattered to the winds, and the authority of the English Church satisfactorily established. Is the case thus left? No! an act of positive cruelty is perpetrated. What that is, we will permit the authoress to relate in her own words:—

Margaret tried to answer with composure, but she dreaded what might be coming. "I will try to act upon what you have said," she replied; "at least for a time."

"My dear Margaret, there must be no trusting to the future in this case. Your actions must be present."

"I will return my books. I will read the Bible more, and pray more, and I will endeavor to be contented."

"And Margaret"—Mr. Sutherland could with difficulty utter the words—"*you will give up the Countess Novera.*"

Margaret's look of utter wretchedness brought anguish to her uncle's heart. At the moment when he was inflicting so much pain, his love was increasing with his compassion. "It cannot be necessary," she said, averting her face, and speaking in a broken voice. "Let me have time to consider."

"Consider, Margaret, and be lost. Consider and make excuses; see the Countess once more, listen to her enticing words, and Father Andrea's specious arguments, and give yourself up to them forever."

"Then you are afraid," said Margaret.

"Yes, afraid of your weakness, though confident I trust even to death, were it required of me, in the truth of the English Church."

"But if I am furnished with sound arguments?" continued Margaret.

"They will not be a safeguard against the temptations of feeling. Margaret, there is no alternative: once again place yourself within reach of the snare, and you will have no right to reckon upon the aid of the spirit of God to save you."

"Life, a long life without her!" repeated Margaret to herself.

"And Eternity! Oh! Margaret, do not deceive yourself. Ignorance and innocence are no longer in your power. You have been warned."

"I will but repeat what you have said," replied Margaret. "I will own that I may have erred, and that it is safest we should part; and she will love me still, and the memory of her love will be the blessing of the dark years that are before me."

"You are deluding yourself," replied Mr. Sutherland. "You are reckoning upon a strength which is not yours. *The Countess Novera and yourself must never meet again.*"

"Never! impossible! You do not know what you require."

"But I do know all that is at stake. Even if you should come forth unhurt, from the trial, the very act itself would be sinful, for it would be a willful rushing into temptation."

"I cannot bear this longer. I must be alone," exclaimed Margaret, as she moved slowly to the door, whilst her face became pale, as if she would have fainted. (Vol. ii, p. 172-3.)

"How cruel!" rises spontaneously to every lip. The heart instinctively rebels against such an unwarrantable interference with the affections. And was it true, that there was no other alternative?" Could Margaret only be saved from Romanism, by being made utterly and hopelessly miserable for life? We repeat what we have said—be the arguments of the uncle powerful and unanswerable as they may—when such a peremptory demand was made, had Margaret not been the *niece* of Mr. SUTHERLAND, she would unquestionably have been the *convert* of Father ANDREA and BEATRICE. Thus repulsive is the English Church made to appear even in its most favorable representative, and if the requirement of the uncle raises, instinctively, the emotion of rebellion, the subsequent narration of the misery of Margaret, is well calculated to ripen that incipient rebellion into action. The letter which she wrote to the Countess, must be quoted to show the extent of the suffering inflicted. It is long, but it will repay a perusal, for it fully substantiates our charge, as to the influence of the book as a whole:—

"You must have wondered at my hasty lines yesterday; you will wonder still more to day. My thoughts have been with you through the night, and now I must write at once, or my courage may fail. The last two days have brought grief and bewilderment to my mind. Beatrice, I am told that I have been fearfully misled. I do not venture to say so myself, for my mind is a chaos; I can judge of nothing. You will know that my uncle is returned, and perhaps the knowledge may have given you some clue to my distress. I would willingly have kept from him the secret of my wavering faith until I was strengthened by Father Andrea's arguments, but he has drawn the truth from me. How, when I look back, I can scarcely tell. Perhaps it was my own weakness, my sin. Oh, Beatrice, may you never have to endure what I am now enduring, a distrust of the path of duty. My uncle tells me I have been in grievous error. He says that I am ignorant and willful. He is good and wise and self-denying—Father Andrea himself, cannot surpass him—and his faith in the English Church, is built on a foundation, which it seems that nothing can shake; nothing, at least that I can say, for I know nothing. I must trust either to him or to Father Andrea. There is a horrible conflict in my mind; in has even verged upon madness. When I think of you, I could follow you blindly and unhesitatingly. When I listen to him, I shrink back, as from the brink of a precipice. Have pity upon me as you read, and spare me when you would condemn my irresolution. For, Beatrice, I am not irresolute. I have brought myself to an unalterable determination—the God who sees my heart knows at what a price of suffering. Your love has been a snare and must be relinquished. Truth is now hidden from me; I must seek for it, calmly and impartially. While with you, that can never be, and we must part. As I write the words, your image is before me, and my brain is dizzy with wretchedness. Beatrice, how I have loved you! not as you have loved me, with a sense of protection and compassion, but with the humble, trusting, reverential, absorbing love, which is due to one so far above me in all things. And how I must love you still!—now—henceforth—forever—beyond the darkness of the

grave;—that is my hope, my only hope. There is a world where truth is clear as the noonday; and in that world we shall meet once more. Even now, I dare not say that you are wrong. I cannot bring my mind to think it; but I know that your affection misleads my judgment; that it shakes my faith in the Church in which I was baptized. I know that while our intercourse remains such as it has been, the line of duty will never be made clear; and therefore I have said that we must part. Yes, it is happier for us both, and you will feel that it is so. Restraint, after the happiness we have known, would be worse than separation; and even if it were not so, I am told that I must not risk it. Yet, I cannot think that I am writing to you for the last time; that I must never see you again, except as a stranger. All the remembrances of the past are rising before me; our first meeting abroad; that time when I knew neither the blessing nor the anguish which your love might cause; and the hallowed associations of St. Ouen; and then our personal knowledge, and the delight of our passing interviews; and my strangely sad, yet happy visit. Rhoda said that I should be safe; she knows now how best her words may be fulfilled.

"One fear I have—but I strive to cast it from me—that you will judge me hardly. You say that the spirit of the proud Viscountess is yours, and it may be that you will think of me as of her unhappy daughter; but, Beatrice, you will do me a grievous injustice. If weakness had power to lead me astray, it would be the weakness of my love for you. I am acting, indeed, under guidance; but if you knew the state of my mind, you would be the last to bid me trust to myself. I could write on for hours; for while I am writing, I am with you; when my letter is closed, we are parted. Think of me, and when you think, pray. God will listen to your prayers, and give us that which is most needful for us both. And, Beatrice, you will hear of me; there is no reason that you should not. I shall never hear of you; I could not bear it. My walks, and books and pursuits must all be changed. I must enter upon another life. Perhaps it is in mercy that the trials of my home are so ordered as to force me to active exertion; possibly in scenes distant from these. The future lies dark before me. Once I thought it could never be so, while you were living; but God had chastened his sinful child, and I would seek to be submissive to His will. I dare not think what you will say or feel, when you read this. My heart becomes rebellious, and would fain seek a means of escape. You will be sorrowful, dearest Beatrice, for you have loved me truly; but you can never feel what I feel, for you never can have reverenced as I have done. Perhaps England will be sad to you without me, and you will return to Italy; perhaps you will leave Henningsley. I must try not to think; but my resolution cannot be shaken. I must neither see nor hear from you. Say to Father Andrea, (I do not venture to write to him,) that my deepest gratitude must ever be his for the effort he has made in my behalf. A doubt comes over me that in leaving him, I am leaving the way of truth. He will grieve over me, and tell me that it is so; but I have no power to decide. Inquiry must come at a future period. If my life should be spared, and the calmness of my mind restored, I have faith that a light will be granted to my ignorance. Now I can but yield to the guide whom God has given me, and trust that all will be well. Is this cold and ungrateful?—do not let it seem so. You, who know me best, can assure him of my reverence and thanks. One comfort I shall have, in prayer for you both. When we parted last, you complained that I would have kept back from you my confidence; that thought weighs heavily upon my mind. Will you not believe now that you should know all to the very utmost you might desire?—but I am selfish, and can think only of my own wretchedness. There is another fear which oppresses me—for your health; it will follow me always. I think I could bear to hear that you were in Italy; but I must not hear—at least not at present—not from yourself. It would be cruelty to continue to write to me, for I could not dare to answer you. The sun shines so brightly! but a few days since, it would have been the prophecy of happiness with you. Now—God grant that the sun may shine upon you, wherever

your home may be—the sun of His presence and His love! Dearest Beatrice, ask this blessing for me, and I will ask it for you. And may our eyes at length be opened to a knowledge of His truth.

"Yours, (in the fullest sense of the words,)

"Forever,

"MARGARET PERCIVAL."

(Vol. ii, p. 176–179.)

Well may it be said that Margaret, after writing such a letter, at the peremptory command of her uncle, "laid her head upon the table, and wept most bitterly." We venture the assertion, that condemnation of such cruelty, arises spontaneously, from the heart of every reader—and we venture to say further, that many of the fair sex have said to themselves, if not to others—"Away with a religion that requires such an act. Give *us* instead, the lovely Beatrice, and her winning, ennobling faith." We cannot pursue the narrative further. The account of the final interview between Margaret and the Countess, (at the very close of the second volume,) arouses all our sympathies for the latter, and we again exclaim, "How cruel to force a separation between such kindred souls!" The fact, we repeat, that Margaret is barely saved from Romanism, at last, weighs little in our estimation. The influence of the book is decidedly the other way. We dismiss then "Margaret Percival," with the remark, that while conceding all that may be claimed in favor of the literary merits of the work, and the intense, absorbing interest of the narrative, we still regret most deeply, that Miss SEWELL should ever have written such a book, or having written it, that the manuscript was not consigned to the tender mercy of the flames.

"Hawkstone," as we have already remarked, is based upon the same foundation as is "Margaret Percival," viz:—the comparative merits of the English and Romish Churches; but a very different representation meets our view. Professor Sewell vacates the Editorial Chair, and assumes that of the Author. But in perusing the two productions, so unlike, we are almost forced to the conclusion, that in relation to the work of his sister, his editorship was merely nominal. So different are the plot, the argument, and the effect of the two, that for a long while, the authorship of "Hawkstone" was disputed. But it is now conceded to, and in fact acknowledged by the Professor. This was, when first issued, emphatically *the* Book of the day, and the new edition before us shows that it is still called for by new readers. The developments which, alas! we see going on around us, in the defection of persons to the Roman schism, show that the public mind still needs to be made more familiar with the truly Scriptural and Primitive claims

of our branch of the Catholic Church, and with the false and now, even infidel position of the Church of Rome. The argument can be so presented that nobody can fail to see and appreciate it. And to that end, we commend Bishop Hopkins' late work as invaluable.

But we have now to do with "Hawkstone." It is so intense in its interest, that we have yet to hear of the first person who took it up and laid it aside without a perusal to the end. We know not how many *Editions* have been published in this country, but we venture to say, that "Hawkstone" can number, at least, its hundred thousand of readers. A single copy, to our certain knowledge, has been perused by more than an hundred individuals. The mass of Churchmen have given it their hearty approval. The notes of dissent have been so feeble, as scarcely to be heard. And as to its effect upon those "who are without," we can testify, that in one instance, at least, the case of an accomplished and zealous Lady, firmly wedded to Presbyterianism, and as firmly prejudiced against the Church, though the first perusal aroused her prejudices exceedingly, yet the end thereof was a cordial union with that Church, whose Apostolic doctrine and fellowship, are set forth so attractively in the pages of "Hawkstone." The trumpet gives no uncertain sound here. The tale is "of and for England," indeed, but it is as worthy of the careful study of American, as of English Churchmen. Error—be it that of Romanism or of Dissent—of the ultra-Romanizing clique in Oxford, (now daily becoming beautifully less,) or of the opposite extreme of pseudo-Evangelism—receives here its merited lashing. Nor is the excellence of the work negative merely. Truth, positive in its nature, and fearlessly proclaimed, is told of what the English Church is in theory, and what she may be, and is fast becoming, in practice. And the effect upon the mind, when the book is laid down, is—in relation to the errors alike of Rome and Dissent—"Oh! my soul, come not thou into their secret!"—while of that Holy Catholic Church, which is the bulwark of the True Faith, not only for England but for the world, the exclamation is:—"If I forget thee, O Jerusalem, let my right hand forget her cunning."

So many thousands have read and will read "Hawkstone," that any very extended summary of its contents, is unnecessary. We must refer our readers to the work itself, for the plot, and the manner in which the various characters are introduced, and the principles of Anglo-Catholicism, Romanism, and Dissent discussed. The satire scattered here and there, is polished but scathing—the denunciations of error bold, but

truthful—the advocacy of truth, earnest and powerful, but ever tempered by Christian courtesy. A writer in an English Review, gave no undeserved commendation of "Hawkstone," when he said,

"We have not, for years, found ourselves so deeply absorbed in the perusal of any work of fiction. A tale of more profound and sustained interest we have never met. The skill with which incident after incident, is made to sustain the attention; and with which moral and religious truths of the highest moment are interwoven without effort or affectation; the rich and exhaustless variety of thought and imagery, and diction, which affords a continual relief and enjoyment—the exquisite beauty of its descriptions—the force and grandeur of its tragic incidents—and the high philosophy which breathes in every page, and brings out such a noble moral throughout—all appear to us to place this work on so high an elevation, that we should not find it easy to point to any work of fiction characterized by so great a combination of excellencies. Some of the scenes appear to us, not inferior in power to the very best of Walter Scott. The discovery by Margaret of Wheeler's wickedness; the escape of Villiers and Bentley from the destruction meditated by Pearce; the attack of the mob upon the inn, and its defense by Villiers; the death of Wheeler; the recovery of the lost child by Villiers, and his repentance; have been, we think, very rarely equaled. Of the principles of the work as an expression of Church principles, we cannot speak too highly. The comprehensiveness and depth of its views—the noble examples which it presents; the singular judgment with which it discriminates true Catholicism from Romanism; and the advice which it administers to some persons who have verged towards the Church of Rome—all render this work an invaluable resource to those who are attached to the Church, on the highest and purest principles."

Giving our hearty assent to these remarks, we shall content ourselves by the quotation of a few passages, which we know our readers will thank us for the opportunity of perusing. The extracts will not only furnish an illustration of the literary merits of the work, but also of the way in which truth is defended and error combatted in the pages of "Hawkstone."

We have marked so many passages that we find a selection, proportioned to our limits, the more difficult. The folly of attempting to perform the work of the Church, through the medium of VOLUNTARY SOCIETIES, in which Churchmen and Dissenters of all grades, Baptists and Unitarians not excepted, unite their forces, is well shown up by an exhibition of the practical workings of such a system. And first we will introduce the reader to the "Dorcas or Benevolent Lying-in Union Society," of the village of Hawkstone. Here we find, joining in this labor of love, Miss Brook and the Misses Morgans, very excellent Churchwomen of the Evangelical stamp; Mrs. Maddox, a zealous Unitarian; the Misses Macdougalls, most decided Presbyterians, &c., &c.; but *not* Mrs. Bevan, who, upon sending a civil note of refusal, is unanimously voted a "Puseyite." Of course, in a society thus formed, it is made a fundamental rule that "no *peculiar* doctrines shall ever disturb

their charitable purposes." We will see then how the *Church* fares in such a conclave:

And they proceeded to the business of the evening. This business was opened by Miss Mabel Brook, who brought before the Society the case of Mrs. Connell. Mrs. Connell was one of the poor women, who had been burnt out by the late fire, and whose boy had been saved from the flames. She was in great poverty. Her husband was a drunken, worthless, profligate; she herself near her confinement. And Miss Jane Morgan, who had accidentally found her in great distress both of mind and body, had promised to apply for relief to the Society in her approaching illness. All voices were unanimously in her favor. And while the bag was making up, Miss Jane proceeded to describe her interview with the poor woman. She had given her some money, and added a ticket for the Dispensary, and recommended a plaster for the face of the boy who had been scorched in escaping from the fire. Nothing could be better. She had also spoken to her generally on the subject of religion, on the state of her husband, and the duty of prayer. *And she had given her a Prayer Book, with the service of the visitation of the sick, and promised to mention her state to Mr. Bentley, the curate.* But at these words, Miss Brook was alarmed to see the color rising in Mrs. Maddox's face.

"I must really beg your pardon, Miss Jane," exclaimed the maternal lady, "but you must know that doing anything of the kind is contrary to the fifth rule of the Society, which expressly says, we are not to attempt making proselytes."

"Proselytes!" replied Miss Jane, slightly confused, "I really never thought of such a thing; she told me she had been baptized in our Church."

"Indeed," rejoined Mrs. Maddox: "it happens that poor Mrs. Connell has nothing to do with your Church. She used at one time to wash for me; and ever since that, I know that she has attended our Chapel; for every Sunday that she goes to our Chapel, I told her, you know," addressing her daughters, "*that she was to have her dinner with our servants.*"

"Oh, yes," cried the young ladies, "I assure you she belongs to us." And poor Miss Jane was obliged to apologize for having given the Prayer Book, and mentioned Mr. Bentley to the poor sufferer.

"Religion, indeed!" subjoined Mrs. Maddox, in a forgiving and placable tone, "we must all inculcate in our visits. But peculiar doctrines," she added with a bland smile, "you know, my dear Miss Jane, we have agreed, shall never disturb our charitable purposes." Miss Jane, who knew nothing of religion but what she had learned from her Prayer Book and Catechism, and the Bible as explained from the pulpit of Hawkstone Church, made at once a resolution to set aside those prejudiced associations, and to form a religion for herself, without any peculiar doctrines, and which she might speak of to the poor and afflicted without incurring Mrs. Maddox's censures.

"I will go myself," said Mrs. Maddox, "and see the poor woman and will not trouble you, my dear Miss Jane, as she is one of us. And I have no doubt the Society will be glad to give her some relief from the money which Mr. Bentley has placed at our disposal. I will take it to her to-morrow." And though some slight misgiving came across Isabel at the appropriation of Mr. Bentley's donation from the Offertory money, to the evident purpose of keeping Mrs. Connell to the Unitarian Chapel, all had before their eyes the fear of being suspected of a desire to make proselytes, and the grant was proposed and carried. (Vol. i, pp. 35, 36.)

"*Ex uno, disce omnes!*" We need not quote the equally instructive passages descriptive of the anniversary meeting of the "Hawkstone Temperance Society," where Mr. Bentley the Episcopalian, and Mr. Bryant the Presbyterian, and Mr.

Armstrong the Baptist, and Mr. Howell the Independent, and Mr. Mason the Quaker, and Mr. Priestley the Unitarian, all met as "so many *clergymen*," so Mr. Bowler, the chairman, expressed himself, "of different persuasions, all agreeing to sink sectarian distinctions, and to unite in the common good of the people committed to their care." No wonder that when Mr. Bentley was called upon to say "Grace," that even one of the children belonging to the National School should have discovered that "it was not the same 'Grace' which Mr. Bentley said when the National School children had roast beef and plum pudding at the Coronation, for then he had ended it in the same form in which the Prayers in the Prayer Book ended; now he left this out." "They did not know that Mr. Priestley, the Unitarian Minister, was now sitting opposite to him, and that Mr. Bentley had too much delicacy to hurt his feelings by introducing any allusion to peculiar doctrines!" The report of the speeches made at this anniversary, is very accurate, as we can vouch from personal knowledge, having heard the like more than once. It was fit that such a meeting should conclude with the singing of one of Watt's hymns, "which Mr. Priestley had previously eviscerated of all peculiar doctrines," so that "it gratified all parties, and offended none!"

We are the more inclined to dwell for a moment upon this point, because we see that the whole question of union with the varying sects of the day, and that too on points where Christian Nurture and the practical working of our own System is necessarily involved, is now before the Church in the recent pamphlet of the Rev. Dr. Tyng, of New York, respecting the American Sunday School Union; and in which it is understood he is replying to the Right Rev. Bishop Potter, of Pennsylvania. Whatever may be said as to the "American Bible Society," and a union with Christians of other names for the distribution of the Word of God without note or comment, yet there are few Churchmen, we hope, who do not recognize at least a like obligation to send, with that Blessed Book, the living Ministry of Christ to fulfill the last Commission of their ascended Lord; to "teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; *teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.*" (St. Mat. xxviii, 19, 20.) We are willing to rest this question on the unanswerable position of the Bishop of Pennsylvania, sustained as it is, in our judgment, by common sense, experience, observation, sound philosophy, and imperative obligation. Neither would the personal popularity or apparent

efficiency of any one of these Unionists in their several parishes have, with us, a feather's weight in determining this question. For all observation proves that the crowds of converts, or hearers rather, who may wait on their ministry, are attached merely to the man, and not to any definite system or principles. Nor do we well see how any man can be very honest to his own ministerial vows, or how he can be very useful to the Church, or to any other system which he may have chanced to espouse, who has not faith enough in it, as a system, to make him thoroughly in earnest, and to lead him to throw the whole weight of his talent and energies into the work of diffusing it. And such we understood to be the teaching, even of the Rev. Dr. Tyng himself, in his famous Sermon before the Pennsylvania Convention several years ago. We know that sometimes "circumstances alter cases." We believe they never alter principles.

We could also wish for space, in this connection, to quote in full the eloquent description, given by Major Augustus Philadelphus Wilberforce O'Keefe, of the transcendent excellencies of the "Royal and National Grand African Colonization and Timbuctoo Civilization Society," of which he was "Honorary Secretary and Treasurer." But we must forbear. We refer the reader to the book itself. It is one of the richest scenes we ever met with.

By a not very unnatural transition we pass from the efforts of these Dissenters to injure and ruin the Church, to the like indefatigable labors of their brethren at the other end of the line, the Jesuits and Romanists generally. We will allow Pearce, the embodiment of the Jesuitical principle, to pass without further notice in this article. His villainies are stamped on almost every page, and we feel that he met with an end, which his scoundrelism fully merited. "Hawkstone" lays bare, with a scathing, but truthful hand, the very inner temple of Romish craft. We are at a loss where and how far to quote. But hoping that all our readers have either perused the entire book, or will do so, we must be content with a single extract, prefacing it with a brief allusion to the circumstances under which the incident is brought before the reader. VILLIERS, the principal hero of the book, a noble specimen of the English gentleman, is in Rome, and that his property may be drawn into the vortex of Jesuitism, special, we may say extraordinary efforts, are made for his conversion to Romanism. MACARTHY, a devoted, sincere, but deceived member of the Order, is commanded to accomplish this end. He throws himself in the way of VILLIERS, and charms him with his familiarity with all the

scenes and works, in which the Englishman feels an absorbing interest. He is his well informed and ever-welcome companion, as he wanders over the classic ground of Rome. He takes him to hospitals and convents, where Romanism appears in its brightest colors. With inimitable tact, churches and places, where its idolatry is manifested clearer than the noon-day, are carefully avoided. "He showed him no relics; led him through no tawdry churches; carefully prevented his reading any popular books of devotion; and spoke soberly and sadly on some impostures which at the time were claiming to be miracles." The fascination is well-nigh complete. VILLIERS is prepared, like ripened fruit, to drop into the basket of Jesuitism, so readily held out to receive him. MACARTHY resorts to the last, and he is sure it will prove, a successful trick. He purposes to leave Rome, that VILLIERS may study at leisure a book which he presents him. Of that book he thus speaks in his parting interview:—"I have brought together in this book the testimony of antiquity—of Catholic antiquity—to the truth of our doctrine; and perhaps you would like to look at them." The extract we are about to give will now explain itself. MACARTHY returns to Rome, and is astonished at the coolness and distant manner with which he is met by one that he had looked upon as his sure convert. VILLIERS explains:

"'I am come, Mr. Macarthy,' said Villiers, and his voice faltered as he said Mr., and something of his former tenderness seemed returning; 'I am come to replace in your hands a little book, which you were good enough to trust me with before you left Rome. You intended, I am well aware, that I should study it thoroughly, and I hope therefore, you will excuse me, if I have interleaved it, and added to it suggestions and corrections of my own.' And as he placed the volume in Macarthy's hand, and met Macarthy's eyes, surprised and yet unflinchingly fixed to meet his, some misgiving arose in Villiers' mind as to the justice of his severity. Macarthy said nothing, but opened the book. He found it, indeed, interleaved, interlined, filled with MS. notes in Villiers' handwriting, and with references, which had evidently been drawn from a very deep and extensive course of reading.

'And is there,' said he, 'anything in this book, Mr. Villiers, which should have worked the change which I cannot but perceive—anything which should destroy our former regard for each other? It was drawn up with a very different intention.'

'I do believe it,' replied Villiers; 'I cannot have been insensible to your anxiety, a well meant but ill-regulated anxiety, to win me over to your own form of religion. I neither complain nor condemn. It is a good and a Christian zeal when conducted with reverence for truth; but I do lament, lament bitterly, Macarthy, that you should have endeavored to convert me, even to what you believe to be the truth, by an imposture.'

Macarthy's color leaped into his face, and he half started from his chair, but sat down again, confronting Villiers with an open, indignant look which demanded explanation.

'May I ask,' said Villiers, 'if this collection of authorities and testimonies to the doctrine which you desire to impress on me was compiled by yourself from the original writers?'

'It was made,' said Macarthy, 'as I intended to express at the time I gave it to you, from our own controversialists. I wished you to see the line of argument which they adopted, and the evidence on which they proceeded.'

'And you have never verified them yourself?' said Villiers.

'I have not,' replied Macarthy, 'I have myself faith in my teachers, and am willing to accept their statements. It is our practice, and our first lesson to discard doubt in the honesty and correctness of those who are placed to rule over us.'

'And as a collection from your controversialists you gave it to me?' said Villiers.

'Most assuredly,' replied Macarthy, 'I never imagined that you would mistake it for anything else, or myself for a man of so much learning.'

Villiers' face in a moment resumed all its old cheerfulness and affection. 'I have done you wrong, Macarthy, a grievous wrong; but you must forgive me;' and he stretched out his hand, which Macarthy met and took, but did not press, for he was offended, as well as amazed.

'I did you a grievous wrong, dear Macarthy,' continued Villiers; 'and I must make a full reparation for it.'

'May I ask, first,' said Macarthy, 'for an explanation of this rather singular conduct?'

'Macarthy,' said Villiers, 'when I first took up your volume, I was overpowered with the accumulation of evidence which it brought to bear on your favorite dogma. I found an array of names, whose authority it was impossible to dispute; distinct enunciation of the doctrine from the earliest times, which no art could misinterpret; and quotation on quotation, which, it seemed clear, no opposite testimony could overcome, or even balance. For one day you had conquered me. But I happened to return to it, and to light on a passage quoted from St. Cyprian, a striking and overwhelming testimony, as you have there extracted it, to the Papal supremacy. A copy of St. Cyprian was lying, may I not say, providentially, by me, and I turned to the passage in the original. What was my astonishment to find that the words on which necessarily turned the whole propriety of the application of his expressions to the See of Rome, were acknowledged as a well known interpolation even by the Romanist editor, and were carefully excluded from his text—the very text, remember, to which your reference was given.'

Macarthy's eye continued firmly facing Villiers'; and he proceeded. 'One discovery,' he said, 'of this kind, induced me to examine further,—to examine laboriously and honestly, and not without assistance, but with a single desire to discover truth. And shall I tell you the result?'

Macarthy begged him to proceed.

'I found,' said Villiers, 'that nearly every important passage was garbled in the same manner, and in the face of direct warnings against the corruptions, which corruptions it was impossible to doubt, had been originally fastened upon the text by papal transcribers and editors. I found that other passages which were not garbled were yet wholly misapplied—that what the ancient Fathers had spoken of the whole Catholic Apostolic Church, without any restriction to the branches in communion with the Bishop of Rome, was employed as if those epithets had been used, as you abuse them now, exclusively to designate your own peculiar branch. I found that spurious documents were appealed to as genuine, and obvious interpolations of whole sentences admitted without a hint or warning. I catalogued the list of authorities and affixed their dates, and to my astonishment discovered the art with which ancients and moderns—Fathers of the Catholic Church and doctors of the Romish Schools—were mixed together, to present an overwhelming catena of testimonies, out of which but two or three were valid as legitimate evidence. And when I compared the real accounts of the constitution of the Church in the ages which we are bound to follow, with your own description of them, I could find little but direct contradiction. Pardon me, Macarthy, if, as I read

this compilation of forgeries and deceptions, (for I can call it little else,) and imagined you to have been the author of it, and this for the purpose of inducing me to embrace a system of religion based upon this one foundation, I did resent it, and did forget all that I had formerly felt for you. When we have been deceived in one point, we suspect deceit in all. Before this, others endeavored to persuade me that pious frauds were an essential part of your system. But I never could willingly believe it; and when once there fell from your lips that hateful maxim, '*Populus vult decepi, et decipiatur*,' I pursuaded myself that you were speaking in irony. May I believe so still, and that your controversialists alone are responsible for this cheat?'

Macarthy did not look up. A slight pang crossed him as he felt that the maxim so hateful to Villiers had been uttered by him, not in irony, but in sober seriousness; and that if the imposition, of which he had been the unintentional sider, was gross and erroneous, it was still in perfect consistency with the principles of that dominion over men by human arts, though for religious purposes, which his life was devoted to maintain. But the shock to his mind was great. He secured the book, carefully locked it up, and then taking Villiers' hand, 'I never intended to deceive you,' he said simply; 'are we friends again?'

And the pressure of Villiers' hand showed that his confidence was restored."
—Vol. I, pp. 173—176.

We have room for but one extract more, and that shall be a description of the Romanizing clique in Oxford; a clique so noisy when "Hawkstone" was written; most of whom have since gone to their own place. The contrast between them and the truly Anglo-Catholic men, who have infused new life into the English Church by their writings, labors and prayers, is fully and truthfully drawn. This "Oxford movement," so called, which in its inception attracted so largely the sympathies of American Churchmen, was finally partially perverted by some of its leaders, in departing from the good old rule of Vincent of Lerins, the "*Quod semper, quod ubique, quod ab omnibus*," and by including in the test of Catholicity the superstitions and corruptions of the Mediæval Age. Here was the first and the fatal false step in the "Oxford movement." The reaction from ultra-Protestantism, in which these men were themselves formerly conspicuous leaders, became extreme; and hence it is that in that reaction they lost sight of the old Catholic test, and have brought reproach on the truest and soundest principles. The lash applied to these traitors with such terrible severity in "Hawkstone" is in the hands of one who understands their position, who has examined the rock on which they have stumbled, and who testifies to what he has seen and known. "Hawkstone" was written before Newman and his associates had openly avowed their apostasy, but not before the entire clique were numbered and marked. No one can read the extract without perceiving an almost exact portrait of certain traitors and deserters from our own camp, and a description of the methods in which they, and especially Mr.

Forbes, have attempted to justify the new Papal Dogma. Nay, more; there may be men still lingering among us who talk oracularly about carrying out the "*Catholic System*," as they term it; when, in fact, they mean nothing more or less than to introduce the superstitions and corruptions which were thrown off at the Reformation. Such a man was Mr. Markoe. Their "Catholicism" is mere Mediævalism, and is as thoroughly un-Catholic and sectarian as it well can be. Of the Faith and Order of true Catholicism they have not the faintest conception any more than the ultra, self-styled "Evangelical," who sympathizes with every denomination in Christendom—except his own; and the conceit, self-will and pharisaism of the one have their counterpart only in the other. Now for the extract:

"'Do you allude,' asked Villiers, 'to that forward and conceited person who spoke so fluently and so petulantly in the common room on the subject of Popery and the Church.'

'That,' replied Beattie, 'is one of the leaders, if such a boy can be called a leader, in the new movement. He has written much which has startled and alarmed us.'

'But he has only just taken his degrees,' said Villiers, with astonishment.

'Not long since,' replied Beattie, 'but in this day, when every one can publish what he likes, and as he likes, and when he likes, and publish anonymously, it is in the power of mere boys to circulate doctrines and rouse fears, the mischief of which cannot be cured by the oldest and wisest.'

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'In the first place,' said Beattie, 'they are young men, and not learned men. Their knowledge of ecclesiastical history is limited, for the most part, to modern compilations; and those compilations they have chosen to seek in writers of the Romish communion. As for any deep and accurate knowledge of ecclesiastical antiquity, or the writings of the Fathers, it would be absurd to expect it from men only a few years emancipated from their boyish studies, and most of them more disposed to talk and write, than to read and think.'

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'Seriously,' resumed Villiers, 'would you have me believe that there are men, Clergymen in the English Church, who not only profess such doctrines, but, professing them, think it possible to retain their commission in that Church, and secretly to use their influence for bringing it over to Popery?'

'You ask me questions,' said Beattie, 'which I would rather not answer; but I know that it is not impossible for Clergymen in the Church to hold these opinions, and to remain exercising their functions in it upon the ground that subscription to the Articles of the Church is not incompatible with a recognition of the decrees of the Council of Trent.'

Villiers sat for some time silent, as if struck with amazement.

'Beattie,' he said at last, 'what would our Courts of Law say to an officer in the Queen's service, who, when a French army was invading this country, should not only, as a theory, think subjection to France desirable, but should also conceive it his duty to further that object by every means in his power, especially by the influence which his commission gave him with the soldiers of his regiment?'

'That he was a traitor,' said Beattie."—Vol. i, pp. 301, 305, 307.

Our extracts have all been from the first volume. And yet the greater interest, because the moral of the tale, is to be

found in the second. Here we have sketched, with a master's hand, an outline of what the English Church may and should do—we rejoice to add, what she is beginning to do. Her power in such a case to occupy the whole ground—even to the utter annihilation of Romanism and Dissent—is not over-stated. We are aware that a cry has been raised by the timid, that the author recommends the reëstablishment of Monasteries and Nunneries. He does neither; and we have yet to meet the first person, who, after a candid perusal of the work, has not given a hearty concurrence in the plan suggested, and expressed a wish that such institutions were in every diocese. But we have not space to discuss this question. We refer our readers to the work itself.

The recovery of Lady ELEANOR, cousin to VILLIERS, from Romanism, is one of the most interesting features of "Hawkstone." In the interview between her and the heavenly-minded BEATTIE, we have, comprised in the compass of half a dozen pages, a complete and yet unanswerable statement of the arguments against Romanism, and in favor of the Apostolical origin and authority of the Church of England. In this particular, "Hawkstone" excells, where "Margaret Percival" is so lamentably deficient. Answers to inquiries are here given, which are simple, plain even to ordinary comprehension; but, as we have said, unanswerable. We have no hesitancy here as in the other work. "The O'Foggarty's" are foiled, even with their own weapons, and Lady ELEANOR rejoices in her reunion with that holy Church, which has commanded her respect and at last her obedience. So will it always be when the light she holds forth is not hidden by her faithless members.

We close with a repetition of the remark, that when the pen of such a man as SEWELL is thus devoted to the defense of the Church of our love, we need not fear that Satan will employ the weapon of fiction, in a successful warfare, against that Church. We hope that "Hawkstone" may not be the last nor the best of his works. He is an intellectual giant, whose armor should not be allowed to rust with disuse. We need the assistance of such "Great-hearts" in our coming battles with the champions of Rationalism, Infidelity, and Romanism.

Art. IX.—BOOK NOTICES.

The Impossibility of the Immaculate Conception as an Article of Faith; in reply to several works which have appeared on that subject of late years. By M., the Abbé Laborde, of Lectoure. To which is added the *Author's Letter to the Pope.* Translated from the French of the third edition, and edited with Notes, by A. Cleveland Coxe, Rector of Grace Church, Baltimore. Philadelphia: published by Herman Hooker. 1855. 12mo. pp. 160. New Haven: S. Babcock.

We are not mistaken in regarding this as one of the most remarkable books of the day. It presents, in a condensed form, the main arguments against the new popish infidel dogma; and states, in bold language, the inevitable consequences of such a promulgation All this, too, from a learned Papist, who adheres religiously to the doctrine of the Papal Supremacy. The Abbé Laborde, of the diocese of Auch, in the south of France, already anticipating this decree of the Pope, and apparently with the purest motives, gave himself to the work of preventing, if possible, what he regarded as so ruinous a measure to the cause of the faith. Twice he submitted the work before us to his Archbishop. Twice he appealed to the most eminent of the Cardinals of the Roman Congregations for their reasons for placing this work in the Index: but in each instance he appealed in vain. They *would* assent to the dogma: they *could not* answer his arguments. It is said he was saved from the horrors of the Inquisition only by French interposition. Feeling, and that intently, that these men are changing the glorious truth of God into a shameless lie of the devil, he gives utterance in the book before us to the noble instincts of his heart and the convictions of an enlightened wisdom. He exposes, first, the *anti-Christian* code of morality of modern Rome, and then asks, with great significance, "*Why should it surprise us, then, that the men who have destroyed the practice of primitive morality, should balance their work by the introduction of a new faith?*" Exactly. That is the question, and the whole question. There is no use in reasoning with the ultraists of modern Rome. There is a rottenness at the very heart of the system which renders it insensible to truth. Why the Abbé, seeing and confessing all this, still clings to Rome is more than we can answer. And here Mr. Coxe, in his Notes, plies the Abbé Laborde with some terribly sharp interrogations; showing him, as he does, that Pius IX, in his new Article of Faith, is only following the example of the Council of Trent.

The scope of the author's argument may be seen in the following titles to the several chapters:—1. A period is shown, prior to which no such belief as that of the Immaculate Conception existed; 2. The belief in the doctrine took its rise in the time of St. Bernard; 3. The opinion in question had not reached Germany down to the time of St. Bernard's death; 4. In the days of St. Thomas Aquinas, the opinion was not even a scholastic sentiment; 5. The Feast of the Conception does not imply the Immaculate Conception; 6. During the 13th century, the common and the only teaching of the Schools was that the Blessed Virgin was conceived in sin; 7. The first public patron of the doctrine and his avowal that it was a novelty; 8. Reply to certain rejoinders; 9. The progress of the doctrine proves its novelty; 10. The friends of the immaculate conception are themselves witnesses to its modern origin and progress; 11. Confirmation of the foregoing history; 12. The testimony of the Holy Scriptures; 13. The conclusion. To this is added some historical notes respecting the Council of Trent, and fragments which had been erased from a former edition of this work.

We think the reader will be surprised at the truly Catholic tone of the Abbé

Laborde. His position is, that "the opinion of the immaculate conception cannot be established as a dogma, and proposed as an article of belief, without shaking the foundations of religion by injuring the great rule of the unity and perpetuity of faith." p. 25. He declares that "any belief, of which the origin and obligation does not date as far back as the Apostles, can neither be nor become a part of the Catholic Faith; and that Œcumenical Councils, when they give a decision upon any truth, *propose no new dogma*, but only declare those which have always been believed, and explain them in clear and more precise terms."

This book of the Abbé Laborde is suggestive. There is in it a boldness of tone which reminds one of old Martin Luther; nor are we surprised to learn that he has been suspended from all public duty. It is a startling witness on Romish morals. It is a living voice from Rome herself on her own vaunted *unity!* It shows that, though ever since the Restoration the Pope and his Cardinals have shifted with every breeze, and sided with every form of government in France to uproot Gallican principles, and have filled every See in France with Ultramontanists, (with, perhaps, one or two exceptions,) yet that there still live Frenchmen in whose breasts burns a love for the old religion. Would to God Louis Napoleon were French and Catholic enough to put his heel upon the neck of this Ultramontane despotism!

The moral influence of this new dogma is sure to make trouble for Rome. We know of one distinguished Romanist who has been repelled by it, and who is now sheltered in the primitive fold of our own blessed Church; and there will be multitudes of such, if we are only true to ourselves and to our Great Head. Could our branch of the Church, Catholic in her Creeds, Catholic in her organization, Catholic in her Liturgy—could she become Catholic in tone, sympathy, spirit, and action, she would soon draw thousands on thousands within her communion from the right hand and from the left. For this great end, let us labor and pray without ceasing.

The Rev. Mr. Coxe, who before has done good service in the controversy with Rome, has performed his work admirably. His translation is easy and elegant, and it preserves all the force and freshness of the original. It is a book not merely to be bought, but to be read thoroughly. The Clergy cannot be faithful to the Church without becoming masters of such points as these; even though it require them to eschew much of the popular, rose-water literature of the day.

We wait with interest to see how generally this new infidel dogma will be received. The Abbé Laborde will not stand alone. Already in Florence the Dominicans have openly rejected the dogma. At Pisa, in Italy, four priests have protested against it. At Madrid, a learned Spanish priest has published a work against it.

ART HINTS, ARCHITECTURE, SCULPTURE, AND PAINTING. By JAMES JACKSON JARVES, Author of "Parisian Sights and French Principles" &c., &c. New York: Harper and Brothers. 1855. 12mo. pp. 398. New Haven: T. H. Pease.

The necessity of some such work as this among us can hardly be better illustrated than by repeating the following from the author:—During the summer of 1854, while visiting the finest building in Venice, and which is enriched with the choicest treasures of Art, he noticed the entrance of a party of Americans, "Masters and misses, grown up children, parents still in the vigor of life, and young men fresh from college, all under the charge of a *valet de place*, whom they were evidently urging to 'do up the sights' in the most expeditious manner possible. They passed through the sacristy without once noticing the paintings on the ceiling, turned away in disgust from Tintoretto, hurried into the Church, paused a moment before some flashy modern trick of Art; and in five minutes had made the tour of a building which contains enough, if properly studied, to have occupied them as many months. And this is the way the majority of tourists contemn their own souls! Willfully

blinding themselves to lessons of high import, whether of nature or art, they turn heedless alike from the free gift of either, and find *delight* only in the contents of shop windows, the trappings of equipage, insignia of rank, and the falsities of miscalled society." The same want of appreciation is generally prevalent in our country. Whoever has visited our public galleries of paintings, or has witnessed the miserable daubs which traveling artists leave behind them even in our wealthiest families, cannot but be aware that as a people we are sadly behindhand, in all matters where the principles and the illustrations of correct taste and noble Art are concerned. In the domain of Physical Science and material progress, even in the more exact Sciences, and in the region of pure Metaphysics, we have no such need to be ashamed. But beyond this, we have as yet no right to make pretensions. Even in Architecture, the noblest form of Art, the above remarks apply almost without qualification. With here and there an exception, Architecture in its religious and secular uses has erected no monuments in this country worthy of the name. The hills and valleys of our beautiful country have been habitually desecrated with hideous abortions, public and private, where every principle of good taste has been outraged. Huge piles of mortar and enormously tall steeples pass for Churches; a New England village, with all its neatness, owes its loveliness more to what God, than man, has done; and our cities remind one of plethoric, over-fed aldermen, and seem to be the stopping-places of innumerable Mr. Gradgrinds, rather than the homes of elegant and refined taste and high æsthetic culture. We say this of ourselves, though we confess we should not care to have others say it of us. It is true, nevertheless. Our history, our habits, our necessities as a people, all have been most uncongenial to the formation of a love for the true and the beautiful. We are richer in the present and the future than the past: in railroads, than in old historical ruins and traditionary monuments of a chivalric, bygone age. Popular taste rather repels than incites a national sentiment of this sort. And yet, it is just as true that the way is gradually preparing to make this land of freedom and of wealth emphatically the home and nursery of the highest forms of Art.

There is a growing sensitiveness on the subject among the more intelligent of our people, which is a hopeful sign; and the book before us is admirably adapted to meet a great want among us. It is designed to present principles, rather than rules, and it is suggestive, rather than didactic. Of Painting, the author traces the origin and growth of the prominent Schools, ancient and modern, with a critical but brief analysis of the characteristics of each; and gives occasional descriptive notices of the most celebrated works of the great European masters. He writes not only with the pen of an accomplished scholar, but as an American who has studied carefully the mutual influence of social institutions and Art upon each other. Paganism, with its high æsthetic culture, the stern simplicity of the Primitive Faith, Mediævalism, Puritanism—all these in their connection with and their relations to his subject, are made to pass in review. For its lofty tone of bold yet generous criticism, for its exhibition everywhere of a spirit in harmony with his theme, and the healthful influence which it is sure to exert, the work is worthy of the highest praise.

The subject is a fruitful one. Are we to have a distinctively American School in Art? So some contend. Or, on the other hand, are we to copy servilely Pagan or Mediæval Art with all its heathenish and superstitious symbolism? Our wise choice lies between these two extremes; and the really true and beautiful we shall adopt for its own sake.

In conclusion, we strongly recommend this able and timely work of Mr. Jarves. The critic, the artist, and the amateur, will still study the pages of Ruskin, Lindsay, and Mrs. Jameson; but for general circulation as a really valuable and attractively written book, there is no work like the one before us.

THE NEW ENGLANDER.—The last (August) No. of this Quarterly has rather a hopeful appearance. Its former comatose condition has so far yielded under a new *regime* that it has woke up sufficiently to let off a feeble volley against the

Church; but yet in sad contrast with its once vigorous tone. What the cause of its inefficiency is, we have not inquired. Whether it be in the quality or the quantity of its ammunition—in the calibre of its guns—in the rickety condition of its platforms—in the presence of some fatal epidemic—or the disheartened state of the garrison—whether it be one, or all of these, that has caused the feeble and ineffectual fire of late, is, of course, but conjecture. But somebody has, at last, wasted a little powder in firing at poor old ex-Bishop Ives—evidently intending, however, to hit the Church over the ex-Bishop's shoulders. His ostensible object is, to show that High-Church—by which he means sound Church—principles naturally tend to lead their disciples to Rome. He starts off with the following flourish of trumpets. "We regard this book [of Mr. Ives'] as a great curiosity. It is the carrying out of the argument for Divine right Episcopacy to its fair and legitimate results." Now in reply to this stale rigmarole it is enough to say that, as a matter of fact, of the whole number who within the last ten years have apostatized from the English Church and our own to Rome, nearly every one of them started from the loosest, most radical kind of Church principles. They were notoriously the *lowest* sort of Churchmen. In this country many of them came originally from the Presbyterians and Congregationalists. This was certainly true of Ives himself.

The reviewer also lays great stress upon the assertion, which he takes occasion to repeat more than once, that "We have never heard of a conversion directly from Presbyterians or Congregationalists, or kindred denominations, to Popery. They must go through the Episcopal Church to get there." Here again the writer is at fault. We can name at least two prominent converts to Popery in New England, neither of whom went "through the Episcopal Church." The truth is, the disease in this class of men, that mortal dread of sectism, was so virulent that it required a desperate remedy to quiet them. The Protestant Episcopal Church with her well-adjusted principle of liberty and order, both thoroughly secured, was too tame. As Coleridge went into "durance vile" to escape the servitude of his own appetite, so these renegades from Congregationalism never dare trust themselves till they get a straight jacket on.

We see by the list of contributors that the man who has attempted to signalize himself by this new onslaught upon the Church, is himself a Congregational deserter from our ranks; a man who left the Church some years since because she was not reformed enough! and fizzing away now at poor Ives who left the Church because she was reformed too much! Any way, it is a funny sight; and the two valiant knights will, we dare say, feel better, especially if discretion so rules their valor as that they shall not overload their firelocks. We hope this valorous watchman on the Congregational walls who shows so much zeal for the cause of orthodoxy among us, will not take it amiss of us if we now direct his attention to some recent movements among his own Anti-Episcopal allies. A man who is so remarkably jealous for the truth, (among his neighbors!) may possibly find occasion for a little of his sympathy in the following:

In the Report of the doings of the last General Presbyterian Assembly at Nashville, (Tenn.,) May 24, 1855, we find the following record:

"*Whereas*, The said Association (Genl. Association of Conn.) by its steadfast refusal to investigate, or to procure the investigation of charges laid before it repeatedly, and in various forms, by large numbers of its own members or constituencies, has made itself liable to the charge of espousing or protecting flagrant heresies in regard to the *Trinity*, *Incarnation*, and *Atonement*, and has greatly weakened the confidence of the Presbyterian Church in the fidelity of said Association to 'the first principles of the doctrines of Christ,' &c.; therefore,

"*Resolved*, That the interchange of Delegates between the General Assembly and the General Association of Connecticut *be, for the present, discontinued.*"

Bishop Butler's Ethical Discourses. To which are added some Remains, hitherto unpublished. Prepared as a Text Book in Moral Philosophy, with a Syllabus, by Dr. Whewell. Edited, with an Introductory Essay on the Author's Life and Writings, by the Rev. Joseph C. Passmore, A. M., Professor of Mental Philosophy in the College of St. James, Washington Co., Maryland. Philadelphia: Charles Desilver. 1855. 12mo. pp. 375.

If ever a man was raised up in the providence of God to do a special work for the cause of Christ and His Church, that man was Bishop Butler. The peculiar nature and value of his labors are reflected in the times in which he lived. He and John Wesley, cotemporaries together, born within eleven years of each other, and acting independently of each other, set themselves to work, the one to evangelize the masses, the other to attack the very citadels of a widely-pervading infidelity. This last was Butler's vocation. The reaction from stern, rigid puritanism under the Stuarts and the Hanoverian princes was fearful. Bolingbroke—the eloquent, accomplished, unprincipled infidel, whose courtly, polished style became the study and model of such men as Pitt and Burke—had been Secretary of State, the ruling spirit at the court of Queen Anne, and had made Christianity too contemptible for a gentleman. Swift—indelicately virtuous and irreverently devout, the very soul of wit and humor, who was neither a Whig or Tory, a Jacobite or a Republican, and yet the boon companion and confidant of each, whose whole character was a strange medley of irreconcilable paradoxes, and whose last days were a providential commentary upon, and a fitting end to his unenviable life: of whom the Earl of Nottingham said in the House of Lords, "who is hardly suspected of being a Christian, is in a fair way of being a Bishop,"—had been advanced to the Deanery of St. Patrick's, and, but for the Queen's dislike, would have been Bishop of Hereford. It was an age of open infidelity or of religious indifference. George the First,—a heavy, awkward, stupid Dutchman,—was already advancing to three-score years, ignorant of the English language as of the English Church, and fonder of low buffoonery and of his ugly mistresses, than of his official duties. Pope, Bolingbroke, Swift, Gay, and Prior, had sown broadcast the seeds of irreverence or of infidelity in the hearts of the people. It was at such a crisis that Bishop Butler came forward with his immortal "Analogy." These "Ethical Discourses" do not bear the marks of that severe finish as the "Analogy;" they lack somewhat order and mutual connection; and yet there is, throughout, a unity of teaching, the recognition of one great fundamental truth which underlies and penetrates them, which centres all Virtue, not as with Paley in Expediency, but in the Law of God, and in having our "will lost and resolved up into His." Professor Passmore's Biographical Essay, the Syllabus by Dr. Whewell, and the hitherto unpublished Fragments of Bishop Butler, which he has also embodied, greatly enrich this volume, and he deserves our gratitude for this invaluable contribution to our American books. Teachers of Moral Philosophy, the Clergy, and all who wish to look beneath the surface of Truth will, we need not say, find their intellects sharpened, their Faith strengthened, and their whole souls enriched by the study of these Discourses.

The Unholy Alliance. *An American View of the War in the East.* By William Giles Dix. New York: C. B. Norton. 1855. 12mo. pp. 257.

We regret we did not get hold of this work before one of our Articles was written and in press. It is a most vigorously uttered and elaborately reasoned protest against what the writer calls the "unholy alliance" of England and France, formed to perpetuate the sovereignty of Mohammedan Turkey, and to rivet upon Eastern Christians the chains of their spiritual and political thraldom. He thinks that "this avowal of England and France is the boldest challenge ever thrown in the face of Deity to eliminate Christianity from the organic structure of Christendom." Our readers will see, by a previous Article, that we differ somewhat from Mr. Dix as to the origin, objects, and probable

results of this Eastern War; but we do not differ in disclaiming all sympathy with the Alliance, and in washing our hands of all participation in what we must regard as its moral turpitude. We believe also with him that Eternal Justice may yet find its stern avenger in the factories of Birmingham, (for whose sake, in part, this War was undertaken,) if it be driven from the towers of Oxford. To humble Russia, not to uphold the Crescent—to secure the preponderance of Western European influence in the East, is the *real* object of Great Britain in this contest. France has other ulterior ends in view; and to gain those ends England is a mere cat's-paw in her hands. The game now being played is the most magnificent which the world, or the Church, has seen since the downfall of Napoleon I; and our readers will find the whole subject treated with spirit and ability by Mr. Dix, in the volume before us. He writes with a manly air, occasionally with real eloquence, and always like an intelligent Churchman, capable of grasping his subject in all its magnitude; and his work is worth reading for the bold and independent yet catholic spirit in which he discusses almost all the great, the momentous questions involved in this contest. The evils in the English social system struggling for redress are depicted with great plainness; and that silly rodomontade with which the English try to justify this War as a War for "civilization, free institutions and social order," the author treats with the scorn which it deserves; and he calls for American interposition in the final settlement of the Turkish question. We doubt not that the tide of public sentiment as to the character of this War is, in this country, rapidly changing, and especially as developments of European policy are further made. The final doom of Mohammedanism is written with the finger of God. The system for eight hundred years has cursed "Christian dogs," as it calls them, and driven them from the Holy Places of their Faith; and every effort now of Christians! to arrest its progress to ruin ought to awaken feelings of indignation which can brook no constraint. Thank God! in spite of Birmingham cotton-mills, and Popish intrigues,

> "There's a divinity that shapes our ends,
> Rough-hew them how we will."

We will not conclude without saying, that we are not sure that Lord John Russell was not right in wishing to yield to the propositions at the Vienna Conference. Great Britain does not seem to know what it is fighting for, nor when to stop. Louis Napoleon, for himself, can answer both these questions, and for the British Parliament too. Sevastopol may fall; and what then? If England sees the way in which she is to get out of this broil, with honor to herself, and without an uprising of the nations in a general war, she sees a great deal more than her wisest statesmen have thus far been able to give utterance to.

SPEECHES AND ADDRESSES. By HENRY W. HILLIARD. New York: Harper and Brothers. 1855. 8vo. pp. 497. New Haven: T. H. Pease.

The Hon. Mr. Hilliard, of Alabama, formerly a distinguished member of Congress, has collected a large number of his speeches delivered before that body, and also Addresses delivered by invitation on several occasions—twenty-eight in all—and has published them with a handsome dedication to the Hon. WILLIAM C. PRESTON, of South Carolina, formerly President of South Carolina College, of which institution Mr. Hilliard was a graduate. Not only the personal friends of the honorable gentleman, but the country at large, will be interested in this volume. The six years during which Mr. Hilliard was in Congress, from 1846 to 1851, were one of the most eventful periods in our national history. The Annexation of Texas, the Mexican War, the Oregon Boundary Question, the settlement of certain vexed questions as to the Territorial Governments, the Boundary of Texas and New Mexico—these were among the important questions, some of which fearfully agitated the country, and in the discussion of which Mr. Hilliard took an important part; and on

them his speeches possess a historical and permanent interest. Other important themes also were the subject of Addresses delivered by him on various occasions: as the Sub-Treasury System, Massachusetts and the Union, American Industry, Charles Carroll, of Carrollton, the Death of President Harrison, the Life and Character of Henry Clay, the Genius and Character of Daniel Webster, Woman—her true sphere, &c., &c.

Mr. Hilliard, like most of the sons of the "Sunny South," is warm-hearted and impulsive, yet there is always in him the spirit of a broad and generous patriotism, which calls the whole country his own. He has in him all the elements of a popular Orator. With a vivid imagination which clothes his conceptions in forms of beauty, with a fine taste which seizes only upon the most pleasing aspects of the field of vision, with a ready command of language, with an intuitive perception of the character and prejudices of his audience, with a self-command seldom thrown off its guard, with a chivalrous courtesy in the most heated debate, Mr. Hilliard at once took his stand as one of the most effective members in the House of Representatives. His style wants condensation, and he lacks the intensity of burning fire of some of our very best speakers. Still he is an orator of whom Alabama and the country may well be proud.

THE METROPOLITAN. Baltimore.

The July No. of this Romish monthly periodical, in a notice of the anniversary of the "Landing of the Pilgrims of Maryland," and of the Hon. Mr. Chandler's Oration on that occasion, has the following language: "It was proper that our dissenting fellow citizens should be reminded of the memorable fact which stands in bold relief in the history of the country, that the doctrine of *religious liberty* was *first* proclaimed upon the shores of America by the *Catholic Pilgrims of Maryland*. That the germ of religious liberty and universal toleration in the country first took root on the banks of the St. Mary's; that it was planted and fostered by Catholic hands; that it grew and flourished beneath the shadow of the Catholic altar; that perhaps the ancestors of many of those who are loudest in their denunciation of Catholics found a home and an asylum from Protestant persecution in the peaceful colony of the humane Lord Baltimore."

Now we have every wish to do all justice to the Popish as also to the Puritan portion of our early colonists. But the extravagant and false pretensions put forth in behalf of each, have tempted, and will probably tempt us again, to the ungracious work of raking over the real facts of their early history. We do wish that when men pretend to write history they would not weave the whole story out of their own brains. In respect to the Maryland Colony, a writer in our last number comes to the following conclusions, which he sustains by the most unquestionable testimony. We commend them to the editor of the *Metropolitan*.

"In the view now taken,

I. We have seen that the first settlement in the territory, now known as Maryland, that of Kent Island, was made five years before Lord Baltimore's Colony came to St. Mary's, consequently that Maryland was not first settled by him.

II. We have seen that the first settlers were of the Church of England, and that Church, with its ministry and worship, was the first established on Maryland soil. And that of the colony brought over by Governor Calvert in 1634, a very considerable part were Protestants. Consequently it cannot be said with truth that Maryland was first settled with *Roman Catholics*.

III. We have seen that toleration as now understood, was not an idea of that day; but that *protection* was provided for in the Charter, to both Protestants and Romanists, under the Protestant authority by which it was issued.

IV. We have seen again, that in 1650, sixteen years from the landing of

Lord Baltimore's Colony, the Government in the province was in the hands of Protestants, and that, too, by Lord Baltimore's own appointment.

V. We have seen, that now, in 1650, there were three counties.

The first settled being Kent Island—and Protestant—having a Protestant Commandant.

The second settled, that of St. Mary's, part Romanist and part Protestant; and so many of the latter were there now, that *six* out of the *eleven* delegates chosen to the Assembly were of that class.

The third settled being that of Ann Arundel—ultra Protestant or Puritan, with a Protestant Commandant.

A fourth, that of Charles, had been created with a Protestant Commander. Mr. Brooke and his colony were Protestant, but they had not yet arrived.

There were, thus, three distinct and separate settlements within the Province, widely distant from each other. The first and the third were Protestant; the second partly Romanist and partly Protestant; over all, was a Government in the Province, whose Governor, Secretary of State, and two of the Council, being four to two, were Protestant; and a majority of nine to five of the members chosen to the last Assembly. It is not to be questioned but that the majority of the population was now Protestant."

WHICH, THE RIGHT OR THE LEFT! New York: Garret & Co. 1855. 12mo. pp. 536.

This work has been so thoroughly berated, and so extravagantly praised, as to prove itself to be at least a positive quantity of some sort or another. The truth is the work was written by one whose sympathies, habits, and tastes have all been formed among some one of the denominations around us, probably the Presbyterians; and he exposes the utter hollowness, the gross hypocrisy, the unblushing villainy which are cloaked under that whited sepulchre, the popular religionism of the day. The work is full of faults. It has a great deal of exaggeration, a great deal of self-conceit and irreverence, is full of cant, and yet, despite all this, it has a great deal of ability, and tells some unpalatable truths, and gives divers home thrusts, which have evidently been appreciated in the quarter for which they were intended. If the blow had been aimed at Churchmen, there would have been no measure or end to the praises lavished upon the book and its author. As it is, eyes and hands have been raised in pious horror over this dreadful sinner, whose great fault is that he has made a coat which fits too well. Still, we doubt if the work will do more good than hurt. It will irritate on the one hand, and point the mockery of the scorner on the other. We give the following as the author's description of a character not seldom met with now-a-days in what is called "good society":

"As religion was the *mode*, Isabella was of course a member of the Church; and, when abroad, she lived up to its formalities with a carefulness which led to the general supposition that she was as 'good' as she was beautiful. Her 'goodness,' however, did not deceive the experienced eye of her pastor, who sighed over the hollowness of her piety, although, for reasons best known to himself, he did not deem it advisable to make it a matter of comment.

"To Isabella, religion was simply one of the conventionalisms of society—nothing more. She regarded it as she did music, dress, education—a sort of matter-of-course, which every person of consequence should know all about, support, and become identified with, because *it was expected*, and because *it was the fashion*. Beyond this, religion was to her a dead blank. Of its superior richness, of its tender sweetness, of its solemn joys, of its enduring delights, of the stirring happiness which it pours into the soul, of the *genuine* pleasure which reigns perpetually in the hearts of the believing, and of the bright future which they realize in part even on earth, she knew nothing, cared nothing. It is true she *heard* of them, every Sabbath; but they fell on her ear like so many pretty sentiments, which were all very well to hear of, and

to talk about, but as of no more absolute importance than pretty sentiments of any other character. A sermon was to her as a lecture, a play, or a concert —something that worked up the feelings a little, and extorted a certain degree of admiration. Thus, after listening to an able discourse, she would observe—'What an admirable preacher Mr. Engold is! It really does one good to hear him! His figures are so beautiful, and his eloquence so overpowering!' And this was *all* of our fair friend's view of religion! What an 'admirable preacher' Mr. Engold was, indeed!"

Several other portraits are drawn with much more power than this, but we have said enough to express our own opinion of the work.

WAIKNA; *or, Adventures on the Mosquito Shore.* By SAMUEL A. BARD. New York: Harper & Brothers. 1855. 12mo. pp. 366. New Haven: T. H. Pease.

Mr. Bard is by profession a painter; if he manages his pencil as cleverly as his pen, he must make fine pictures. We think he draws somewhat on his imagination for the *materiel* of his stories, which are really very amusing; but his book conveys some addition to our stock of information respecting this part of Central America. For two hundred years the Mosquito Coast has had an unenviable reputation, first as the shelter of a gang of desperate buccaneers, who found concealment in its numerous lagoons and dense forests; and subsequently as inhabited by as graceless a set of negroes, natives and samboes, as could well be found. Of late, and since the project of a great ship-canal, by way of the San Juan and the Nicaraguan Lakes, between the Atlantic and the Pacific, the British have sought to gain the control of the "Kingdom of Mosquito." In the Appendix the reader will find a "Historical Sketch" of this part of the country, which is the most valuable portion of the volume.

EVENINGS WITH THE ROMANISTS. By the Rev. M. HOBART SEYMOUR, A. M., Author of "Mornings with the Jesuits." Philadelphia: H. Hooker. 12mo. pp. 326. New Haven: S. Babcock.

This volume pretends to give the author's mode of reasoning with Romanists in Ireland; and is, we suppose, a *resumé* of the popular arguments which, under God, are there producing such wonderful impression. The work is full of blemishes, and it has some grave faults; and yet it is on the whole a capital and most effective book. Its blemishes are, mostly, an excessive egotism, vanity, and self-conceit; its faults are loose and unguarded statements on questions of order and doctrine, and in sometimes pressing an *ad captandum* argument beyond what he knows perfectly well it will strictly bear. Still as a most vigorous exposure of popular Romish delusions, and as a triumphant, and on the whole truthful rejoinder to the popular arguments which the Romish Jesuits and priests put into the mouths of their people, the work is admirably done. We ought to add, that the American differs very considerably from the English edition, both in the omission of many of the author's Ultra-Protestant notions and opinions, as not likely to be generally acceptable here, and also in leaving out the author's original *Introduction*, in which, by a series of valuable tables, he gives the *moral results of the Romish system*. In examining this book, and looking at the whole subject, such questions as the following occur to us. What becomes of those Irish converts who flee from Ireland to this country to escape Papal persecution? Have any of our Clergy ever found one? Are we not greatly *under estimating* the accessibility of the Romish people to Christian influences? and *over estimating* the real power of the Romish priesthood? Is there not a great work for the Clergy of the Church to do in this direction? Would it not be well to send for some of the more successful, some bold and fearless Irish Missionaries of the Irish Church to labor among that people in our larger towns and cities?

LIFE IN CALIFORNIA. Mountains and Molehills, or Recollections of a Burnt Journal. By FRANK MARRYATT, author of "Borneo and the Eastern Archipelago." With Illustrations. New York: Harper & Brothers. 1855. 12mo. pp. 393. New Haven: T. H. Pease.

The writer pretends to no more than to give his "recollections of a burnt journal." His narrative is rambling and disconnected, somewhat profusely embellished with pretty large stories, and the reader only catches a perspective now and then of the semi-barbarous condition of society in California, in its transition state. Marryatt is an Englishman, and has a dashing sketchy style. We presume his book will minister to the conceit and gratify the curiosity of our great uncles and aunts over the water. His three pages upon New York are a contemptible caricature.

THE AMERICAN CHARACTER: *Its Faults and its Wants.* An Address delivered before the Belles-Lettres Society of St. James' College, Maryland, on the 5th of June, 1855, by the Rev. A. N. LITTLEJOHN, A. M., of New Haven, Conn. T. J. Stafford, 1855. 8vo. pp. 24.

The Reverend Mr. Littlejohn in his Address before the young gentlemen of St. James' College, evidently intended to do something else than amuse them, for the hour, with the splendid baubles of fancy and rhetoric. He has given them thoughts worthy their carrying with them their life long. After showing what he means by National Character, and speaking of the distinct types of Character, which distinguished each of the prominent nations which have lived on the pages of history, he addressed himself to the theme before him, "The Faults and Wants of the American Character." The two great Wants, he considered to be, first, of that *faith*, which is a living trust in those great spiritual principles which ever underlie all true progress; and second, of that *public conscience*, which makes duty rather than policy, justice rather than interest, right rather than self-aggrandizement, the rule of public action. And these defects are but the natural results of our national system of education, which forgets man's immortality, and attempts to train him only for the present life. These great thoughts, the speaker illustrates like one who has kept a watchful eye upon the living world around him. Besides this, he touches briefly but most happily upon the æsthetic wants of our national character, and presents a picture worthy to be our national ideal; in which the divinest conceptions of Ancient Art are made to live again in the new creations of the future among ourselves, and in forms even more true and beautiful, because they shall be seen radiant and glowing with the Light of HIM who is at once The Light and The Life.

In the style and manner of the writer, there is a rare combination of gifts and excellencies. A wide grasp of thought, a severely philosophic method of treatment, a bold and manly enunciation of his convictions, keenness of discrimination and analysis, great facility of expression and felicity of diction, and at the same time an almost gorgeous flow of imagery—these are characteristics of the style of the writer, who, we take pleasure in adding, promises to enrich the literature of the Church with the productions of his pen. We have spoken of this Address the more freely because it contrasts so gratefully with the aimless, worthless, feeble, wishy-washy productions which so often are inflicted on similar occasions.

REV. JOHN H. PADDOCK'S HISTORICAL DISCOURSE, in Christ Church, Stratford, Conn., March 25, 1855.

More than a passing notice is due to this Discourse. The Parish at Stratford was the first one organized in the Diocese of Connecticut. Here the Rev. Dr. Samuel Johnson, one of the brightest names in our early history, commenced his ministerial labors, (in 1723,) and here also, in 1772, at the ripe age of 76, he fell asleep in CHRIST. The Sermon also gives a sketch of the early Rectors

of this Mother Parish; throws incidentally much light on the fierce persecutions, the fines and imprisonments to which Churchmen were subjected by the early Puritans—those famous men who are so perpetually eulogized for establishing "freedom to worship God"—it also illustrates the faithlessness of the English Church in refusing to send over Bishops to the Colonies, as well as the fostering care of the Venerable Missionary Society. Mr. Paddock has done a good work, and has done it well, in collecting at great labor these invaluable reminiscences and thus putting them in a form for preservation. The early Churchmen of Connecticut were men of principle; men of nerve; men of prayer; men who would have gone to the stake in testimony of the Faith. Numbers of them perished in crossing the Atlantic to obtain Holy Orders; and those who lived to return, were able and willing, if need be, to give a reason for the hope that was in them. We venture to say that not one of them ever received the compliment lately paid to a loquacious divine of our times, who, knowing himself to be surrounded by a mixed assembly, took occasion to contemn the doctrine of the "Apostolic Succession," and to heap anathemas upon the "bigots" who believe in it. "Aha!" said a noted Presbyterian Doctor, as he went out the door, adding with a sly look, "that is such sort of Episcopacy as I like!" And yet, with all their nerve of principle and action, there was in them no more of ecclesiastical *dilettanteism* than of that *wishy-washy* indifferentism which is now miscalled charity, but which of course renders charity an impossible virtue. And here, in this noble, moral heroism of character, under God, lies the great secret of that sturdy strength which has ever characterized the Church in this ancient Diocese, and which has made her today comparatively the strongest Diocese in the country. The history of the Church in Connecticut is yet to be written. But let it be done only by one who can appreciate the virtues, and do justice to the memory of its early Fathers. For such a work, the pamphlet before us will be a valuable aid.

PEEPS FROM A BELFRY: or The Parish Sketch Book. By the Rev. F. W. SHELTON, author of "The Rector of St. Bardolph's," "Salander," "Crystalline," &c. New York: Charles Scribner. 1855. 12mo. pp. 294.

The writings of Mr. Shelton are so well known for their quiet humor, their playful wit, with now and then a little admixture of Attic sharpness, their uniform and sometimes merciless lashing of all shams in social life and in religion, their genial appreciation of the graces and amenities of character and the power to delineate them, that he is sure to find readers. These "Sketches" embrace a variety of subjects, but the "Seven Sleepers" and the "Heart of Adamant," are among the most vigorous productions of his pen.

THE TEMPORAL POWER OF THE POPE: Containing the Speech of the Hon. Joseph R. Chandler, delivered in the House of Representatives of the United States, January 11, 1855, with Nine Letters, stating the prevailing Roman Catholic theory in the language of Papal Writers. By JOHN MCCLINTOCK, D. D. 12mo. New York: Carlton & Phillips.

We suppose that the Romish Church has lost ground during the last six months which she could not regain in ten years under the most favorable circumstances; and which, under present circumstances, she can never regain. The secret of her loss is in an awakened spirit of enquiry among the masses of the people. Notwithstanding a great deal of ignorant denunciation and unjust prejudice, still the real character of modern ultra-montane popery is becoming so generally understood that a man must be either a knave or a fool who denies certain determining positions. Romanists may thank the Hon. Mr. Chandler for much of this newly-awakened popular interest. Very innocently, because ignorantly, we doubt not, he, in his speech, denies that the Pope claims, or ever did claim, or that the Church of Rome accords to him, any temporal power whatever, beyond the papal Italian dominions. In reply, Dr. McClintock cites numerous Romish authorities and practices of that Church,

showing, incontestably, that upon this point Mr. Chandler is entirely mistaken. Dr. McClintock's arguments are well selected and well presented, and his book is valuable as a popular *resumé* of proofs upon the subject.

LETTERS TO THE RIGHT REV. JOHN HUGHES, Roman Catholic Bishop of New York. Revised and Enlarged. By KIRWAN. New York: Harper & Brothers. 1855. 12mo. pp. 370. New Haven: T. H. Pease.

These famous letters, which first appeared in the columns of the *New York Observer*, are from the pen of the Rev. Dr. Murray, himself an Irishman, and educated as a Romanist. This edition contains also a rejoinder to Bishop Hughes' reply to the First and Second Series; and also the Author's Address on the "Decline of Popery and its causes." The Author's boldness, his piquant wit, his telling effect in exposing the gross impositions, and overthrowing the popular arguments of Romanism, and the apparent fact everywhere, that he writes from personal experience—all these have given an almost world-wide reputation to these Letters, which have been republished in various countries and in several different languages. We are free to say that Kirwan demolishes Popery effectively. His weakness is, that he has no basis on which to erect a superstructure in its place.

SCENES IN OUR PARISH. By A COUNTRY PARSON'S DAUGHTER. To which is prefixed a Memoir of the Author, by her Sister. New York: Stanford & Swords. 1855. 12mo. pp. 374.

We are glad to see this new edition of a work formerly so popular in Church families, and for many years quite out of print. This edition possesses a Memoir of the amiable and devout woman to whom we owe the book. "The pious and gifted author," it is observed, "has recently been called to her Heavenly Home. A sister's love prompted the beautiful Memorial of the departed, which the publishers have prefixed to the volume, thereby greatly increasing its interest and value."

This "Country Parson's Daughter," or Elizabeth Emra, was indeed what she represented herself to be—the daughter of an English clergyman, the Rev. John Emra, by whom, in conjunction with her excellent mother, she was carefully brought up as a "daughter of the Church." When this work, "Scenes in our Parish," first made its appearance, it attracted the attention of Southey, who honored the author with marked but well-deserved compliments. The quiet, chastened beauty of the style, and the Christian sentiment inculcated of the good old-fashioned Church of England stamp—so in contrast with the noisy, shallow pietism of our own time—will be sure to find their way to the hearts of multitudes of readers. It is a good book for the Sunday School and Parish Library.

THE LIFE OF THE REV. ROBERT NEWTON, D. D. By THOMAS JACKSON. New York: Carlton & Phillips. 1855. 12mo. pp. 427.

This is a reprint of an English work, and is the Life of one of the most distinguished Ministers of the Wesleyan Methodists. In England this body have never, as in this country, formally separated themselves from the Anglican Church. Multitudes of its members still attend upon her Services, and receive the Holy Communion from her altars. The most distinguished Methodist preachers, the very founders of what is in this country a distinct sect, lived and died in communion with the English Church. So did the two Wesleys, Fletcher, Sellon, Coke, Richardson, Dickenson, and Creighton: and John Wesley's dying words were, that "the Lord would desert the Methodists when they deserted the Church of England." The Life of such a man as Dr. Newton, therefore, is full of interest in itself, and especially to those among us who are yearning to see the Church of Christ a living thing among the masses of the American people. It is no superficial economy of resources that will ever bring about this glorious result. We may divide our Dioceses and parishes

into jarring cliques—in our pharisaical zeal we may brandish party Shibboleths and use Cabalistic watch-words until we drive peace and charity from our borders—we may sign Memorials, and dream and theorize in our closets—we may tinker with our out-works in our General Conventions—and still we do not begin to reach the real evil.

Dr. Newton was a man of great intellectual and oratorical, as well as moral power. When he visited this country in 1839, on one occasion about ten thousand people hung with rapt attention upon his lips, among whom were such men as Webster and Clay, and three noted infidels were converted to Christ. Whatever we may say of the position of Wesleyanism, there was, and there is, somewhere in this movement, a real power which is not of this world, and which was drawn from the very heart of the good old Mother Church. We have something to learn from this whole subject in way both of instruction and of warning.

ESSAYS ON THE PREACHING REQUIRED BY THE TIMES, and the best Methods of obtaining it; with Reminiscences and Illustrations of Methodist Preaching: including Rules for Extemporaneous Preaching, and Characteristic Sketches of Olin, Fisk, Bascom, Cookman, Summerfield, and other noted extemporaneous Preachers. By ABEL STEVENS. New York: Carlton & Phillips. 12mo. pp. 266.

The contents of this volume originally appeared as a series of Articles in two Methodist Magazines, and are republished by request of several of the Clergy of that denomination. The writer evidently understands the position of the Methodist communion in this country, and the genius of the system; knows wherein the power of their preachers has hitherto consisted, sees the weaknesses that are beginning to be developed, and is not afraid to confess them. That system has been an admirable school for the training of the merely popular orator in the lowest sense of the term, and the author's descriptions of several of their most noted preachers, are cleverly done. If the Church is ever to take hold of the great masses of the people in this country, it is more than possible that we ourselves have something yet to learn on this subject of preaching. How to make the ministrations of the pulpit more effective—how to adapt its teaching to various classes and localities—is one of the great questions of the day. The book before us, though thoroughly denominational, is very suggestive, and is worthy of careful perusal. The history of Methodism, for the century and a quarter of its existence, is one of the most curious and instructive studies which Christendom presents.

MEMOIR OF "OLD HUMPHREY;" with gleanings from his Portfolio, in Prose and Verse. New York: Carlton & Phillips. 1855. 18mo. pp. 298.

A well-written biography of Mr. George Mogridge, better known by the *sobriquet* of "Old Humphrey," who, starting from humble life, became famous as the writer of religious stories for the people, and of books for the young. Until his death, he was connected with the (English) Religious Tract Society. A hearty love for the beauties of nature, and an earnest, devout spirit, characterized all that he wrote.

A LETTER TO THE RT. REV. WM. H. DELANCEY, D. D., from JOHN S. DAVENPORT, Presbyter, showing cause why Sentence of Deposition should not be pronounced against him. New York: John Moffet. 1855. 8vo. pp. 23.

Mr. John S. Davenport, late Presbyter of the Diocese of Western New York, was, on the 6th of August last, deposed from the Ministry of the Church, under Canons I and II of 1853, by Bishop DeLancey, on the ground that he has become a member of a religious body not in communion with the Church of which he was a Presbyter. Mr. Davenport, in the document before us, protests, first, against the Canon, and next against the Bishop's acting under the Canon. As to the Canon, we have little here to say. If it is somewhat sum-

mary in its provisions, it is not a whit more so than the exigences of the Church demanded. We have had quite too much of double dealing treachery in the Church, and it was time to protect her honor and her safety from this conduct of men eating of her bread and wearing her livery, who were yet, as the result proved, in active sympathy with her foes.

As to the Bishop's acting under the Canon, in this individual case, the letter of Mr. Davenport itself, is proof that the Bishop is altogether within both the letter and the spirit of the Canon. For Mr. Davenport claims that he has received the gift of the Holy Ghost by the laying on of hands of these pretended Apostles; "who," he says, "have received a power and authority higher than by the Divine Constitution of the Church belonged to Bishops." He claims not only that this "power and authority" is higher in degree than the power and authority of our Bishops; but that it absolutely nullifies and sets at naught that power, and challenges for itself from that power absolute submission and obedience, under penalty of the most fearful consequences. For, Mr. Davenport says, "*Not that I should feel that your sentence of deposition would make me any the less a priest*, for the confirmation of Priesthood by the higher Ministry, cannot be annulled by a disciplinary act without sufficient cause by the lower." But this is not all. He says, "*I would, if possible, persuade you to refrain from placing the Church under you, and as represented in you, in a state of separation from that Ministry, of which the Apostle John said, "Our fellowship is with the Father, and with His Son, Jesus Christ.'*" p. 21.

Here we have it without disguise. According to Mr. Davenport, the refusal practically and formally, to recognize this "higher authority" of these pretended Apostles, is not only null and void, but is actually schismatical in its character; and hence the threat with which, in these words, Mr. Davenport endeavors to terrify Bishop DeLancey. And yet he pretends that adhesion to men who thus claim to ignore and supersede Christ's own appointed Ministry, and who thus presume to dictate and dogmatize to that Ministry with the most fearful threats—that all this is not schism!

There are other points on which Mr. Davenport uses language which certainly is not that of a sound or well instructed Churchman. Thus he says, "The Priesthood which I received at the hands of the present Bishop of the Protestant Episcopal Church in the Diocese of Massachusetts, is Priesthood in the Catholic Church, connected with *Mission in the Protestant Episcopal Church*, but the two are essentially distinct and may be separated." Undoubtedly the gift of Orders is one thing, and Mission in the Church is another thing. But there is still another thing, to wit, Jurisdiction and Canonical Obedience, by which both the others are, ever have been and ever must be, guarded from perversion. The idea of being ordained Priest at large, responsible to no Bishop, and with Mission at his own pleasure, is an anomaly, unworthy of an intelligent Churchman. By the rules of the Ancient Church, as well as by his own Ordination Vows, Mr. Davenport is bound to yield obedience to the Bishop and to the Ecclesiastical authority where he received his Orders, until he is canonically transferred. Nor has he a right to exercise his "Mission" independent of that authority; nor can he thus separate *Mission and Jurisdiction* without subjecting himself to discipline. He claims a liberty which is licentiousness, and which the Church never has tolerated, and never can. The great care which the Church has shown in requiring Titles from, and in giving Licenses to Priests at their ordination, shows that Mr. Davenport is at variance with the Common Law of the Church in this matter. We agree that in the Canons of our own branch of the Church, this is one among a multitude of other points on which no express provision has been made; and on which therefore, we are thrown back upon long established principles. And here again we now see the wisdom of the early Bishops of Connecticut in this as well as other instances, who would ordain no Priest without a Title.

Bishop DeLancey deserves all honor for his prompt yet kind and paternal

course in this whole matter. We regret to say, it is quite too evident that his leniency in this instance has not been appreciated. That some of these men are honest and sincere in their unfortunate career, we do not doubt. That they are really guilty of schism, sacrilege, and heaven-daring presumption, there can be no question. Had there been a more jealous guarding of the Church's honor in past days, there would be less need of such vindication now.

A MEMOIR OF THE REV. SYDNEY SMITH, by his daughter, LADY HOLLAND, with a Selection from his Letters. Edited by Mrs. Austin. New York: Harper & Brothers. 1855. New Haven: T. H. Pease. 12mo. pp. 378, 511.

These are altogether readable and agreeable volumes. Not that we admire the character of Sydney Smith as a clergyman, or approve of his opinions on several of the leading questions of his times. He belonged to a school of Clergymen now happily diminishing in number in England, in whom the Clergyman was almost lost in the gentleman, the scholar, or the politician. In his case there was also an excess of levity and love of the ludicrous, which had much to do, and rightly too, in thwarting his hopes of that high elevation which he gave up only at the last. Underneath this volatility, however, there was solid worth of no common order; and in the *Edinburgh Review*, (which he projected,) he and Lord Jeffroy let off their thunderbolts, assailing with merciless perseverance Tories and Puritans, and holding up to public odium old social evils, which the Tories were bent on sustaining, and of which the commotions on the Continent had just begun to make men conscious.

The first Volume contains a list of all the Articles which he contributed to the Edinburgh Review. His Biography, by his daughter, presents a pretty complete view of a life not marked by striking incidents, yet not without attractiveness; and this portion of the work is modestly and pleasingly done. The second Volume, containing his correspondence, is to us specially interesting. He had all the sharp, keen wit of Sterne, without his coarseness, though not without his irreverence; and all the outspoken frankness and even terrible severity of Dr. Johnson, without his boorishness. If we were criticising his opinions, which we here of course have no room for, we would show how little he appreciated the true character of the English Church, (or any other;) and how completely all that he wrote on the Ireland question was worse than thrown away. That the Church of Ireland, as now constituted, is the true representative of the Ancient Church in that Island, every intelligent Churchman knows. And yet Sydney Smith could write as follows:

"It appears to me quite impossible that the Irish Church can remain in its present state. Vested interests strictly guarded, and the spiritual wants of the Protestants of the Establishment provided for, the remainder may wisely and justly be applied to the religious education of other sects. I go further; and think that the Catholic Clergy of Ireland should receive a provision from the State equal to that which they are at present compelled to extort from the peasantry of that country."

And yet his plain common sense, his remarkable conversational and reasoning powers, his entire independence of judgment, his utter contempt of all shams in social life, his boldness and efficiency in uttering what he knew, or thought to be truth,—these traits made him, beyond doubt, one of the remarkable men of his age. To trace his career from his poverty at Edinburgh, until he became, by Whig patronage, Canon of St. Paul's, to show him throughout, "*Faber meæ fortunæ*," and to present a brief sketch of the distinguished men whom he numbered among his intimate friends, would be a fruitful subject, and may possibly be hereafter attempted on our pages.

He makes a remark, however, on a course of reading, which is worth repeating. "The real way to improve," said he, "is not so much by varied reading, as by finding out your weak points on any subject, and mastering them." As to his hand writing, it was so shockingly bad, that he declined deciphering it on one occasion, saying, "he must decline ever reading his own

handwriting four and twenty hours after he had written it." And Jeffrey, it seems, was equally unfortunate; for Sydney Smith once wrote to him, "I have tried to read it from left to right, and Mrs. Sydney from right to left, and we neither of us can decipher a single word of it."

THE CONTROVERSY BETWEEN SENATOR BROOKS AND † "JOHN," ARCHBISHOP OF NEW YORK: growing out of the Speech of Senator Brooks on the Church property Bill, in the New York Senate, March 6, 1855. Arranged for publication, with an introductory Preface, by W. T. Tisdale. New York: De Witt & Davenport. 1855. 8vo. pp. 81.

This controversy is an important fragment of the history of the times. The Hon. Mr. Brooks had asserted in the New York Senate that, from evidence laid before him, he supposed the value of property in New York alone, held by John Hughes, amounted to about *five millions of dollars*. He made several statements of another character, much more damaging to the character of Popery. But the so-called Archbishop, having just returned from Rome, where he had acted as attendant at the birth of a new Article of the Roman Faith, maddened at the contrast between the servile adulation of the Old world, and the bold spirit of free inquiry which greeted him upon his landing on the shores of the New, ignorant of the tremendous change in public sentiment in his absence, by which the power to make and unmake United States Senators had escaped from his grasp, pounced upon this guarded expression of the Hon. Senator, branded him with all sorts of ugly epithets, challenged him to the proof of his assertion, and offered, if it should be done, to found a Public Library at a cost of two millions of dollars. The Hon. Senator accepted the challenge, and proposed the appointment of arbitrators. At this point the Controversy begins. To those who have read the Controversy, we need express no opinion as to its merits. The special pleading, the petty quibbling, the dodging of the main issue and seizing upon unguarded or side statements, the bad temper, the coarse and bitter invectives, all these have been so apparent that the Bishop has, in public estimation, come out of the controvery a disgraced, if not an humbled man.

But there is another part of this controversy to which we ought to allude. Edward Dunigan & Brother have issued a small bound volume on the same subject, entitled "Brooksiana." Aside from the "Introduction," consisting of forty-two pages of new matter, the publishers, on the part of the Archbishop, purposely omit three of Mr. Brook's letters, containing the proofs of what he had asserted in his speech in regard to the immense amount of property held by † John Hughes in his own right, as shown by the records in which conveyances are registered by authority of law. Nothing could be more material to the issue of the controversy than the omitted letters. They are those headed, 1. "The Sinking Condition of our Country—the Property in Calvary Cemetery," &c., &c. 2. "Property in Brooklyn—The Conveyances to and from John Hughes." 3. "The Facts, the Evidence, the Record, and the Law." Such facts as these are too gross in their character to escape the attention, or to elude the judgment, of the common sense of the people. And they will not fail to see in this new *ruse* the same spirit of Ultra-montanism, which in the old world is waging desperate warfare against all free institutions.

HISTORY OF THE COUNCIL OF TRENT, from the French of L. J. BURGENER, Author of "The Priest and the Huguenot," &c., edited from the second London edition, with a summary of the Acts of the Council. By JOHN MCCLINTOCK, D. D. New York: Harper & Brothers. 1855. 12mo. pp. 546. New Haven: T. H. Pease.

We read the title of this book with pleasure, and opened the volume with avidity, hoping to find in it what we never yet saw, a clear, concise, reliable history of that last Council of the Church of Rome, though its judgments were never received by more than a fraction of the Roman Communion. It was essentially an Italian affair, and deserves to be regarded only as such.

But the book disappoints us. Its author is a Frenchman of the Ultra-Protestant School, a man of some ability and research, and his work is a rambling, polemical attack upon the Romish Church, with the Trentine Council as his text, rather than a faithful history of the Council itself.

PROSE WRITERS OF GERMANY. By FREDERICK H. HEDGE. Illustrated with Portraits. Third Edition. New York: C. S. Francis & Co. 1855. 8vo. pp, 567.

The editor and compiler of this volume has sought to present in an English dress some of the more popular contributions of the best German writers. The volume is not meant to be an illustration of the Philosophy, or Theology, of Germany; but it is a collection of the most elegant literary remains, such as will attract the general reader. Among the authors from whose works fragments are taken, are Martin Luther, Jacob Bœhme, Immanuel Kant, Lessing, Lavater, Gœthe, Schiller, Fichte, A. W. Schlegel, Schleiermacher, F. Schlegel, Hegel, &c., &c. The translations, which are by several pens, are spirited and easy, and, as far as we can judge, faithful to the original. The English reader who wishes to examine specimens of the popular literature of a language which can boast many of the profoundest scholars of modern times, will be attracted to this massive volume before us. It is printed in small type and in double columns. Several of the papers, especially those of Hegel, F. Schlegel and Fichte, give very good examples of the peculiarities of German thinking and speculation.

LETTERS TO THE PEOPLE ON HEALTH AND HAPPINESS. By CATHARINE E. BEECHER. New York: Harper & Brothers. 1855. 12mo. pp. 203.

This is a work on physiology, and these "Letters to the People" treat of "Organs of the Human Body," "Laws of Health," "Abuses of the Bodily Organs," "Evils resulting," &c., "Remedies," &c., with some rather curious statistics on the health of married women, &c. An Appendix contains "Notes" on various matters, some of which we should suppose were singular subjects to engage the pen of a maiden lady; together with the author's views on "pelvic displacement," Animal Magnetism and Spirit Rappings. The whole work winds up with a "Front and Back View of the Human Skeleton." With such a queer collection of statistics, (we wonder how the author gathered them,) and such an anatomical museum as her pictures illustrate, this antiquated spinster reëchoes the warning that "young girls little imagined what was before them when they entered married life." The dear young creatures can hardly plead such ignorance hereafter, after reading *Miss* Catharine E. Beecher's book. The appearance of such a work from the pen of an unmarried lady would almost lead us to believe that such an old-fashioned thing as modest reserve on these topics is hereafter to be regarded as mere squeamish fastidiousness. The introduction into Boarding Schools, of works on Physiology, which was attempted some years since, is being laid aside, as of more than doubtful tendency. While on the other hand, under the guise of what are called Medical Books, Scientific Lectures, &c., &c., subjects are made the topics of conversation, and brought within the knowledge of children of both sexes, until such things as shame and delicacy it is to be feared are utterly banished.

ANOTHER BUDGET; *or, Things which I saw in the East.* By JANE ANTHONY EAMES, Author of "Budget of Letters." Boston: Ticknor & Fields. 1855. 12mo. pp. 481.

We have had so many Books of "Eastern Travels" of late, that we doubted whether "Another Budget" would add to our information or interest on that subject. Robinson, Wainwright, Taylor, Curtiss, Spencer, Lynch, and others have given the results of their explorations, and all have written with ability. Mrs. Eames, the wife of a Clergyman in Rhode Island, has followed in the same track, and described the same objects; and yet we do not hesitate to say that,

to many readers, her volume will not suffer in comparison with either of the others. As to exact measurements and descriptions of the ruins and monuments of the Nile, chronological questions, disputed localities of the Holy Land, &c., &c., the authoress makes no pretensions. But there are a thousand objects of interest, associations, and incidents, in traversing such a field, which Mrs. Eames describes with much vivacity, and her book is exceedingly entertaining and really valuable. Alexandria, Cairo, the Pyramids, the Nile, Thebes and Karnac, and Luxor, the Desert, Sinai and Horeb, and Hor, Hebron, Jerusalem, and the Holy Places, Damascus, Beyroot, Smyrna, these are the principal points of observation. She partly promises another volume descriptive of her journey through Europe, which we shall be glad to see.

LIFE AND TIMES OF ELIJAH HEDDING, D. D., late Senior Bishop of the M. E. Church. By Rev. D. W. CLARK, D. D. With an Introduction, by Rev. Bishop JANES. New York: Carlton & Phillips. 12mo. 1855.

The life of a man who so faithfully represents the early history of the most wonderful religious movement of modern times, suggests considerations of the greatest moment, and especially to us as Churchmen, at the present day. We propose to return to this subject hereafter.

A MANUAL OF INSTRUCTION AND DEVOTION FOR THE PRACTICE OF THE CHRISTIAN LIFE. Adapted to young persons who have just been Confirmed. New York: Stanford & Swords. 1855. 18mo. pp. 188.

This little work contains Instructions as to the nature and duties of the Christian Life, Forms of Devotion for every day in the week, Prayers for Several Graces and for various Occasions, with Collects for the chief Holy Days and for the Holy Communion. It shows the instrumentality of the Church and her appointments in its connection with the Christian life, and teaches with great fidelity the necessity of conforming with the full import of the Baptismal vow. The Prayers, which are in great part from Andrews, Ken, and Wilson, are, of course, most excellent. It seems to us, that if the author and compiler, while enforcing the rule of holy living, "according to this beginning," had given still more prominence to the nature and duty of contrition, or a death unto sin, and of a steadfast faith in Christ's "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," this excellent Manual would have been found still better adapted to the real wants of those into whose hands it may fall,—and also more in harmony with the Prayers which are selected; and also with the spirit of our Liturgy which breathes everywhere the language of the broken-hearted prodigal. For, with whatever fidelity the Baptismal vow may be kept, still the tear of penitence and the Cross of Christ will be among the sad and sweet experiences of every soul that finally enters Paradise. Besides, the primary import of Baptism is that we "*die from sin*" as well as "rise again unto righteousness." The latter duty cannot be overestimated; the former is indispensable to the true development of the Christian character. The author will pardon our criticism, for we welcome with gratitude a work so earnest in its tone, and which sets forth the Christian life as so high and holy a thing, and so connects it with the Ordinances of Christ's own appointment.

The work is dedicated to the Right Rev. the Bishop of Florida.

THE RECORDS OF A GOOD MAN'S LIFE. By the Rev. CHARLES B. TAYLER, M. A. New York: Stanford & Swords. 1855. 12mo. pp. 286.

This is one of the very best of Mr. Tayler's books. There is a self-sacrificing spirit of devotion to Christ in it which can hardly fail to impress the reader; and the line is clearly drawn between the worldling and the Christian, which cannot be done too distinctly in these days of worldly conformity.

BRITISH PERIODICALS. Leonard Scott & Co., N. Y., continue to republish the following British Periodicals, viz: 1. The London Quarterly, (Conservative;) 2. The Edinburg Review, (Whig;) 3. The North British Review, (Free Church;) 4. The Westminster Review, (Radical;) 5. Blackwood's Edinburgh Magazine, (Tory.)

The present critical state of European affairs gives to these publications great interest and value. They occupy a middle ground between the hastily written news-items, crude-speculations, and flying rumors of the daily Journal, and the ponderous Tome of the future historian. It is to these Periodicals that readers must look for the only really intelligible and reliable history of current events, and as such, in addition to their well-established literary, scientific and theological character, we urge them upon the consideration of the reading public.

They are offered upon the following terms: For any one of the four Reviews, $3 per annum; for any two of the four Reviews, $5 do.; for any three of the four Reviews, $7 do.; for all of the Reviews, $8 do.; for Blackwood's Magazine, $3 do.; for Blackwood and three Reviews, $8 do.; for Blackwood and four Reviews, $10 do.; for four copies of Magazine and Review, $30 do. Postage on Blackwood, 24 cents a year. Average Postage on a Review, 14 cents a year.

We understand that the Editorship of the London Quarterly, is not in the hands of the Rev. A. P. Stanley, the biographer of Dr. Arnold, and formerly one of the chief contributors to the Review. Its tone is exceedingly moderate and hardly up to the times.

HARPERS' PICTURE BOOKS FOR THE NURSERY. No. 1. LEARNING TO TALK; *or, Entertaining and Instructive Lessons in the Use of Language.* Illustrated with one hundred and seventy Engravings. New York: Harper & Brothers. 1855. 4to. pp. 192. New Haven: T. H. Pease.

This is the most attractive Juvenile book of the season. The stories, mostly on th› History, &c., of Animals, are exceedingly entertaining and instructive, and the pictures are beautiful.

HARPERS' NEW MONTHLY MAGAZINE.

The Editorial ability and judgment evinced in conducting this Magazine, are worthy of its mechanical execution and its unparalleled circulation. Some of the recent Editorials, under the head of "Editor's Table," are written with decided power, and are worth the price of the work. The Magazine is growing in solid worth.

HARPERS' STORY BOOKS. No. VIII, Timboo and Joliba. No. IX, Timboo and Fanny. No. X, The Harper Establishment.

The first is an amusing Story-book for children, with the well-illustrated moral, that honesty, industry, frugality and kindness, will make friends and ensure success. The second, exhibits the important art of Self-instruction. And the third presents, even to the minutest detail, the whole process of Book-making; to illustrate which there is no better Establishment in the United States than that of the Messrs. Harpers. In this respect, this little book will be read by multitudes of others besides children.

LITTELL'S LIVING AGE.

Littell has the whole world of Periodical Literature before him from which to cull, and he always fills his weekly with readable and valuable matter.

LETTERS TO A YOUNG PHYSICIAN JUST ENTERING UPON PRACTICE. By THOMAS JACKSON, M. D., LL. D., Professor Emeritus of the Theory and Practice of Physic in the University at Cambridge; Corresponding Member of the Academy of Medicine at Paris, &c., &c., &c. Boston: Phillips, Sampson & Co. 1855. 12mo. pp. 344.

Dr. Jackson, the author of these Letters, twenty-five years ago stood at the very head of his profession in New England, and the volume before us bears

testimony to his ripe and varied culture. It is a sensible, popular, practical treatise upon the common diseases of the human system; and though addressed to a "Young Physician," will be valuable to intelligent people generally. It is marked by the absence of all pretension; just as the work of a well-educated, skillful physician is always distinguished from that of a blustering, noisy charlatan. Such volumes as this will do much to give a right tone to the public mind and will help to a truer appreciation of that conceited quackery which is now so mischievously popular. It is dedicated in a beautiful Letter to the Author's early friend, Dr. John C. Warren.

Brief Sketches of European and Eastern Churches. By Rev. Isaac H. Tuttle, A. M. Rector of St. Luke's Church, New York. New York: Pudney & Russell. 1855. 1 vol. 12mo. pp. 43.

The Rev. Author of these "Brief Sketches," who has recently returned from an extended tour in the old world, in which he visited nearly all its most celebrated places, has published this little volume in anticipation of a larger work, which is hereafter to appear. His account of the Oriental Churches, though brief, is full of interest and importance, and is, we need not say, exceedingly suggestive. We shall be glad to see the forthcoming work from the pen of one who is capable of appreciating all that is truly Catholic in those venerable Churches, as well as their manifold corruptions and superstitions. We are sure that it will be neither dull nor unreliable.

Lovell's Progressive Readers. Nos. II and III. By J. E. Lovell, Author of "United States Speaker," &c. New Haven: Durrie & Peck. 1855. 12mo. pp. 216, 324.

We took occasion in our last No. to notice the first of this Series of Progressive Readers, which Mr. Lovell is preparing for the Schools of the country. His age, his long experience, and signal success in the work of instruction generally, and not least as a teacher of elocution, qualify him, as few men can be qualified, to prepare a Series of books of this sort. The two volumes before us exhibit more perfectly the thoroughness and the scientific skill and judgment with which he is doing his work. The great fault of young readers, viz: defective articulation, and wrong pronunciation, is in these volumes avoided by numerous "Exercises," in which by varied and reiterated examples the proper sounds of accented and unaccented vowels, and of the consonant letters, are clearly illustrated, and so faithfully taught that they cannot be forgotten. Each Lesson has also a Table of definitions, and a list of analytical Questions, so that the pupil, under a careful teacher, cannot fail not only to read well, but to understand what he reads.

We are pleased to know that the Series is already finding its way into the best Schools in the country. Could it be generally introduced, it would do much to rid us of those ridiculous provincialisms—the nasal twang, and the flat sound of certain vowels and dipthongs, and the omission of certain consonants, which now often mar and disgrace the delivery of some of our ablest speakers. To secure a uniform and euphonious pronunciation of our language, on which its beauty and effectiveness so much depend, we must commence in the primary Schools. These books are well published, they are sold at a reasonable rate, and may be recommended to the patrons of Schools in the South and West, as well worthy of their attention.

The following Pamphlets, &c., have been received:

Rt. Rev. Bishop Whittingham's Address at the 72d Annual Convention of the Diocese of Maryland, May 30th, 1855.

Rt. Rev. Bishop Clark's Primary Charge to the Clergy of the Diocese of Rhode Island. 1855.

Rt. Rev. Bishop Doane's Twenty-third Episcopal Address to the 72d Annual Convention of the Diocese of New Jersey. May 30, 1855.

Bishop Doane's Sermon: "Death in the midst of Life;" at St. Mary's Church, Burlington, N. J. Sept. 2, 1855.

Rt. Rev. Bishop H. W. Lee's Sermon, on the Death of the Rev. Titus Strong, D. D. In St. James' Church, Greenfield, Mass. June 17, 1855.

Rt. Rev. Bishop Meade's Pamphlet on "Baptismal Vows and Worldly Amusements." Published by the P. E. Society.

The Rev. W. H. N. Stewart's Convention Sermon, in St. Mary's Church, Burlington, N. J. May 30th, 1855.

The Rev. Ethan Allen's Convention Sermon, in St. Peter's Church, Baltimore, Md. May 30, 1855.

The Rev. David Pise's Convention Sermon, in St. Peter's Church, Columbia, Tenn. May 2, 1855.

The Rev. H. H. Reid's Sermon on the Death of Mrs. Hannah P. Woodruff; in Christ Church, Watertown, Conn. March 10, 1855.

The Rev. W. H. Morgan's Sermon on the Death of Mrs. Martha J. Reynolds; in Christ Church, Norwich, Conn. June 17, 1855.

Rev. Dr. T. W. Coit's Sermon: Sameness of Words no hindrance to Devotion." Troy, N. Y. 1855. 12mo. pp. 23.

Rev. Dr. F. H. Cumming's Pastoral Letter on the Season of Lent. Grand Rapids, Mich. 1855. 8vo. pp. 30.

Human Responsibility; a Sermon: by a Presbyter. New Haven: T. J. Stafford. 1855. 8vo. pp. 11.

Memorial: Proceedings of the Publisher's Association in New York, on the death of James R. Swords. June 20, 1855.

Calendar of Trinity College, Hartford, Conn. 1855.

Register of the College of St. James, Maryland. 1855.

Catalogue of Columbus Female Institute. Columbus, Miss. 1855.

Tenth Annual Report of Society for the relief of Widows and Orphans of deceased Clergymen in the Diocese of Ohio. 1855.

Report of Wardens of Christ Church, Boston, Mass., &c. 1855.

Art. X.—LITERARY INTELLIGENCE.

THE PHENICIAN INSCRIPTION.

We have before called attention to this Inscription which was found on a royal sarcophagus, dug up in January, 1855, near the site of ancient Sidon, in Palestine. An exact lithographic copy of this interesting inscription has been made in this country and widely dispersed among scholars; and several of them have attempted to give a translation of this the most important specimen of the ancient Phenician language that has come down to us. The forthcoming Number of the *Journal of the American Oriental Society*, published in this city, contains a continuous interpretation of the whole inscription, with full notes and confirmations, from the pen of Prof. E. E. Salisbury, of Yale College, the Secretary of the Society, and another from the pen of Mr. W. W. Turner, of Washington City. Prof. E. Rödiger, of Germany, having obtained a lithograph of the inscription from this country, has also published an explanation in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Bd. ix. Heft 3. but he passes over some of the more difficult portions. All these gentlemen have ably discussed the subject, and undoubtedly prepared the way for a more satisfactory interpretation of the whole inscription. Prof. Salisbury has also discussed, with great learning and ability, the age of the inscription, which he supposes to have been made before the days of Alexander the Great. It is honorable to our countrymen to have entered thus early into this new field of antiquarian research.

Omitting those parts of the inscription which are more obscure, we present those portions which appear to us to be the most clearly ascertained.

"In the month Bul, in the year fourteen 14 of my king, king Ezmunazar, king of the Sidonians, son of king Tabnith, king of the Sidonians, speaks king Ezmunazar, king of the Sidonians, saying, Should I be taken away, should I be swallowed up, * * * should I become silent, and be resting in this coffin and in this grave, in the place which I have built, then I adjure the whole kingdom that no man shall open this resting-place, nor search in a dormitory as men (usually) in a dormitory, nor take away the coffin in which I rest, nor injure me in my resting place, * * *

"Surely if men shall entice thee, thou shall not hearken, * * * and any man who shall open my coffin, or take away my coffin, or shall injure me in my resting place, he shall not have a resting-place with the shades, nor shall he be buried in a grave, nor shall he have a son or posterity behind him * * * among those that live under the sun * * *

"And I Ezmunazar, king of the Sidonians, son of king Tabnith, king of the Sidonians, grandson of king Ezmunazar, king of the Sidonians, and my mother Amashtoreth, priestess of Ashtoreth our princess, the queen, daughter of king Ezmunazar, king of the Sidonians, who have built the temple of the gods, the hall of judgment of the land of the sea * * *

"And we who have built the temple for Esmun the great, * * *

"And we who have built temples to the gods of the Sidonians in Sidon the land of the sea, a temple to Baal Sidon and a temple to Ashtoreth the glory of Baal and of the city, the lord of kings (i. e. Baal) shall give to us, * * * the fortresses of the border of the land to defend all the Sidonians forever.

"I adjure the whole kingdom that no man shall open my coffin, nor expose my coffin, nor injure me in this resting-place nor take away the coffin in which I rest, otherwise the holy gods shall deliver them up to the judges of this kingdom, and the men shall die and their posterity forever."

This inscription exhibits the Phenician notation of numbers by figures, and a peculiar use of the figures along with the numbers written out; it gives us the name of one of the Phenician months; three or four kings of a Sidonian dynasty; three or four gods of the Phenician pantheon; the mode of imposing names on persons; a form of malediction; a glimpse of a future state; and light on some grammatical points.

1. Our inscription exhibits a notation of numbers by figures. As the Shemites very early employed letters to denote numbers, (so early that this notation passed with the letters into Greece,) it is remarkable that they should have used figures also for numbers. This, however, had been discovered to be the case on the coins of Sidon, Acco, and Marathus, and conjecturally in other positions, (see *Gesen. Mon. Phœn.*,) but is now clearly made out not only on the inscription of Sidon, but on several other monumental inscriptions.

2. Our inscription combines the use of figures with that of numbers written out. This seems to have first attracted notice on our inscription, but has since been found by Rödiger on other inscriptions, particularly the newly discovered extensive inscription of Marseilles.

By a remarkable coincidence the last letter of the Phenician word for four is also the figure for twenty, which, read with the figures immediately following, makes *thirty-four* instead of *fourteen*. This, however, is inadmissible.

The inscription commences with specifying the month and the year, but says nothing of the day. Perhaps the specification of the day is on the side of the sarcophagus, and the writing is continued on from the side of the sarcophagus to the lid.

3. Our inscription names one month of the Phenician calendar. It commences thus: 'In Yerahhbul,' or 'the month of Bul.' The same month is named, 1 Kings, vi. 38, as the month in which Solomon's temple was finished. Philo Byblius has given us two additional months of the same calendar. 'The sacred rites,' says he, 'of Melicarthus are celebrated after the close of the month *Hyrchasaorus*, on the new moon of *Hyrchasaphenus*.' The Phenician or Hebrew term *Yerahh* 'month' evidently enters into the composition of these two names, as into *Yerahhbul* in our inscription. Philo Byblius here appears trustworthy.

4. Our inscription makes mention of the following kings of Sidon: 1. Ezmunazar, (this reading seems preferable to *Esmuniyed* or *Esmuniyer*;) 2. Tabnith, his father; 3. Ezmunazar, the father of Tabnith; 4. Ezmunazar, perhaps the same as the older Ezmunazar. It also mentions Amashtoreth, the mother of the younger Ezmunazar. These names do not occur in history.

Prof. Salisbury, however, has an extended argument to prove that Tabnith of the inscription may be the same with Tennes, king of Sidon in the time of Artaxerxes Ochus, king of Persia. This theory is ingenious and plausible. A single word or letter of the additional inscription may confirm or overset it.

5. There is repeated reference in our inscription to the Phenician divinities Baal and Ashtoreth. Also, Esmun, another Phenician divinity, is mentioned indirectly. Phenician mythology is now attracting the attention of the learned Germans, who have written extensively on the subject.

6. It is remarkable how exactly the imposition of names or persons in Phenician accords with that in Hebrew; compare Hannibal, 'grace of Baal,' with Hanniel, 'grace of God;' Asdrubal, 'help of Baal,' with Azriel, 'help of God;' Ezmunazar, 'help of Esmun,' (in our inscription,) with Eleazar, 'help of God.' All the Shemites seem to have had this same mode of giving names to persons.

7. The form of the malediction or execration against those who shall violate the sanctity of the grave, though obvious in the general, is not yet so definitely made out as we could wish.

8. We have a mention of the shades, i. e. inhabitants of the invisible world, in this inscription, called by the same name as in Hebrew. It has been

thought by some moderns that the views of the Hebrews on this subject were derived from intercourse with the Chaldeans, when in captivity. But this opinion is overturned by the fact that mention is here made of the Rephaim or shades by the pagan inhabitants of Palestine who had not gone into captivity, and cannot be supposed to have derived their opinions in this way.

9. The points of Phenician or Hebrew Grammar, which are affected by this inscription, are by no means unimportant.

(1.) A form intermediate between the full relative pronoun in the earlier Hebrew, and the abridged prefix, derived from it, in the later Hebrew, has been discovered in other Phenician inscriptions, and abundantly confirmed in this. This is an interesting circumstance.

(2.) An original form of plural verbs, which heretofore had been a matter of philological deduction, is now fully sustained by the inscription. This is encouraging to those who are engaged in philological investigations.

(3.) The pronominal suffix *Mem*, which in most cases of its use in the Old Testament is plural, has in one passage (Isa. liii. 8) been thought by orthodox interpreters, *ex exigentiâ loci*, to be singular, and to refer to the person of the Messiah individually. This point, which has been contested and denied by many learned German critics, is in a fair way of being confirmed by our inscription. See the remarks of Rödiger on this point.

(4.) The substantive verb *kun*, 'to be,' which was thought to be confined to the Arabic dialect, is now found in the Phenician. This gives us a new etymology of *Chiun*, the name of the god Saturn, in Am. v. 26, viz, from *kun*, 'to be,' analagous and parallel to the derivation of *Jehovah* from *hawa*, to be. This leads to several interesting inquiries as to to the Shemitiah mythology generally.

The Phenician problem is now in an interesting position. Prof. Rödiger leads us to expect a full explanation from Dietrich of Marburg. Other German Orientalists, as Movers, Ewald, Hitzig, and O. Blau, will undoubtedly move in this affair. As the sarcophagus has gone to Paris, the French savans will not willingly be behind their German competitors. In England we look to a Nicholson for an interpretation.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Addison, T. G.	Meade,	June 29,	St. Paul's, Alexandria, Va.
Bush, C. T.	Potter, H.	June 10,	Bethesda, Saratoga Springs, N. Y.
Claxton, J. W.	Potter, A.	May 27,	St. Andrew's, Philadelphia, Penn.
Davis, R. T.	Meade,	June 29,	St. Paul's, Alexandria, Va.
Duncan, T.	Meade,	June 29,	St. Paul's, Alexandria, Va.
Fairbanks, J. N.	Potter, H.	July 1,	Trinity, N. Y. City.
French, Louis,	Williams,	June 30,	St. Peter's, Milford, Ct.
Grammer, J. E.	Meade,	June 29,	St. Paul's, Alexandria, Va.
Hochuly, J.	McIlvaine,	July 29,	Rosse Chapel, Gambier, O.
Holcomb, H. H.	Meade,	June 29,	St. Paul's, Alexandria, Va.
Holley, James T.	McCoskry,	June 17,	St. Paul's, Detroit, Mich.
Johnson, P. A.	Meade,	June 29,	St. Paul's, Alexandria, Va.
Kelley, William	McCoskry,	March 26,	St. Thomas', Battle Creek, Mich.
King, William,	McCoskry,	March 26,	St. Thomas', Battle Creek, Mich.
Lewis, E. Z.	DeLancey,	Aug. 4,	Christ, Binghampton, W. N. Y.
Liggins, John,	Meade,	June 29,	St. Paul's, Alexandria, Va.
Lloyd, W. F.	McIlvaine,	July 29,	Rosse Chapel, Gambier, O.
Locke, J. DeW. C.	Potter, H.	Sept 23,	Zion, Dobb's Ferry, N. Y.
Maltby, B. K.	McIlvaine,	July 29,	Rosse Chapel, Gambier, O.
Marshall, E. C.	Meade,	June 29,	St. Paul's, Alexandria, Va.
Morrell, H. H.	McIlvaine,	July 29,	Rosse Chapel, Gambier, O.
Nostrand, A. Van,	Potter, H.	July 1,	Trinity, N. Y. City.
Pattison, E. C.	Kemper,	June 3,	St. Sylvanus, Delafield, Wis.
Peabody, A. B.	Kemper,	June 3,	St. Sylvanus, Delafield, Wis.
Pennell, G. C.	Potter, H.	July 1,	Trinity, N. Y. City.
Pickman, W. R.	Potter, H.	July 1,	Trinity, N. Y. City.
Pierce, J. R.	Potter, H.	July 1,	Trinity, N. Y. City.
Powers, H. N.	Potter, H.	July 1,	Trinity, N. Y. City.
Prichard, J. B.	McCoskry,	June 17,	St. Paul's, Detroit, Mich.
Reese, G. B.	Johns,	July 1,	Christ, Alexandria, Va.
Rowlin, J. H.	Otey,	July 15,	St. John's, Knoxville, Tenn.
Smith, F. W.	Potter, H.	July 1,	Trinity, N. Y. City.
Southgate, W. S.	Burgess,	July 11,	St. Luke's, Portland, Me.
Wilbur, Sidney,	Smith,	June 24,	Ascension, Frankfort, Ky.
Williams, C. M.	Meade,	June 29,	St. Paul's, Alexandria, Va.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Banwell, Henry,	McCoskry,	June 17,	St. Paul's, Detroit, Mich.
" Bours, W. W.	DeLancey,	Aug. 14,	Christ, Binghampton, W. N. Y.
" Chadwell, W. S.	Burgess,	July 25,	St. Paul's, Brunswick, Me.
" Cooper, Edward,	Potter, H.	June 10,	——, Boquet, N. Y.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Dashiell, T. G.	Johns,	June 16,	———, Yeocomico, Va.
" Du Bois, J. C.	Williams,	June 27,	St. Mark's, New Britain, Conn.
" Hodges, J. S. B.	Potter, H.	July 1,	Trinity, N. Y. City.
" Howard, C. R.	Johns,	June 29,	St. Paul's, Alexandria, Va.
" Kelly, Wm.	McCoskry,	June 17,	St. Paul's, Detroit, Mich.
" Livingston, J. R.	Potter, H.	July 24,	Trinity, Fishkill, N. Y.
" Loop, De W. C.	DeLancey,	Aug. 14,	Christ, Binghampton, W. N. Y.
" Ludlum, A. F.	Chase,	May 30,	St. Paul's, Concord, N. H.
" Morrison, P. B.	Kemper,	June 14,	Trinity, Mineral Point, Wis.
" Moore, A.	Davis,	May 27,	St. David's, Cheraw, S. C.
" Morton, Jas.	Williams,	Sept. 7,	Christ, Pomfret, Conn.
" Neff, Peter, Jr.,	McIlvaine,	July 1,	St. John's, Cincinnati, O.
" Pickett, J. T.	Atkinson,	Aug. 23,	Grace, Morgantown, N. C.
" Powell, J. D.	Johns,	June 29,	St. Paul's, Alexandria, Va.
" Pratt, H.	Freeman,	May 20,	———, Sequin, Texas.
" Rottenstein, G.	Freeman,	May 20,	———, Sequin, Texas.
" Sames, J. J.	Johns,	July 8,	St. Paul's, Alexandria, Va.
" Seymour, G. F.	Potter, H.	Sept. 23,	Zion, Dobb's Ferry, N. Y.
" Shepherd, R. M.	Otey,	July 15,	St. John's, Knoxville, Tenn.
" Trimble, J. Jr.,	Upfold,	June 6,	St. Stephen's, Terre Haute, Ind.
" Watson, Geo. W.	Lee, H. W.	May 30,	Christ, Burlington, Iowa.

CONSECRATIONS.

Church.	*Bishop.*	*Time.*	*Place.*
Calvary,	Doane,	Aug. 16,	Summet, N. J.
St. Barnabas,	Doane,	July 23,	Roseville, N. J.
St. James',	Doane,	Aug. 17,	Long Branch, N. J.
St. James',	Potter, H.	July 8,	Smithtown, N. Y.
St. John's (Chapel,)	Potter, H.	June 14,	Boquet, N. Y.
St. Luke's,	Burgess,	July 10,	Portland, Me.
St. Paul's,	Brownell,	June 26,	Hartford, Ct.
St. Simon's (Chapel,)	Potter, H.	June 29,	Stapleton, L. I., N. Y.
St. Stephen's,	Doane,	July 26,	Milburn, N. J.
St. Stephen's,	Upfold,	June 20,	New Harmony, Ind.
Trinity,	Kemper,	June 14,	Mineral Point, Wis.

OBITUARY.

The Rev. Titus Strong, D. D., Rector of St. James' Church, Greenfield, Mass., died June 11th, 1855, aged 69 years. In the character of the Rev. Dr. Strong, there were the elements of great beauty and strength, which deserve to be more minutely traced. We give the following from the pen of one who knew him well.

"He was born in Brighton in 1786. On receiving holy orders, in 1814, he came immediately to Greenfield to assume the rectorship of St. James' Church, where he remained until his death.

"In the pulpit he was a pleasant speaker, always earnest and impressive—often eloquent. His delivery was natural and extremely graceful. The simplicity and finish of his style, showed how well he had studied, how thoroughly he had understood the best of the English Classics. Apart from his professional studies, the books he read were comparatively few, but they were carefully chosen and well selected. Shakspeare and Milton, and the English poets—Addison and the Essayists, were his favorite companions.

"He was a poet, too, of no mean order—some of his pieces, apart from the interest which they derive from the occasion for which they were written, bear the marks of a severe and refined taste, and are rich in the eloquence of feeling.

"The last year of his life was one of great physical suffering. Gradually and almost imperceptibly, an insidious and painful disease wore away his originally vigorous constitution, until some months before his death he became con-

vinced that his time on earth was short, and prepared himself to await with calmness and patience the hour of his dissolution. As long as he had sufficient strength, and until within a few weeks of his death, he remained at his post, and appeared in the pulpit, (often so weak and exhausted as to be unable to go through with the service,) every Sabbath.

"But it was after he was confined to his house for the last time, that he silently but eloquently preached to those whose privilege it was to be near him, his sublimest and most effective sermons.

"In the midst of the most excruciating pain, when it seemed too much for humanity to bear, not a murmur escaped him; but he smiled pleasantly as he enumerated the mercies of God towards him, and sought for conditions in life with which he might favorably contrast his own. At length the painful struggle was over, and on Monday morning, June 11th, like an infant falling asleep, he peacefully breathed his last.

"Dr. Strong was one of a class of clergymen who are fast disappearing from among us. He was a model of a country parson of the old school—a Christian, Gentleman and Scholar.

"The funeral took place on Wednesday afternoon at four o'clock. The stores in the village were closed, and long before the hour, the Church was crowded with sincere mourners, who had come, many of them from a distance, to pay the last tribute of respect to one whom they had known so long and loved so well.

"The body was met at the door, and the sentences read by Rev. Mr. Stickney, of Boston. Rev. Mr. Baury, of Boston, read the Gospel. Prayers were offered by Rev. Mr. Clapp, of Bellows Falls, and the Sermon was preached by Rev. Mr. Childs, of Springfield. Rev. Mr. Hubbard, of Northampton, and Rev. Mr. Cleveland, of Ashfield, conducted the services at the grave."

The Rev. Joseph L. Darrow, (M. D.) Rector of Christ's Church, Collinsville, Illinois, died of cholera after an illness of seven hours.

The Rev. Benjamin C. Webb, late Rector of Trinity Church, Abbeville, S. C., died at Wilson's Springs, N. C., aged 45 years. The *Southern Churchman* says:

"Mr. Webb has devoted his ministry to one object, the salvation of our slaves. He has been a self-denying missionary to Africa, within our own diocese, and has sacrificed life to his zeal in this cause. Without the notariety of a foreign mission, he has labored patiently and faithfully for the same object of converting the African race to Christ. Of feeble constitution, he often lacked strength to carry out his own designs; and his ministry was not devoted to those trials and discouragements which attend all efforts for the religious improvement of so unstable a race.

"But God granted him some tokens of success in his persevering labors, in the increasing stability and purer morality of his humble flock. He had charge of several large plantations in Prince William's Parish, where he was located, and where he testified, summer and winter, the saving grace that is in Christ.

"Last year he removed from the low country to Abbeville district, to take charge of a white congregation, hoping that the change might restore his health; but it was too far impaired. He resigned the Church in Abbeville, and was seeking relief at a mineral spring in North Carolina, when his summons came. We doubt not his preparation. He was habitually a man of prayer, watching for the Master's coming."

The Rev. Robert Smith, Missionary to West Africa, died at Cavalla, May 24th, in the 31st year of his age. He graduated at Yale College, studied theology at Alexandria, and sailed from New York in October last. He was a young man of much zeal and devotion; with a heart full of love for the missionary work, and his death is one of those severe losses amidst which the

foundations of our African Mission are being laid. Mr. Smith had been attacked by the fever, which all who go to Africa must go through, and had apparently recovered, with the exception of dyspeptic symptoms and a cough. The day before his death he rode out, and took dinner down stairs. He said that his sufferings were light compared with his spiritual joy. This is all that we know at present.

The Rev. Samuel B. Hawkesley, Missionary and Rector of Christ Church, Marlborough, Ulster County, N. Y. died at his residence on Sunday, September 2nd.

The Rev. James Chisholm, Rector of St. John's, Portsmouth, Virginia, died on Saturday, Sept. 15th, of that awful scourge the Yellow Fever, now raging with such violence in that part of Virginia.

Mr. Chisholm was a native of Salem, Mass. He graduated at Harvard, studied theology at Alexandria, Va., and has resided at the South during the fifteen years of his ministerial life. He departed in the fortieth year of his age.

For several years he was the Rector of the Episcopal Churches in Martinsburg and Hedgesville, Va., when he became Rector of the Parish at Norfolk. The *Richmond Despatch*, speaking of him says, "he not only exemplified the reality of his professions by a firm and unswerving adherence to the duties of his holy vocation in ordinary times, but he has actually laid down his life in a time unexampled for its desolation, in proof of his conviction of the solemn relations he has professed. The obligations to God and man which he assumed and acknowledged, he has discharged as a Christian priest. His Church has been opened every Sunday morning, up to the period of his attack by the pestilence. Though the number there was small, and was gradually diminished Sunday after Sunday, by deaths and sickness, he always gave an appropriate lecture. Upon the last occasion (2d instant) that he officiated there, he delivered a solemn and impressive lecture upon the appropriate subject of eternity. His remarks were based upon the 196th hymn, in the Book of Common Prayer, commencing—'Oh, where shall rest be found!' &c. His congregation, that morning, was composed of about six or eight.

"He was taken sick on the following Friday, 7th instant, conveyed to the Hospital, where he expired on the night of the 15th inst. Such was his life!—such was his death! All deeply lament that he is now no more. So meek—so unpretending—so humble, yet so firm; so resolute, so adherent to duty. The funeral service was read in a solemn manner by the Rev. Thomas Hume, the services of an Episcopal clergyman being unattainable."

On the 5th of September, Mr. Chisholm, in a letter to a friend, announcing his determination to remain at his post, thus describes the terrible pestilence:

"As to the details of woe, presented by our present condition, I do believe that it is utterly incompetent to any descriptive power to convey a picture of them. Never since the continent of America has been settled, (I speak calmly, and with reference to what I have read or heard of,) never has so terrible a calamity overwhelmed the same amount of population. You will find it extremely difficult to lend credence to some statements which I could make to you from knowledge and observation."

Died, August 18th, at Beverly, New Jersey, the Rev. Christian Wiltberger, aged about 58 years.

Christian Wiltberger was born in Philadelphia towards the close of the last century; and from his earliest recollections was connected with St. Paul's Church, in that city, where he was both baptized and confirmed. After laboring efficiently in the Sunday School and Lay Missionary work, about 1822, Mr. Wiltberger received an appointment from the American Colonization Society, in connection with an expedition, which sailed from Philadelphia at that time, as one of the Agents, sent out in charge of, and for the purpose of locating, the first body of free colored emigrants to Africa, and it was to his

persevering efforts, seconded by the intrepidity displayed and assistance afforded by Lieut. Stockton, that the promising Republic of Liberia owes its existence. On his return, Mr. Wiltberger became a candidate for Orders in the Diocese of Pennsylvania, and was subsequently ordained by Bishop White. His first parish was Rock Creek, Md., where he labored with the greatest acceptability and abundant success. He subsequently labored in several other fields, with the same results. He subsequently became Chaplain to the Seamen's Mission in Philadelphia, where his health at last gave way, and for nearly a year he has been a great, but most patient sufferer. The faith of the Christian was in him signally exemplified.

He was attacked on the night of the 9th of August with paralysis of the brain, when all consciousness ceased. He lingered, however, until the afternoon of the thirteenth, when his happy spirit gently and peacefully glided away to the bosom of his Father and his God.

The funeral solemnities over the remains of the deceased were celebrated in St. Paul's Church, Philadelphia.

Died, in New York, on Sunday, June 17th, JAMES R. SWORDS, of the firm of Stanford & Swords, in the 38th year of his age, of bilious remittent fever. He was a son of Thomas Swords, of the old firm of T. & J. Swords, one of the founders of the book-publishing business in this country. The present firm have dealt very largely in theological books, and his death will be lamented by a large circle of friends and acquaintances. Mr. Swords leaves a wife (daughter of Henry Cothiel, Esq.) and two children.

The members of the New York Publishers' Association, and others connected with the trade and manufacture of books, held a meeting at the rooms of the Association, No. 3 Appleton Building, where appropriate Resolutions, &c., were adopted. The meeting then adjourned to attend the funeral services to be held at Trinity Chapel, in Twenty-first street, which commenced at 3½ P. M. There was a full representation of the trade. Several of the clergy were also in attendance. Rev. Dr. Higbee, Rev. Dr. Berrian, and Rev. Mr. Weston, were the officiating ministers. Messrs. John Appleton and George P. Putnam and others, acted as pall-bearers.

PETER OLIVER.—Peter Oliver, *alias* William Pynchon Oliver, was born at Hanover, N. H., Jan. 29th, 1822. He was the son of the late Dr. Daniel Oliver, and grand-son of the Rev. Thomas Fitch Oliver, one of the first clergymen ordained by the Rt. Rev. Bishop Seabury. He was descended from families distinguished in the Colonial and Provincial history of Massachusetts Bay, and this circumstance, while it was to him a source of laudable pride, first turned his attention to the early history of his country. He was prepared for College at the School of Bishop Hopkins, in Burlington, Vt., and spent two years at the University of Vermont; but an early predilection for naval life induced him to dissolve his connection with the College, in the hope of obtaining a Midshipman's commission. Failing in this, he entered the Law School at Cambridge, where he graduated and devoted himself thenceforward to a faithful discharge of the duties of his profession. Twice, however, he gratified his youthful fancy for a seafaring life by making the Mediterranean voyage. He embarked on the same voyage the third time, only to make his grave beneath the waters of the ocean. He was baptized in infancy and confirmed in the Fall of 1849, from the Church of the Advent, Boston. He had the taste of an Antiquary, and his mind reverted with fondness to the different events of Colonial history; though he was not swerved by the natural prejudice of a Puritan descent from those principles in which he had been educated and which his maturer judgment led him to approve. His health gradually failed him during the last two years of his life, and in the hope of deriving benefit from a sea-voyage, he embarked at Boston, in the Ship "Island Queen," bound for Constantinople, on the 18th of April, 1855. Five days out, however, he was

taken with hemorrhage from the lungs, which soon terminated his life. He died on the 9th of May, at sunset, and his body was committed to the deep with the solemn Services of the Church.

A friend, who knew him well, has drawn the following sketch of his character:

"Those who have known him best, must have felt that honesty and integrity were his predominating traits. A more upright, high-minded, and honorable person is rarely met with in this world. In all his ways and words he was preëminently a *true* man. With a quick and keen perception of truth, he utterly detested everything that was merely outside or unreal. There was a spontaneous concurrence of his whole being with whatever was solid in principle and character, however homely and inelegant. An instinctive hatred of sham, however polished and refined. This detestation of pretence he inherited from his father, whose abhorrence of deceit, in all its forms, was one of his most striking traits. This feature in Mr. Oliver's character made him peculiarly adverse to the prevailing current of opinion, prejudice and passion; stern and uncompromising in asserting the high principles of religion and morality; unsparing and severe in stigmatizing the falsity of the age. With all this there was a haughty nobility of mien, a reserve of manner, and brusqueness of speech, which,—while it presented a contrast, we now delight to recall, to selfish egotism and plastered-up hypocrisy,—rendered him unpopular with, as he was unappreciated by, those with whom he ordinarily associated. Yet they who were brought closer to him in the daily intercourse of life, knew, as others did not, how really noble was his heart; how intense and faithful were his attachments; with what inviolable fidelity and discretion he conducted himself in circumstances of responsibility; how affable he was to his inferiors; how generous to the poor; how unbounded his deeds of goodness to those who were in need or trouble; how true and genuine was his religious character, equally free from the wrappage of sanctimoniousness, or the shallowness of mere sentiment; how warm his sympathy with all Catholic truth, all Christian faith and devotion.

"In his political views he was highly conservative. He seemed to turn instinctively from the turbid stream of party agitation to the purer fountain of political principle. His whole nature was aloof from sympathy with the fanaticism of license and revolution, the bigoted fury and infidel spirit of modern democracy; yet there was in his character a vast deal of that which rendered noble the ardor of the Crusades, and all that is generous in the enthusiasm of true freedom.

"Of his legal character there are others better qualified to speak. But it was very evident that he possessed an eminent capability of analyzing difficult questions, and of applying to them, with force and skill, the abstract principles of law. He was endowed with a native keenness of mental vision, a discernment of character, a strength of mind and clearness of judgment, which, had he not confined himself to a limited sphere of legal science rather than to the more general practice of his profession, would have placed him very high among his contemporaries."

In addition to his professional labors, Mr. Oliver prepared a series of articles for the *Church Review*, designed to elucidate some important facts and principles in the Colonial history of New England. The first of these appeared in the January Number of that work, in 1850; which was followed by four others in successive Numbers of this Review. The publication of these Articles was then suspended, temporarily, as the Editor hoped; and they afterwards grew into such magnitude as to be better adapted for publication in a separate volume; and in this form we are glad to know they will soon be given to the public. They evinced, as far as they appeared, the most patient research, a thorough appreciation of the real character of puritan colonization, and were the more valuable in that they brought out to the eye of day those naked facts which are essential to a true judgment of those early times, and which a too partial public sentiment has been more than willing to overlook.

We would not fail in this place to do honor to the memory of one who had so won upon our respect and our affectionate regards, and who had already given promise of what he was able to accomplish for the Church and for the country, had his life been spared.

CURRENT EVENTS.

Since our last Number was made up, the Annual Conventions have been held in nearly all the Dioceses, and the Journals are before us. Having given a carefully prepared Summary of Statistics in our April Number, we omit a repetition here. But an examination of the Journals and of the Addresses of the several Bishops to their respective Conventions, assures us that the Church throughout the entire country is, with few exceptions, in a most prosperous condition. Indeed we doubt if there was ever a period in her history when she was doing so well as now. The multiplication of Missionary Dioceses and the consecration of Bishops to that field who are in the vigor of early manhood—the establishing of Asylums and Hospitals, and Charity Schools and Church Training Institutions, in all parts of the Church—the putting forth of the working energies of the Church in an increasing number of the most important Parishes—the large number of young men admitted to the Diaconate—too small indeed for the Church's wants—yet forming in the aggregate a large band—and, more than all, the constant growth of a spirit of unity in the doing of the Church's work, and of the feeling that it is time to forget our intestine jarrings, and bickerings, and personal animosities and jealousies, and private ambitions, in the nobler field of Christian activities—all these are signs of the times, and they are encouraging.

In the Southern Dioceses, increasing attention is paid to the religious instruction of the colored population. Several of the Bishops, in their addresses, called the attention of their Conventions to this important field of labor, and urge the duty with great faithfulness. In South Carolina, Mississippi, Georgia, Louisiana and Alabama, the Reports of the Clergy show an encouraging state of things in this particular. The actual condition of the Slaves in respect to their religious character, in some quarters, would surprise those who have not given their attention to the subject. Bishop Green stated to the Convention of Mississippi, that an amount of money sufficient for the support of another candidate for Holy Orders at Nashotah, has nearly in good part been contributed by a congregation at one of the river plantations, of which nine-tenths are slaves.

. MARYLAND.—Bishop Whittingham in his Address at the Seventy-Second Annual Convention of the Diocese, says: "I speak advisedly, when I express my firm conviction that the strength of this Diocese might be doubled, in all respects except pecuniary wealth, in five years, if we had but the heart to make due use of what we already have. It has doubled, in the last fourteen years. It might have doubled twice, in that time, if we had all done our duty. If all were doing what is here and there done in some small portion, and what a few nobly preëminent in zeal and self-denying love, are doing for the whole, our eight thousand communicants would at this time be fifteen, our hundred and thirty churches a hundred and seventy-five, our hundred and forty clergymen two hundred, our parochial schools ten-fold their present number, our college and high schools for either sex, amply endowed and overflowing, instead of struggling against unkindness and neglect for a pitiful existence, as they do." Such a spirit as this of honesty, earnestness, and faith, never yet failed of the Divine blessing.

In VIRGINIA, with an evidently improving condition of the Church, and a gradual regaining, to some extent, of the status, which she once held in that ancient commonwealth, there is yet less of growth in the parishes themselves. The "Committee on the state of the Church," report that "we have not in-

creased. Our new membership barely replaces those who are gone." The supply of ministers and candidates for the last four or five years has been increasing. In behalf of the Theological Seminary, active measures have been taken to secure a permanent endowment, and the Seminary has been highly honored in the number of Foreign Missionary laborers whom it has sent forth.

In KENTUCKY, the troubles which have so long afflicted that Diocese, and retarded the Church's growth, we hope have reached the culminating point. The Committee, to whom was referred the charges of the Rev. W. J. Waller, M. D. reported that "the Convention are not called upon to make any presentment of the Bishop," which was unanimously adopted. The Committee "expressly disclaim any intention to censure even by implication," the Rev. Dr. Waller for the course which he has pursued in the matter.

In ILLINOIS, the Letter of Bishop Whitehouse to his Clergy, has been published, in which he announces his determination to resign the Episcopate of the Diocese at the next Meeting of the General Convention. Mutual alienation between himself and the Diocese, and a want of adaptation to its moral and social condition, are the alleged causes for the anticipated step. The whole subject has produced great feeling in all parts of the Church, as for other reasons, so for the principles it involves, and the necessity it creates for new Canonical provision, to meet such an emergency. It is understood that the Diocese of Illinois will take no steps to direct the course of the House of Bishops in the matter. The whole question has been discussed in several of our Church periodicals, and the inexpediency of such resignations has been, we think, very generally conceded.

In WESTERN NEW YORK, the Rt. Rev. Bishop DeLancey has deposed from the ministry, Rev. John S. Davenport, formerly having a parochial charge in that Diocese, but for four or five years without any cure. The Bishop's Sentence of Deposition is so valuable a document that we give it entire as one of the most important "current events" of the times:

"Whereas, John Sidney Davenport, a Presbyter of this Diocese, has confessed to me in a personal interview, that he had received confirmation of orders from the Apostle of a religious body, (usually called Irvingites,) which body is distinct from the Protestant Episcopal Church, attended their public worship, received their doctrines, had partaken of their ordinances and officiated in their services; but did decline and refuse to put these admissions in a written form as requested by me, and did also decline to avail himself of the provisions of Canon V, of 1850.

"And whereas, after giving him, the said John Sidney Davenport, the notice required by Canon II, of 1853, I did receive from him, the said John Sidney Davenport, a written communication signed by him, in which also, while acknowledging the receipt of the notice, and protesting against the Canon, and all action under it, and while denying in words, that he has abandoned the communion of the Protestant Episcopal Church or been formally admitted into any other religious body, he nevertheless admits and avows as follows, viz:—That there is a religious body called "The Church under Apostles," (so called,) and that he is in connection with the same, and is in communion with the Apostles, (so called,) as a fourth order of the Church: That the communities gathered under the (so called) Apostles have a separate existence as a body distinct from other Churches: That he, the said John Sidney Davenport, had some time since avowed his conviction that God had restored Apostles (so called) to the Church, and that these (new called Apostles) had received a power and authority higher than by the divine constitution belonged to Bishops: That a little more than a year ago, one of the (so called) Apostles was in this land fulfilling his ministry: And that he, the said John Sidney Daven-

port, did go up to his place of ministry, and did receive the laying on of his, the (so called) Apostle's hands: That at a later period, he, the said John Sidney Davenport, had gone to the (so called) Apostle and received from him confirmation of orders: That this confirmation of orders was to supply whatever was lacking through imperfection of the ordinances as they had been retained in the Church: That he, the said John Sidney Davenport, does acknowledge the (so called) Apostles as from God, had received the laying on of hands of one of them, and partaken in their communion and ministry: And that for the greater part of the last five years, he, the said John Sidney Davenport, had been a believer in this work of the ministry of the revived Apostles, (so called.)

"And whereas, the said religious body, usually called Irvingites, is not in communion with the Protestant Episcopal Church; and by such confessed, avowed and admitted acts, proceedings and views, on the part of the said Presbyter, John Sidney Davenport, he, the said John Sidney Davenport, is held under Canon I, of 1853, *ipso facto*, deposed to all intents and purposes; and whereas it is made my duty by Canon II, of 1853, to pronounce him so deposed, after three months' notice, which notice has been given, and is acknowledged to have been received by the said Presbyter, John Sidney Davenport, on the twenty-sixth day of April last; Now THEREFORE, I do on this sixth day of August, in the year eighteen hundred and fifty five, in conformity to the Canon in such case provided, and with the consent of the Standing Committee of the Diocese, PRONOUNCE the said John Sidney Davenport, DEPOSED to all intents and purposes from the holy ministry of the Church: In the name of the Father and of the Son and of the Holy Ghost. Amen.

W. N. Y., Geneva, Aug. 6th, 1855.

WILLIAM HEATHCOATE DELANCEY,
Bishop of the Diocese of W. N. Y.

In presence of Kendrick Metcalf, Presbyter, W. H. A. Bissell, Presbyter."

In RHODE ISLAND, the Rt. Rev. Bishop Clark has issued his Primary Charge on the "Position of the Church." The Journal indicates much activity and zeal in that small but thriving Diocese. Near the close of his Address, the Bishop utters these weighty words: "It should be our aim to compass the state, and we can do it, God helping us, if we have the will. Popular prejudice must give way before the earnest preaching of the Word, and the consistent lives of those who preach. Let us cultivate among ourselves the spirit of fraternal love, abjure all party names, avoid all impracticable theories, identify ourselves with the spiritual interests of those about us, make society feel that the Church is alive, addressing herself earnestly to the very work which Christ established the Church to do, then our Zion will arise and shine."

DIOCESE OF IOWA.—The newly consecrated Bishop of this Diocese has been visiting various portions of the Church, to raise funds to invest in lands in that portion of the West, for the future support of the Bishop, and for the planting and sustaining of Church Institutions.

DIOCESE OF CALIFORNIA.—The working force in that important field, has been strengthened by the removal to it, of several Clergymen, and the Church there, under God, cannot but be highly prosperous. The Mission to the Chinese in that State, from which so much was anticipated, threatens to be a failure.

The Journal of the last Convention records the following as the substance of remarks by the Missionary, the Rev. E. W. Syle: "At the request of the Convention, the Reverend gentleman employed as a Missionary to the Chinese, made a few remarks, giving information in regard to his Mission, from which it appears that, owing to the peculiar habits and early training of this people, as also the circumstances under which they immigrated to this country, no perceptible impression has yet been made upon them, and that the prospect of

Christianizing a considerable number of them is remote, if not altogether hopeless."

It is no wonder that the Chinese are not Christianized in a land so demoralized by all the very worst vices of modern civilization. The able Missionary there, admirably qualified as we believe him, needs more than the power of miracles to counteract the influence of a Christianized heathenism, the most diabolical heathenism in this world.

Diocese of New Hampshire.—The Rt. Rev. Bishop Chase stated in his Address to the Convention that Dr. Shattuck, of Millville, near Concord, proposes to found a School of religion and learning for the Church. His fine estate, consisting of a mansion, or dwelling house, constructed on a scale of great amplitude and elegance; a grist mill with three pair of stones, and the usual appurtenances; a saw mill, a commodious farm house, a miller's house, with 53 acres of land, on a part of which is a large quantity of wood—all in perfect order and repair—he proposes to present to a body of Trustees, of whom the Bishop of the Diocese is to be *ex officio* one, for the purpose of founding a school of religion and learning for the Church. This is truly a noble design, and will eminently serve as a foundation for something of great and inestimable importance.

Mississippi.—The Rt. Rev. Bishop Green has issued a Pastoral Letter to the Clergy and Laity of his Diocese, earnestly exhorting all to the cultivation of a spirit of moderation and forbearance, and has also set forth a Prayer for public and private use. The following is his view of the exigencies of the times:

"Now we behold three of the most powerful Kingdoms of the Old World—in conjunction with the Turk—engaged in a fearful struggle that has already cost the life-blood of tens of thousands of immortal and accountable beings, and threatens, ere 'tis done, to convert the face of all Europe into a 'garment rolled in blood.'

"In Asia, a people numbering more than three hundred millions, are waging an intestine war, which appears likely to end only in the extermination of one-half of their number at the hands of the other.

"In our own Hemisphere, our sister Republics of the South, seem seeking, by mutual and protracted bloodshed, to destroy the national existence of each other, but yesterday begun.

"On our own Western confines, hordes of Aboriginal savages, wearied with their own petty wars, and fired with a sense of multiplied wrongs, threaten to overrun and lay waste the settlements of our frontier brethren. Still farther westward, a set of ungodly fanatics, under the guise of religion, but with a code of morals that would have disgraced the most barbarous age of the world, is already boasting its numerical strength; and banded together under a despotic leader, is threatening ere long to force their way into our National Council, or else to establish in the very heart and Eden of our public domain an empire independent of control and defiant of both God and man.

"And how is it in the older and more enlightened sections of the country? From one end to the other, party is angrily arrayed against party; families are divided; friends are looking coldly upon each other; demagogues are inflating the passions of the multitude; religion, in its doctrinal character, is dragged into the contest; and the madness of party rage threatens to involve even the sanctity of the pulpit."

There is need of such counsel. Throughout the country, the public mind is unquestionably, greatly excited; and unless the wisest counsels prevail, God alone can save the country from scenes which the Christian and philanthropist can anticipate only with fearful apprehension.

The Church in this Diocese is prospering. From the Bishop's Address, it appears, that within the last five years, the Clergy have increased from 15 to 30; from 250 families to 700; from 196 baptisms in a year, to 629; from 60 com-

firmations to 153; from 405 communicants to 941; and from having *no* Candidates for Orders, to having *six*. It thus appears that in five years this Diocese has doubled and in many respects much more than doubled its strength. Besides the above, it has gained, within the same five years, a College, Church, schools for males and females, an Episcopal residence, a fund for the support of the Episcopate, and Missionary Prayer-Book and Tract Societies, not one of which was in existence five years ago.

TEXAS.—At the Convention in May, the Provisional Bishop, the Rt. Rev. G. W. FREEMAN, gave to his annual Address, the character of a Charge. The following is a specimen of its tone and spirit:

"In preaching Christ's doctrine, you will, I doubt not, feel yourselves bound to set it forth in its *integrity* and fullness; not by the practice of a species of eclecticism, culling therefrom certain points of doctrine which you may *fancy* of more importance than others, and passing by the rest, as not in your judgment, entering into the essentials of Christian truth. To be sure, you will feel obliged to preach, always and everywhere, 'Jesus Christ and Him crucified,' as the great and potent theme of the Gospel; but you will understand that subject as involving all the rest—the depravity and sinfulness of man and his need of a Redeemer; the offering of Christ upon the cross for our redemption; the necessity of a living faith in that atonement in order to justification; repentance from dead works and the conversion of the heart to God; growth in grace or progressive sanctification; the existence and nature of Christ's body, the Church; and the holy sacraments as channels of Divine grace to us, and the means of uniting us to that body to which alone the promises are made."

There are now 18 Clergymen and twenty parishes in the Diocese. The Bishop urges the importance of a resident Bishop of their own. His eleven visitations to Texas have required of him about *thirty-five thousand* miles of traveling.

WISCONSIN.—This Diocese now numbers *forty* Clergymen and *thirty-five* organized parishes. It was in this Diocese that Rev. Mr. Markoe played his fantastic tricks in rituals, which led to the adoption of a Diocesan Canon, (1850 and 1852,) on "Ritual Uniformity," of which two Sections are as follows:

SEC. 1. In the performance of the Ritual and ceremonies of the Church, where there is no positive interpretation of existing law either by Canon, or by solemn Declaration, or by opinion of the House of Bishops, the Clergy of this Diocese shall be bound to the rule of what is usually called "*Common Law*,"—that is to say: they shall not, for themselves and for their congregations, in their public and official ministrations, act according to private judgment, but according to the *general usage of the Protestant Episcopal Church in these United States.*

SEC. 2. And in case there be in the mind of any Clergyman a doubt as to what that "*General Usage*" is, he shall not decide it for himself and for his congregation by his private opinion, but shall refer it to the *Interpreters* in this Canon appointed, who shall give to him an authoritative decision thereupon, founded upon the same principle of "*General Usage.*" Provided, always, that there be as aforesaid, no positive interpretation upon the point in question, either by Canon or by Declaration, or by Opinion of the House of Bishops."

The other Sections of the Canon prescribe the mode of trial for the violators of this Canon.

It now distinctly appears that Mr. Markoe was poisoned by Wilberforce's book on the Incarnation; and what we all along knew, is now susceptible of proof, that what that whole class of men meant by "carrying out the Catholic System," on which they were harping perpetually, was only a determination to give a *Mediæval* interpretation to the Prayer Book. Or as the Philadelphia *Register* said: "Our services, however changed, ARE STILL MEDIÆVAL IN THEIR ESSENCE AND SPIRIT, NOT IN CONTRADISTINCTION TO WHAT IS OLDER, BUT AS THE COMPLEMENT AND PERFECT FULFILLMENT OF EARLIER TIMES."

To carry out the "CATHOLIC SYSTEM" is, beyond a doubt, the great work to be done; if we had only wisdom and grace enough to perceive and to do that work. But the "Catholic System" is no such miserable *pinch-beck* affair as these ignorant, conceited sectarists would graft upon the Church.

PENNSYLVANIA.—A Meeting of the Clergy and Laity from Western Pennsylvania, was held at Trinity Church, Pittsburg, on the 8th of August, to take into consideration the subject of the division of the Diocese, brought before the Convention of Pennsylvania, by the Bishop at its last Meeting. There were present *eighteen* Clergymen and lay representatives from *seven* parishes. The meeting was wholly informal, or rather powerless for action; and was held only for the purpose of gaining an expression of public opinion on the subject.

The Rev. Mr. Crampton was chosen Chairman, and the Rev. Mr. Randall, Secretary.

A Resolution expressing an opinion favorable to a division of the Diocese was proposed and discussed, but finally withdrawn. We understand "that after considerable correspondence and comparison of views between the clergy and laity in the northeastern section of the Diocese, (the only other section which it is now practicable to set apart) the conclusion was unanimously reached that it is now inexpedient to take any steps towards a division. At the same time the feeling was generally expressed that if the health of the present diocesan,—whose valuable and much prized services all sections are desirous of retaining,—should be such as to make his present arduous duties too severe for his unassisted discharge, canonical measures should forthwith be taken for the selection and consecration of an assistant Bishop."

MISCELLANEOUS.

THE REV. WILLIAM MARKOE.—This gentleman, formerly and canonically connected with the Diocese of Wisconsin, has left the Church, and joined the Romish Schism. He had been laboring more recently in New Brunswick, New Jersey, for the purpose of gathering a new congregation. His resolution to secede to Rome, was made on the 24th of July, two days after he had preached as a regularly ordained Presbyter of the Protestant Episcopal Church, and the consummation took place in New York nine days afterwards.

ANOTHER PERVERT TO ROME.—GEORGE HOBART DOANE.—The following Sentence of Deposition from the Ministry has been pronounced by the Bishop of New Jersey upon his son, George Hobart Doane, a Deacon in the Church.

To all, everywhere, who are in communion with the One, Holy, Catholic, and Apostolic Church.

Be it known, that GEORGE HOBART DOANE, M. D., Deacon, of this Diocese, having declared to me, in writing, his renunciation of the Ministry, which he received, at my hands, from the Lord Jesus Christ, and his design not to officiate in future in any of the offices thereof, intending to submit himself to the schismatical Roman intrusion, is deposed from the Ministry: and I hereby pronounce and declare him to be deposed; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Given at Riverside this fifteenth day of September, in the year of our Lord, 1855, and in the twenty-third year of my consecration.

G. W. DOANE, D. D., LL. D., Bishop of New Jersey.

In presence of MILO MAHAN, D. D., Presbyter,
MARCUS F. HYDE, A. M., Presbyter.

This sentence was not executed until the provision of the Canon, "where the party had acted unadvisedly and hastily," which is preëminently the present case, had been offered, urged, and refused. It only remains for me humbly to ask the prayers of the faithful in Christ Jesus, that my erring child may be brought back to the way of truth and peace; and, for myself, that I may have grace to bear and do the holy will of God. G. W. DOANE.

Among the noticable signs of the times is an evident tendency among a large portion of our Non-Episcopal friends to return to the use of Liturgies in public and private worship. The "*Princeton Review*" for July, the organ of the Old School Presbyterians, has an able Article in review of a book called "Eutaxia," in which the writer states the arguments for Liturgies, and against extemporaneous prayers, with surprising force. We are tempted to reprint a portion of the Article, as it is so full of sound reasoning, of testimony drawn from dearly bought experience, and of catholic principles. What is most amusing, one would infer from this writer, that the Presbyterians have always been great sticklers for Liturgies—only they have not said much about it—while the glorious old LITANY, they lay claim to as a sort of Presbyterian heir-loom; at any rate, that Episcopalians have no peculiar claim to it. This reminds us of an anecdote of the late Rev. Dr. Jarvis, which we had from his own lips. A lady once asked him "what the peculiarities of the Episcopal Church were?" "My dear madam," replied the courteous divine, "the Episcopal Church has no peculiarities." So the Episcopal Church in this country, or in England, makes no peculiar claim to the Litany. This desire to return to Catholic usage among the sects, while some among ourselves are trying to dispense somewhat with Rubrical strictness in the use of the Liturgy, is worthy of observation, and has a meaning which we will do well not to forget.

CHURCH-OF-ENGLAND IMMIGRANTS.—Though falling more naturally under the head of Foreign Intelligence, yet a duty is connected so imperatively our own, that we give the following in this place. In England, a plan has been set on foot, the object of which is, to preserve in the unity of the Church, emigrants who proceed to the United States of America. Myriads of Englishmen, baptized in the Church of England, are at the present moment scattered over those states like sheep without a shepherd. During the last Meeting of Convocation an Association was formed, having this class of persons in view. The Secretaries of the Association are the Rev. H. Caswall, D. D. Vicarage, Figheldean, near Amesbury, Wilts; and F. H. Dickinson, Esq. King Weston, Somerton, Somerset. The Treasurer is Henry Hoare, Esq., 37 Fleet street, by whom subscriptions are received. From a "Statement" of its objects and plans, we take the following:

"The following scheme was prepared and sent to a few leading Churchmen in America and England, with the view of eliciting their sentiments and obtaining useful suggestions towards the perfecting of the design:—

"'The Association shall consist of all members of the Church of England, who shall contribute annually the sum of One Pound towards the promotion of its objects. . . . .

"'The Secretary shall maintain a correspondence with all who may express a wish to emigrate, or to assist emigration, in connexion with the Church of England and the American Episcopal Church. He shall correspond with American Churchmen, clerical and lay, with reference to the objects of the Association. He shall prepare an annual report, &c. &c.

"'The Executive Committee shall appoint from time to time, Agents of the Association in New York, Philadelphia, Boston, &c.

"'The American Agents shall receive from the English Secretary, certified lists of the emigrants proceeding to America, in connexion with this Association. They shall also, according to their ability, promote the temporal and spiritual interests of the emigrants.

"'Grants may be made by the Association, for the advancement of Christian education among the children of emigrants, for the erection of churches and schools, and towards the maintenance of such English and American clergymen as may devote themselves in whole or in part, to the spiritual oversight of this class of persons.

"'The American organization of this Association shall be as far as possible in connexion with the Diocesan authorities of the American Church.'"

In carrying out the important plans of this Association, there are certain difficulties which it will have to contend with; among which are, 1st, the utter ignorance of most of the immigrants, if not of the very existence yet of the character of the Church in the United States. 2nd, That most of the immigrants finally become located in the Western districts, where the Church cannot reach them, or in our large cities, where they are lost sight of. This last difficulty the Church is beginning to obviate in some measure. The Rt. Rev. Bishop Southgate, of Boston, lately made the following statement:

"During the last winter, I explored a small portion of that city, which lay immediately adjacent to my parish church. I sent through the district, a deacon, who is himself an Englishman, but has lately been admitted to orders in the American Church. He visited every house and every family. The result was, that, in this single section, embracing probably not more that one-tenth of the city of Boston, he found one hundred and seven families, comprising doubtless more than five hundred souls, who were members of the Church, most of them of the Church of England and Ireland, who were living in utter destitution of the means of grace, or were unconnected with any parish, most of them never going to Church, and all destitute of pastoral care; their children unbaptized and untaught; the parents, in many cases, alienated in their affections from the Church."

We would urge upon the Rev. Mr. Caswall and our English brethren, that commendatory letters, with certificates as to Baptism, &c. should in all cases, be given to members of the Church emigrating to this country; said letters to be directed to the "Rector of the Parish of the Protestant Episcopal Church," where they become resident. Facts are frequently occurring, showing the necessity of attention to this point.

Primitive Deacons.—Much is said, much has been written, and some things have been done, in reference to the restoration in a truer and more practical sense of the Primitive Diaconate to our Church in modern times. The recognition of that Order of the Ministry as an existing fact the Church has ever made, and on this point there is no room for dispute. The only question is as to a restoration of the Diaconate in every parish, and embracing a class of men who are never to go beyond the Diaconate in Ministerial degree. On that point there are several things to be said. In the first place, social changes, and those made by modern civilization, have given a new aspect to the field of labor. In primitive times, and subsequently, the population of the civilized world, for the sake of employment and security, were found almost exclusively in cities and walled towns, and their religious wants were best supplied by what may be termed a strictly municipal system. Every important city or town had its Bishop, with his band of Presbyters, and around these were gathered a staff of Deacons.

The duty of the Deacons was exercised in baptizing, catechizing, alms distributing, public reading of the Scriptures, and otherways assisting the priest in the public worship of the Church, and in preaching if he was licensed thereto by the Bishop. Now unquestionably, the same arrangement in all its minute particularity would have been suited to all our cities and larger towns, had not a somewhat different arrangement been entailed upon us by our past history and necessities. We might then have had, and should have had, a Bishop, in each one of our larger cities and towns with his Presbyters and Deacons. But the advance of modern civilization has created a large class almost unknown in ancient times, and which now comprises a large majority of the people of several, if not all of our Dioceses. We mean the *rural population*, possessing in a high degree intelligence, refinement and wealth; and for which our present system as now at work, is specially adapted. The Ministerial work among these people can be done and must be done mostly by Presbyters,

not by Bishops nor Deacons. Hence they who enter the Ministry in such a field, must be expected to be men who, in the great majority of cases, shall "purchase to themselves a good degree." Such is the character of the field in the larger part of every one of our Dioceses; while in most of them, as we have already said, there are points, here and there, where unquestionably the number of Bishops ought to be much increased; and especially where a faithful Deacon coöperating with and subordinate to the Priest in every Parish, would be found in every respect a desirable and altogether practicable coadjutor.

We throw out these brief suggestions, because sentiments are appearing in various quarters which, though excellent in their general tone, yet need large qualifications in their practical application to the state of things, as existing in the greater part of our country. This feature, the greater or the less prominence which may be given to the Diaconate, according to existing exigencies, in the practical working of the Church's system, shows how admirably that system itself is adapted to all states of society in all ages of the world.

Changes in our Common Schools.—The divorcement of Christianity from our System of Common School Education, has heretofore been a theme for frequent comment on our pages. We are glad to know that a change for the better in this respect, has already commenced in many of the best schools in our country. Not only this, but instruction in some of the industrial arts has also been introduced, especially in the useful art of sewing. In Boston the Scriptures are statedly read, the Ten Commandments are thoroughly taught, the Lord's Prayer is regularly used; and in some Schools, we believe, the Apostles' Creed is repeated. The Romish priests raved and blustered until they found they were wasting their breath, when they quietly collapsed and the Romish children in great numbers now attend the Schools. The Romish Bishop of Boston has behaved very nobly in this matter We commend this subject to our readers in all parts of the country, many of whom are in positions to put forth the right kind of influence.

Rev. Jacob Duche's First Prayer in Congress.—In Thatcher's Military Journal—a book very difficult to get hold of—*it ought to be republished*—under date of December, 1777, is found a note containing the identical "first prayer in Congress."

The Prayer of Mr. Duche.

"O Lord, our heavenly Father, high and mighty King of kings, and Lord of lords, who dost from thy throne behold all the dwellers on earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments; look down in mercy, we beseech thee, on these American States, who have fled to thee from the rod of the oppressor, and thrown themselves on thy gracious protection, desiring to be henceforth dependent only on thee; to thee have they appealed for the righteousness of their cause; to thee do they now look up for that countenance and support which thou alone canst give; take them therefore, heavenly Father, under thy nurturing care; give them wisdom in council, and valor in the field; defeat the malicious designs of our cruel adversaries; convince *them* of the unrighteousness of their cause; and if they still persist in their sanguinary purposes, O! let the voice of thine own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be thou present, O God of wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundation, that the scene of blood may be speedily closed, that order, harmony and peace may be effectually restored; and truth and justice, religion and piety, prevail and flourish amongst thy people. Preserve the health of their bodies, and the vigor of their minds; shower down on *them* and the *millions* they here represent, such temporal blessings as thou

seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, thy Son, and our Saviour. Amen!"

"Mr. Duche and his family went to England, where his eloquence drew crowds after him, but he pined after his native land. In 1783, he wrote a striking letter to Washington, explaining his 'fatal performance' of October 8th, 1777, and pathetically pleading for Washington's influence in favor of permission to return. This letter is dated Asylum, Lambeth, (Eng.) April 2d, 1783; and under date of Aug. 10th, Washington makes a dignified and Christian reply, leaving the matter of Mr. D's return with the authorities of Pennsylvania. If they granted the permission, 'it cannot fail to meet my entire approbation.' Mr. Duche did not have this permission to return, as the laws of Pennsylvania excluding the refugees from that State, were not repealed until after the adoption of the Constitution of the United States. Mr. Duche returned to Philadelphia in the year 1790, much broken in health, having suffered a paralytic affection. He died in 1794, being about 60 years of age."

New York.—*Missionary Efforts among Emigrants.*—The Board of Commissioners of Emigration, having received a letter from the Rev. Dr. Haight, inquiring if they would grant their sanction to missionary efforts among the immigrants arriving at this port, addressed as well to their temporal as their spiritual requirements, by affording them reliable information, and directing them in the route most advantageous to their interest, received for answer that the Commissioners most heartily approve the design, and would interpose no obstacle to its execution. Dr. Haight is understood to have acted, in the forwarding of the application, on behalf of the Vestry of Trinity Church, which, in addition, to its efforts to provide more fully for the spiritual wants of a settled population, is about assuming the responsibility of caring for those coming from the mother country. We believe that some time since an understanding was come to, with the Church of England, that immigrants arriving here with certificates of membership and satisfactory testimonials as to conduct, from their parish priest, should be carefully attended to.

Socialism.—*Another Failure.*—The North American Phalanx, in Monmouth County, N. J., has resolved to break up, and advertizes its domain for sale at public auction. It is the last of some twenty communistic associations which have been established in various parts of the country. The *New York Tribune*, which has done so much to unsettle the masses of the people as to the foundation of all social virtue, and which is patronized by great numbers of professed ministers of the Gospel, thus moralizes over this new failure: "That so lofty and satisfying an ideal of social life will one day be fully attained, it would be impossible to doubt. Indeed, it is intimated in all traditions and foretold in all prophecies. It is the dictate of common sense, the essence of democracy, and the promise of religion. Everything which increases the power of Man over Nature is a step towards it; everything which expands his intellect or stirs a noble emotion in his heart, is a pledge of its final advent; and it would be as rational to deny that the earth revolves or that the seasons succeed each other, as that civilized society grows towards a new condition immensely superior to any that the history of the past or the experience of the present can disclose."

Thus it is, that the intense *materialism* of such men as Greeley, and the intense *spiritualism* of such men as Spinoza and his successors, at last stumble upon practical difficulties, which upset their crudities, and still leave them ever learning but never coming to a knowledge of the truth.

We see that arrangements are making to establish these new Associations, one in Southern Minnesota, and another in Northern Texas. One of the most active of their leaders, (Dr. G. L. Nichols,) says: "There is no social freedom in this country, unless you are either in a wilderness, beyond the boundaries of

civilization, or in a great city. It is probable that within the next five years, the spiritualists and socialists of this country, tired of contending with the bigotry, selfishness and despotisms of civilization, will concentrate on some unoccupied territory in sufficient force to organize a State, in which they may realize freedom and justice."

He also says, as "Fourierists, or Individualists, or Spiritualists, they repudiate marriage as an arbitrary institution, and accept more or less, the "free love" philosophy. Fourier demonstrated the utter incompatibility of the civilized marriage and his plan of association. (See Passions of the Human Soul, Love vs. Marriage, &c.) Warren and Andrews have equally demonstrated that marriage is opposed to individual sovereignty; while all advanced Spiritualists —though few may have the courage to confess it—repudiate marriage in its legal sense, and believe in the doctrine of affinities. Consequently, large bodies of Spiritualists are now emigrating, or preparing to emigrate, to favorable localities, where they can protect each other in freedom and especially in freedom of the affections. One such settlement is now forming in Southern Minnesota, in a beautiful country, pointed out by the spirits for that purpose."

A Citizen of Michigan in a Dungeon at Rome.—Under the head of "prelates who have retired from office," the Metropolitan Roman Catholic Almanac for 1855, contains the following:

"The Right Rev. Frederick Reze, Bishop of Detroit, consecrated Oct. 6, 1833.

"The Right Rev. Celestine de la Hallandlere, second Bishop of Vincennes, consecrated August 18, 1839.

"The Right Rev. Guy Ignatius Chebrat, late Coadjutor of Louisville, Ky., consecrated July 20, 1834."

The New York Tribune remarks as follows upon this announcement:

"What has occasioned the retirement of these Bishops? If we mistake not this retirement has been compulsory. Bishop Reze, it is well known, is a citizen of Michigan, and is in confinement in some dungeon in Rome. Although the United States Congress has called for his release he is still imprisoned. The old settlers of Detroit who knew the man, have petitioned in vain for his release. The Papal authorities at Rome have invariably turned a deaf ear to all such requests, whether they come from the U. S. Representatives, or from our citizens."

We should like to see this matter ventilated sufficiently to call forth another queer letter from Archbishop Hughes! For to write queer letters is in his line. Indeed, "as they say," "it is a way he has."

The Slave Trade.—According to a statement contained in Niles' Register, Vol. xix, p. 282, derived from the speech of Mr. Smith, of South Carolina, on the Missouri Compromise, the ownership of the vessels engaged in the transportation of slaves from Africa to South Carolina, (the only State admitting their importation,) from Jan. 1, 1804, to Dec. 31, 1807, were as follows:—Charleston, 61; Rhode Island, 57; Baltimore, 4; Boston, 1; Norfolk, 2; Connecticut, 1; Sweden, 1; Great Britain, 70; France, 3. Total 282.

These vessels imported 39,075 slaves, of whom 21,027 were brought in foreign vessels, and 5,717 others in American vessels owned by foreigners. Rhode Island imported 8,238; the rest of the North, 650.

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ART. I.—CHRISTIAN EVIDENCES.

1. *Dr. Wordsworth on the Canon and Inspiration of the Holy Scriptures.*
2. *Mr. Lee's Donnellan Lectures on Inspiration.*

WHAT are called Christian Evidences, grow naturally out of the circumstances and conditions under which Christianity exists in the world. At the very beginning, it was subject, of course, to the attacks of unbelievers, and it had to meet doubts and questionings on the part of those whose assent it challenged to itself. "It was placed by its founders on an argumentative basis, *i. e.*, it was to rest its claims on proofs and evidences addressed to the reason. It is not meant, of course, that all individuals alike could comprehend the force of these proofs, or were bound to examine them in detail, before they received the Gospel. All that is meant is, that the Gospel was provided with rational evidences of its truth."* And these arguments and proofs, addressed to the reason, were brought by the early Christian Apologists to bear with great force, upon the three systems which in the outset opposed the Faith, namely—Philosophy, Heathenism and Judaism. The line of defense is unbroken, from the Apology of Justin Martyr down.

As the ages rolled along, these attacks on Christianity

* Palmer on Development, p. 5, c. i, sec. 3. In a previous section he draws out the proof from the New Testament.

changed their form, indeed, and proceeded from different quarters, but they neither diminished in number, nor became less violent; while all periods of mental activity were characterized by their abounding presence. In our own day these attacks are multiform. Some are direct, and others indirect. Some strike at one point, others at another. While in addition to direct denial and unbelief, we are in the midst of at least three systems, which clearly destroy that whole ground of rational proof on which the great doctors of the ancient Church rested the defense of Christianity. Romanism destroys it, by substituting as the ground of our belief the infallible authority of the *existing* Church; thus cutting under, not only all appeals to the reason, but also all direct individual responsibility. So that nothing is more absurd than for a Romish writer to attempt to argue for the truth of Christianity as the ancient Apologists argued. He has no logical basis for any such position. Rationalism destroys it, by asserting that no man is bound to accept, on any evidence whatever, any doctrine as revealed by God, which his own reason does not recognize; and by rejecting as *empirical* all arguments from facts, it thus thrusts evidence to one side, and employs itself at once on the substance of the Revelation. Mysticism destroys it, in superseding all rational examination of proofs by some inner sense or inspiration, which it makes the sole arbiter of truth. This, let us observe in passing, is a perversion, or an imitation, of a most dear and cherished principle, to which we shall have occasion hereafter to refer.*

Such, then, has been the case in all past time; such it is now; and such, doubtless, it ever will be, in reference to the Evidences of Christianity. The time never has been, and probably never will be, when all subtlety of logic, and all power of rhetoric, have not been employed against the Faith. Whence it follows, as matter of course, that counter forces must be employed in its defense. But it appears to us that on this important subject several errors have more or less prevailed, the tendency of which has been greatly to weaken the Christian cause, and to place its defenders on false, and therefore dangerous, ground. To two of these we shall venture to call attention.

There have been those, and especially within the last century, who have seemed to entertain the idea that it was the duty of all Christians to make themselves masters of the whole field of Christian Evidences. Sometimes, indeed, the position

* See Palmer on Development, c. ii, iii, iv.

has apparently been assumed, that thus much must be done, before a man could honestly be received into the Christian fold and participate in Christian privileges! And then, on the other hand, revolting from one extreme, only to rush into another, there have been those who have decried the study of these evidences by anybody, even by persons who were in training for the sacred Ministry; as if any cultivation of the logical faculty, in connection with Christianity, were so far forth destructive of a simple faith. Now, each of these extremes contains elements of truth; but because they are not held in conjunction with, and as modified by other truths, because they are pushed into an undue prominence, and are thereby disturbed, they cease to be living truths, and, therefore, become errors. The correct view, doubtless, is, that while there does exist this vast body of Christian Evidences, to which all who choose may have access, and with which, to some considerable extent at least, all those who are Ambassadors for Christ are bound to make themselves acquainted, still, inasmuch as Christianity was not intended to be a philosophy for the learned, but a religion for all, there will be many who cannot, and who ought not to be expected to give any logical account of their belief. On various grounds, for various reasons, it matters very little what, they have a belief in Christianity, which has been confirmed to them by the progress of their Christian life and experience. To use the words of Athenagoras, "They could not, by reasoning, demonstrate the usefulness of their profession, but they exhibit it in practice and by works; they do not recite words, but are examples of good works." Indeed, it must not be forgotten that logic can be no substitute for the Christian life; though the Christian life—not, let it be observed, the pietistic persuasions of mysticism, but the actual, living, working, struggling life of obedience, securing the seal of the Holy Ghost,—does stand very sufficiently in place of logic. While all this does not destroy the fact, that Christianity *has* a vast body of rational evidence on which it stands; which they especially who are pledged to be its defenders are bound to know, and at proper seasons and in proper methods to employ.

We add the *caveat* of proper seasons, and proper methods, because we do not wish to be understood as recommending that any great amount of preaching should be devoted to Christian Evidences. The Romish Confessional has suggested probably more sins than it ever put a stop to. And sermons on Christian Evidences often present to the minds of people doubts, of which they never dreamed before; and in dwelling on which they forget or do not hear the answer. It is related of a living English

Prelate, that while a Curate, being desirous to try his hand at extempore preaching, he selected for his topic the existence of God. He argued the matter as he would have done in a prælection in Dogmatic Theology, and entirely to his own satisfaction. On his way home from Church, however, he questioned a plain man among his hearers as to the impression his discourse had made; and received the somewhat startling reply, "A very good sermon, parson; but *somehow* I do think there *be* a God, for all you said against it." The moral is obvious and pregnant.

Again; Christian Evidences constitute a sort of science in themselves. They are not properly a part of the science of Theology; for Theology rather presupposes them. They are in the nature of *propaedeumata;* but not on that account any the less necessary to a well-instructed Theologian. Now a science, or anything of the nature of a science, implies, of course, the possibility of an arrangement of topics, which shall settle and adjust them, in due order and proportion. It implies, also, that the science may, and indeed ought to be, studied in view of this arrangement; else it will be studied at hap-hazard, and with the loss of that completeness, connection, and unity, which it possesses, and which ought to be preserved. Herein lies the second error, to which we alluded above; namely, in treating the Evidences in a disjointed and unscientific way. Its results have been specially mischievous in the case of those, who being expected to be the guides of others, ought to have these topics at hand, in an orderly arrangement.

Our idea, then, is, that all this body of Christian Evidences, arguments, proofs, facts, has been long enough in the world, to admit of a scientific arrangement of its topics. New facts, new proofs, new arguments, will doubtless from time to time be discovered and developed. But these are matters of specific detail, not of generic arrangement. They will be relegated as they come up, to their several and proper positions, under the topics to which they belong. And then, over and above all this,—and the neglect of this patent fact has led, we think, to a good deal of confusion,—there are a great many valuable, but subsidiary lines of thought, which lie outside of the science itself. Such are ethnological, geological, and physiological inquiries, designed to examine and refute conclusions in those several sciences, which are at variance with fundamental principles, or specific declarations, of Revealed Religion. Every science has these outlying regions of subsidiary inquiry and investigation, which do not form a portion of her direct and proper domain.

It is necessary, however, to declare, that we by no means in-

tend to intimate, that an arrangement of the topics of Christian Evidences can be made, adapted to *all* occasions and circumstances. In every science, arrangement and classifications vary, according to the point of view from which it is surveyed, and the purposes with which it is approached. This must plainly, in the nature of things, be so. But then, over and above these specific arrangements which men make for themselves, when they have specific objects in view, there is always in any science, some general arrangement which they employ, for purposes of study, examination and instruction. And it is this latter that we propose to consider.

Now a careful examination of facts brings us to the conclusion, that in this matter of Christian Evidences, men's minds have on the whole run in three great lines. Some have dwelt not only mainly, but even entirely, on the internal witness of the Spirit. Others have rested on the existence and authority of the Church. And others still have insisted on the critical, historical, and other proofs of the genuineness and authenticity of the New Testament Scriptures. Thus the Individual, the Institution, the sacred Book, have all been made, severally and in turn, the stand-points whence this vast subject has been surveyed. In all these lines, moreover, important trains of thought and argument have been developed, which must enter into every sufficient and well connected view of the Evidences. We do not mean that these lines should be kept distant from each other, and separately worked out; but that they should all be recognized, and their separate principles incorporated.

Starting, then, from the positions here laid down, namely, that Christianity rests on a body of rational proof, which they who are specially intrusted with its defense, are bound to make a subject of study, while its study is open to all, and challenges the attention of all, and that this body of proof is susceptible of being scientifically arranged, on the principles and in the way noted above; we shall next proceed, even at the risk of incurring the charge of presumption, to offer some suggestions in reference to that arrangement; and to enter on a detailed consideration of some of its topics with their subdivisions. We trust that what we have to say may be found of some use, at least to our readers among the Clergy, and Students in Theology.

In studying, then, or treating the Evidences of Christianity, the very first topic to be considered, is the genuineness of the text of the New Testament Scriptures. And the reason why we thus assign a position in the fore-front to this topic, is, that it is the ultimate point of possible infidel attack. Could the

attack be successful, then obviously the whole matter would be decided. Could it be proved that we have not the genuine text of the New Testament, there would plainly be no room whatever for any further argument. At least argument would be forestalled, until it had been settled what, if any, of the present text was genuine; and where, if anywhere, the rest of the genuine text was to be found. The subtle mind of Strauss undoubtedly supposed that he had developed the ultimate form of infidel attack on Christianity, when, accepting the genuineness of the text, he, in his Life of Jesus, brought forward his mythical theory, to destroy the historic truth of the Gospels. But the subtler mind of Baur discovered a point beyond, whence an assault might come, which would cut under all the ingenious labors of Strauss, and render them needless for the purposes of disbelief. And this point he found in the denial of the genuineness of the text. This line, then, of attack, is ultimate; and here, according to the rule of Aristotle, we first take our stand, in considering Christian Evidences, as a science.

We are thus introduced to a wide field of study: so wide, indeed, that on surveying it, the very physical frame sinks with a feeling of prostration, at the thought of the weary labors which have been expended on it. Nor is that all. These labors of collecting and collating and editing MSS., gathering quotations from the Fathers, comparing versions, and in short amassing all that wonderful amount of proof, which has resulted in the triumphant vindication of the integrity of the text of the New Testament Scriptures, have been less cared for and appreciated, than almost any labors that stand connected with Theology. They who have devoted themselves to them, have had every kind of contumely poured upon them; have been called drones, and accused of eating the bread of idleness; have been told that they were wasting their lives on petty nothings, and might as well be out of the world as in it. Well may they have been contented to bear these bitter words. In the ultimate assault of infidelity upon the sacred Records of our Faith, it is in the armories which their labors have stored, that we must look for weapons wherewith to repel the foe. It is, of course, aside from our purpose, as it would be beyond propriety, for us to indicate sources of information on the various subjects mentioned, and we therefore proceed to our second topic.

The Genuineness of the text of the New Testament having been considered and established, the next question naturally relates to the Authorship of the various books. The question

is, of course, in the main, an historical one; though there are antecedent considerations of a general nature which will help to clear the way. Michaelis lays down six general reasons, which may induce a critic to regard a book as spurious.*

1. Where doubts have been made from its first appearance in the world, whether it proceeded from the author to whom it is ascribed.

2. When the immediate friends of the pretended author have denied it to be his production.

3. When many years have elapsed after his death, in which the book was unknown; and yet, had it been in existence, must have been quoted.

4. When the style is different from his other writings, or if no such exist, from what might reasonably have been expected.

5. When events are recorded which happened later than the time of the pretended author.

6. When opinions are advanced which contradict those known to be his in other writings. Though he does not consider this last as a sufficient single ground for a positive conclusion.

Now, this gives a wide range to an argument for spuriousness: as wide, indeed, as can well be given. And yet it can be shown that not one of these reasons applies to the New Testament Scriptures. So that not only is the way cleared of a great deal of difficulty, and a strong *a priori* argument that they were really written by those whose names they bear, worked out; but the conclusion to which we came amounts to a direct argument in their favor. And when, starting from this vantage ground, we proceed as we should, to consider (1) the impossibility of a forgery from the nature of the case, (2) the testimonies of (a) Heathen, (b) Jewish, and (c) Christian writers on the subject; and (3) the internal evidence, we have certainly an amount of proof as to Authorship which no other works in the world can show.†

Still, while all this is true, it should be borne in mind that a failure to establish the authorship of a book of the New Testament would be a very different and a much less important thing than a failure to establish the genuineness of the text. A book may be perfectly authentic, though its author is not known; and therefore, where, as in the Epistle to the Hebrews, no author's name appears, there is fairly room for diversity of

* Marsh's Michaelis, vol. i, p. 27.

† Bishop Marsh seems to think that while Michaelis' argument is very clear as to the Homologoumena, it by no means applies to the Antilegomena. We cannot agree with his view; the same course of arguments, and series of tests, hold throughout the New Testament.

opinion. Not that we ourselves entertain the slightest doubt that the Epistle was written by St. Paul.

Having advanced thus far, the student should next consider what we may call the credibility of the things contained in the books, the genuineness of the text, and the authorship of which, have been established. And here, of course, we at once meet the claim that these books contain a Revelation. But in order to avoid a blinding and indeed a confounding error, a plain distinction is to be made. Says Mr. Lee, "Certain portions of the Bible are, strictly speaking, Revelations; that is, such as from their supernatural character, or the circumstances of the writer who records them, could not have been known to him without a special communication from heaven. Other portions again, are not of this nature. The historical incidents, for instance, recorded in both the Old and New Testaments were such as must frequently have been familiar to the Sacred writers, either from their own observation or from other sources."* It is important to bear this in mind, because it gives us a perfect right to say most unhesitatingly, that were minor mistakes and errors proved to exist in those historical narrations which the writers of the New Testament make from their own personal observation and knowledge,—*and here, be it observed, is uniformly the point against which infidel attack is mainly directed*,—this would not, *of itself*, vitiate the claim that the New Testament contains a Revelation. Of course, if the *whole* history were proved to be untrue, that result would be reached; but not otherwise. In saying this we do not mean to intimate that we believe any such errors to exist. Far from it. We are only supposing a case, to illustrate the shallowness of infidel attack. Such errors would not directly disprove the reality of the Revelation, as infidels always seem to imagine.†

What we should be concerned with here, would be, first, the possibility, and next the probability, of any Revelation from God. These two points it need not take long to settle: our only embarrassment would arise from the very abundance of material and of guides. The way being thus cleared, and the question fairly opened, as to the credibility of the contents of the books of the New Testament, our next step must be to consider what those contents are; what, in other words, it is with which we have to deal. Now, these contents are made up of (1) Historical Narrations, (2) Laws and Rules of Morality, (3) Doctrines, and (4) Prophecies. The credibility, however, of all

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* Inspiration of the Scriptures, p. 26.

† What such errors would affect if they existed, would be the *inspiration* of the writer. This question we have not yet reached.

depends on the credibility of the Historical Narratives. There may be, and there are, special considerations connected with the last three divisions; but the basis on which they rest is the authenticity of the History. On this, therefore, the chief labor and consideration must be expended.

Now that special portion of the New Testament History, on which all the rest depends, is the History of our Blessed Lord. For Christianity, and all its parts and portions, rest on him; not on a doctrine, not on an act, but on him, a Person. This, then, is the part of the Historical Narrative to be specially considered; if it is established, all the rest stands with it; if it should fall, all else falls with it. The ordinary processes of historical verification, will of course establish the fact of the existence of such a person as our Saviour upon earth; and the only real point of attack from disbelief, and therefore the only point where it is necessary to be armed, will be the supernatural facts of the Narrative of the Evangelists. And here too much careful thought and labor cannot be expended.

Let us set out with the recognition of the strong antecedent probability, putting the matter as yet on the very lowest grounds, that if God designed to make a revelation to his creatures, by the agency of any being, there would be something supernatural about the history of such a being. The common sense of mankind acknowledges this, just as clearly and universally as it does the existence of some Deity. From this antecedent probability, we should pass to the witness of Prophecy in the Old Testament, the date and character of which would be established, on its own separate grounds, as pointing forward in the same direction, only specially indicating the precise character of our Lord's life. And then, overleaping for a time the actual subject of our consideration, the Life of Christ, we should consider the witness of the Christian Institution, the Church, commemorating that which Prophecy foretold, and built on that which the Evangelists narrate. Here, then, we find a harmony of antecedent probability, of preëxisting prophecy, and continuous commemoration, with the actual narrative, which nothing else can show. And now, when we come to take into view, what is urged in any ordinary treatise on the Evidences, the circumstances under which the narrators wrote, the opportunities for information, the absence of any motives for misrepresentation, the undesigned coincidences whether in one part or another of the New Testament History, the confirmations of secular History, and the admissions of adversaries, we have, it is believed, the argument for the historical truth of the New Testament narrative, and specially for our Lord's life, pretty fully before us.

Advancing, now, from this historical basis, to the consideration of the doctrines and moral precepts, which Jesus Christ and the Apostles preached, the first question which presents itself is, whether these doctrines or precepts contravene any acknowledged truth or precept, in natural religion; and whether any difficulties attach to them, different *in kind*, from those which attach to natural religion? But here the wonderful argument of Bishop Butler has left nothing to be done. All difficulties from this cause, are completely cleared away. While, if we choose, it is an easy matter to carry the argument on, and show that natural religion, whether in its doctrines or precepts, is,—not here taking at all into view its inefficiency in regard to motive power,—without the complement of Christianity, incomplete and fragmentary. At this point, then, properly and effectually comes in the argument from our Lord's miracles, established, be it remembered, as historic facts on other and previous grounds, to conclude and clinch the proof for doctrine and moral law. It could not, properly, come in at any previous point. Indeed, we think the greatest possible mischief has arisen, from giving an undue prominence, and an improper position in the scheme of Christian Evidences, to the Miracles. It is a profound remark of Paschal, "We are to judge of doctrine by miracles, and of miracles by doctrine. The doctrine shows the nature of the miracle, and the miracle shows the nature of the doctrine."* The doctrines and laws of Christianity, then, being found not to contravene those of natural religion, an antecedent argument, favorable to the miracles professedly wrought in their defense, is gained. From this we should advance to the consideration of the miracles themselves; remembering that we are not now examining the testimony there is to them as facts, but the value of the witness they bear,—being established as facts,—to doctrine and precept.

This value can only be appreciated by a consideration of the miracles themselves. Now, miracles may be plainly viewed from three points; first, in reference to their instant effects on the beholder; secondly, in their relations to him who works them, as the claimant of certain powers; and thirdly, in the same relation, as he who performs them, proposes to accomplish a certain work in men's souls. Hence Scripture appropriates to miracles three names; τερατα, wonders, δυναμεις, powers, and σημεια, signs. The wonder indicates the instant effect of the miracle on the beholder. The power has relation to the claim of power made by our Lord. And the sign has reference

* Thoughts on Religion, c. xxvi.

to the doctrine declared by him. Now in the case of supposititious miracles, as those of the Romish Hagiology, or the Apostles of Irvingism, or any impostors whatever, the τερας is the only thing regarded: gaping wonder, is the test; the power and the sign are disregarded. Not so in our Lord's miracles. An examination of them will show that in the relation indicated by the name powers, they exhibit, when taken together and classified, powers over matter, men, spirits, devils and death, which are commensurate with those of God; and that in the relation indicated by the word signs, they exhibit the great purposes and plans of Christ in reference to human souls. Now this has a special value in the way of proof of the reality of our Lord's miracles. For it is impossible to suppose that an ingenious forger could have so accurately defined in his mind these delicate distinctions, and then so completely have provided for them; while if the writer had been amusing himself with so many *myths*, it would have been the height of folly to have bestowed such labor on so useless a task; if, indeed, which we do not believe, human wit could under any circumstances have contrived or executed such a plan. Still the special force of these considerations, is the value and the place they give the miracle, in connection with the doctrines and precepts of the Gospel. For having found these not to contradict but to complete natural religion,—and, if we choose to carry out the argument,—the Jewish Dispensation also; and having considered the miracles—always established as facts on separate grounds—under the views now indicated; when we join the two together, they fit and harmonize; the conditions alluded to by Paschal are satisfied; the argument is, so far forth, complete; the true position of the miracle is shown; and doctrine and precept stand firm.

We cannot, however, dismiss this matter of the miracles, without a word. Many later writers have assigned to them a position utterly untenable on any principles of right reason, or common sense; and have thereby given a most fearful and destructive advantage to the antagonists of our Holy Religion. They take the broad ground, that a miracle considered nakedly and by itself alone, without taking into view its character as a sign or a power, without any reference to the doctrine in support of which it was wrought, is a sufficient and complete ground of conviction. And so ingrained is it now, in the popular mind, that this is the only formula which Christian advocates can employ, in connection with the miracles, that we have no doubt many who are accustomed to no other than this view of them, will suppose that if it is given up, the whole ground is relin-

quished to the skeptic. So far, however, is this from being true, that the truth really is that they who rest the defense of Christianity on this ground, put into the hands of its adversaries a weapon equally available for the agressions of infidel denial, or Popish or other corruption. The great fathers of the Church, the early defenders of Christianity, men like Augustine and Chrysostom, took no such ground as this. Our own great earlier divines, men like Field and Jackson, knew nothing of it. It was developed in the first commencement of continental infidelity, and it was imported among us by that stall-fed school of theology of the last century, which from St. Paul's text, preached a morality scarcely up to that of Epictetus; and wrote on the evidences of that, to which, in many cases, its own life gave a continuous lie. And it is a general law which it is sufficient to enunciate, that when anything in truth or morals is wrested from its proper place, and placed where it should not be, it becomes a source of wretched evil.

In connection with this view of the doctrines and precepts of Christianity, will naturally be considered, what are known as their internal evidences. And here the line of examination is two-fold; first, the character of these doctrines and precepts, considered in themselves, and in their general effects on society at large; and secondly, the witness of the Spirit in those, as individuals, who make them the rule of their faith and their practice. In this way, and by this arrangement, are combined, we believe, the several lines of thought which take their rise from considering the Individual, the Institution, and the Sacred Book.

The Prophecies of the New Testament, which constituted the fourth division of its contents, yet remain to be considered. We have only room, however, for a single observation. The establishment on a basis of rational evidence, of the three divisions which precede them, would afford ground enough for their acceptance, had none of them been fulfilled; while the fulfillment of those prophecies of our Lord, that relate to the destruction of Jerusalem, and of those in the Apocalypse, which refer to the earlier ages of the History of the Church, are a sufficient warrant for all the rest.

The next great topic, which challenges attention, is the Canon; the question that is, why the books which compose the New Testament do compose it; and why no others are found in it? This naturally follows the ascertainment of the integrity of the text of the New Testament, its Authorship, and the credibility of the things contained in it, whether they be Historical Narratives, Doctrines, Moral Precepts, or Prophecies. Per-

haps it is not too much to say, that at this moment, the question of the Canon is the most important topic connected with Christian Evidences, unless we except the subject of Inspiration, which we have not yet reached.

Now, in the main, three modes have been adopted of settling this question of the Canon. The Romish theory is, that the authority judicially exercised of the existing Church, is the ground on which it rests; and by the Church, is meant, as always, so here, the Church of Rome. The theory of most of the Reformed Communions on the Continent, and of some English Divines, as stated by the learned dissenter, Jeremiah Jones,* is, "that there are innate or inward evidences in the Scriptures, which, applied by the illumination or testimony of the Holy Spirit, are the *only true proofs* of their being Canonical." The theory of the great Anglican Divines, is, that the testimony of the successional Church, from the early ages, is the primary ground on which the Canon of the New Testament rests. These Divines do not indeed deny, that there is a witness of the Holy Ghost, which accompanies the devout reading of the Canonical Scriptures, and confirms and establishes the faith of the individual; but they do not hold, that this is either the sole or the primary ground, on which the Canon rests. And this view precisely agrees with the language of Art. VI, as to what constitutes Canonical Scriptures. Thus Hooker says,† "And by experience we all know, that the *first* outward motive leading men so to esteem the Scriptures, is the authority of God's Church. For when we know *the whole Church of God*," (note the difference from the Romish view,) "hath that opinion of the Scripture, we judge it, even at the first, an impudent thing for any man, bred and brought up in the Church, to be of a contrary mind without cause. Afterward, the more we bestow our labor in reading or hearing the mysteries thereof, the more we find, that the thing itself doth answer our received opinion concerning it." And Bishop Burnet,‡ to the same purpose, says, "I will not urge the testimony of the Spirit, which many have had recourse to; this is only an argument to him that feels it, if it is one at all; and therefore it proves nothing to another person."

By our Church, then, the Canon of the New Testament Scriptures, is rested primarily on a basis of historical testimony. Our enquiry is, what books were received by the Church

* Jones on the Canon, Vol. I, p. 46. His examination and answer, are specially valuable.

† Polity, Book III, viii, 14. Compare also Book II, vii, 3.

‡ On Art. VI.

from the early ages, as written by the Apostles, and those who were associated with them in their labors? Not that these books were all received at once. Not that the Canon came into being, as Minerva sprang from the head of Jupiter. This could not be in the nature of things. Books which were not written at once, could not be received at once. Books which were written for Churches widely separated, with small means, few occasions, and no instant motives for intercourse, must work their way to universal acceptance slowly. And yet, it is wonderful to what contracted limits the question as to books about which there can be any dispute, is brought. And more wonderful still, perhaps, what a mass of testimony, even to those books, has been collected.

It does not come within our present purpose, to enter into specific arguments. Our humbler duty is only to suggest an arrangement of topics, with such details as may seem to explain their connections, and bring out the views concerning them, that we desire to urge. One great question yet remains; the question supplementary and concluding in Christian Evidences; the question of Inspiration. Our limits, however, and the importance of the subject, alike forbid us to enter on it here. We have placed it where we have, because we do not regard it as so directly a question between believers and unbelievers. The credibility of the Scriptures must first be settled, and then the question as to their Inspiration is answered by themselves; leaving open for consideration, and so to speak, theory, not the *fact*, but only the *modus*. In another Number, we shall endeavor to justify the position we have assigned to this great question, to show that it does not involve any reasoning in a circle, and to consider at some length the question itself.

Meantime, we cannot but thank God, that the Church to which we belong, recognizes alike the historic testimony of the Church, and the inward witness of the Spirit of God. That she does not change the first into a judicial and plenary authority, nor pervert the latter into a mere piece of mystical enthusiasm; and that while she allows all due weight to the researches of the intellect, and the varied erudition of the scholar, she yet makes the full and final seal of the verity of the Scriptures and the Faith, the work of the Eternal Spirit in the heart, and its fruits in the life.

Art. II.—BOLTON'S HISTORY OF THE CHURCH IN WESTCHESTER COUNTY.

History of the Protestant Episcopal Church in the County of Westchester, from its foundation in 1693, *to A. D.* 1853. By Robert Bolton, A. M., Mem. Prot. Ep. and Geo. Hist. Societies. Stanford & Swords, 1855. 8vo. pp. 750.

A History of the County of Westchester, from its first settlement to the present time. By Robert Bolton, Jr., Author of "Guide to New Rochelle," &c. Alex. S. Gould, New York, 1848. Vol. I, pp. 560; Vol. II, pp. 582.

Among all the literary efforts of our age and nation, there is none in which we take a livelier interest, or upon which we look with greater pleasure, than upon the efforts made and making to rescue our early history from oblivion, preserving and perpetuating a knowledge thereof for future generations. This is true of Church and State, to us, especially of the first, the history of the Church, being of as much more importance in our minds, as the Church is of more importance to the world than the State, or as religion is superior in its claims to any, or even all worldly matters. This is true of all Church History, and is emphatically true of the history of the Church and of religion in this country. It is here, in this new world alone, that the Church has been put upon its own intrinsic worth and merit, and made to depend upon its own power for success. It is true that the Primitive Church received no support from the State, yet it is equally true that the persecution which the State waged against the Church, operated as a bond, or as an external pressure from without, thus aiding and strengthening the very cause it was seeking to subvert. But in this country the Church, in theory at least, neither receives aid, nor meets with opposition, every man being left free to pursue the dictates of his conscience, or the whims of his fancy.

If, then, we would know how the Church succeeds in this new position, we must know its history, as full and accurately as possible. We must know what was the religion of the first settlers, what was its state and condition at the time of settlement, how it operated in preserving purity of faith and practice, what other forms of worship came in contact with the first, how these originated, how they were introduced, and what

effect followed their introduction. For this purpose the historian needs great patience, unwearied diligence, sound discretion, good judgment and accurate scholarship. All these, the author of the volumes before us possesses in a high degree. Whatever pains were requisite, whatever efforts necessary to secure a complete knowledge of the facts, has been given with unwearied diligence, and undeviating fidelity, and unfailing devotion. Town, County, State, Probate and Parish Records, Reports of Societies and Committees, private papers, personal narratives, tombstones and other monuments, together with the memories of aged persons, have all been laid under constant contribution. One might almost conclude that there was no memoranda in old Family Bibles, nor bundles of old and dusty papers, smouldering with other rubbish in the garret, through all Westchester, that our author had not seen, examined, and employed. This is apparent in both the works mentioned, though it is our purpose to speak particularly only of the first. The second—a highly valuable and exceedingly interesting work on the civil and political history of the County—is mentioned here, only as indicating the author's qualifications for the latter work.

Of the value and importance of these researches, and of the difficulties attending them, no one can form any just estimate without having been personally engaged in similar pursuits. But all can see that this unwearied zeal for *the whole truth*, gives the work an air and a tone of authority it could not otherwise have, and enables the mind to repose with that degree of moral certainty in the truth of the conclusions which alone can render history satisfactory or agreeable. The style of the author also becomes his subject, a plain, unvarnished story, facts and documents speaking for themselves, in the same tone and in the same sense in which they spoke two centuries ago, even where it had been convenient for men of modern times to forget the character and language of their beginnings. Here are no labored efforts after fine writing, no attempt at drawing graphic pictures which please the fancy more than they instruct the mind, nor any attempts at squaring everything with some philosophical theory which has no more substantial basis than the author's fantasy.

The County of Westchester was originally settled by Puritan emigrants from New England, and mostly from Connecticut. The first settlement was commenced "in 1642, by Mr. John Throckmorton and thirty-five associates." These were mostly the friends and associates of Roger Williams, who, tired of the turmoils of Old England and New, obtained leave of the Dutch

to settle at a place called *Vredeland*, or *Land of Peace.* In 1654 a body of Puritans settled near the same place, calling it *Oostdorp*, (East Town.) These were Puritans or Independents, but they had no minister until 1674, when Mr. Ezekiel Fogge was there a short time. In 1784 Mr. Warham Mather was engaged for a year. They were soon, however, without any settled minister, and seem to have been so most of the time to the end of the century.

The first settlement made at Rye was about 1650, by Puritans from Connecticut, and their first ecclesiastical organization Congregational. For some time it was considered as belonging to Connecticut, but in 1683 it was annexed to the Province of New York. Previous to this time it had been associated with Greenwich, but they had no settled minister in either place until 1678, when they procured Mr. Thomas Denham for a time. He was succeeded, in 1684, by Mr. John Woodbridge; and he, in 1688, by Mr. John Bowers. During all this period the people of Rye had experienced the fostering care of the Colonial Legislature of Connecticut, and more than once had had contributions taken up for them throughout the colony.

The towns of Westchester, Eastchester and Rye, together with their appurtenances and appendages, embraced all the earliest settlements in the County. They were made, too, by Puritans from New England, and principally from Connecticut. Here, free from the dominion of the King, and owing but a slight allegiance to the Colonial Legislature, their Puritan principles were free to develop themselves, in their natural direction, without let or hindrance. The result, however, was not satisfactory to their brethren in Connecticut, where individual rights and peculiarities were controlled and directed by legislative enactment and ministerial authority. The early Colonial Records of Connecticut show the frequent exercise of whatever authority or influence the Colony possessed, to secure a better state of things in those early towns. The result, however, was not such as their brethren desired; for, notwithstanding the warnings, exhortations and cautions employed, not to mention the contributions in their behalf, the condition of things was never rendered agreeable or satisfactory. The Congregations were without a minister a large share of the time, and the people gave themselves up to such irreligious courses, as are usually to be met with where the observance of *the Lord's Day* is neglected.

Among those to whom the world is indebted for a full and fair statement of the real condition of things in the country at the time, and to whom the Church owes a debt of gratitude of

the largest kind for his efforts in laying the foundation and building up the walls of her many temples, was Col. Caleb Heathcote, a pious, devoted and wealthy layman of the Church of England, who took up a large tract of land at *Marmaroneck*, (place of rolling stones,) which was for many years known as the Manor of Scarsdale. He came to this country about 1692, and took up his residence at Marmaroneck about 1704, where he had spent a considerable time before. He was educated to mercantile pursuits, in which he was eminently successful; and thus acquired means to meet the multiplied calls made by the infant Church upon his generosity. In 1704, Col. Heathcote wrote a letter to the Secretary of the Venerable Society for Propagating the Gospel in Foreign Parts, giving an account of the state of religion among these descendants of the early New England Puritans. He writes:

"Being favored with this opportunity, I cannot omit giving you the state of this County in relation to the Church, and shall begin the history thereof from the time I first came among them, which was about twelve years ago, when I found it the most rude and heathenish country I ever saw in my whole life, which called themselves Christians, there being not so much as the least marks or footsteps of religion of any sort. Sundays being the only time set apart by them for all manner of vain sports and lewd diversions; and they were grown to such a degree of rudeness, that it was intolerable; and having then the command of the militia, I sent an order to all the Captains, requiring them to call their men under arms, and to acquaint them that in case they would not, in every town, agree amongst themselves to appoint readers, and pass the Sabbath in the best manner they could, till such times as they could be better provided, that they should, every Sunday, call their companies under arms, and spend the day in exercise; whereupon it was unanimously agreed on through the County, to make choice of readers, which they accordingly did, and continued in these methods some time." (Hist. Ch. West., pp. 24, 25.)

The sad picture here drawn by Col. Heathcote is fully sustained by the accounts of others. The Rev. Thomas Pritchard, Missionary to the Parishes of Marmaroneck and Rye, writing to the Secretary the same year, 1704, describes the people as exhibiting "the grossest ignorance, stupidity and obstinacy;" as being under the influence of "damnable and dangerous positions and tenets, which had been imbued and instilled into those poor deluded souls in their minority by blind, ignorant and illiterate guides." (H. C. W., p. 142.) Madame Knight, in her Journal, Dec. 1704, quoted by our author in a note, is to

the same purpose. Speaking of Marmaroneck, Rye, and Greenwich, she says that one minister supplied all these places, and that he was but grudgingly supported, the people being "a poor and quarrelsome crew." (p. 142.) Such a concurrence of testimony from Clergyman, Parishioner and Stranger, leaves no doubt of the truth of the representation. That there was much loose living at the period here spoken of, even among the best of the Puritans in Massachusetts and Connecticut, where "the General Court and the neighboring clergy" could keep up a constant watch, is evident from a great variety of sources. The records of every description, Colonial, County, Town and Court Records are full of it, not to mention the frequent lamentations of the Ministers over the low estate of religion among them. So universally true was this, that after he had been through New England in person, and seen the practical workings of the Puritan regimen, Col. Heathcote wrote to the Secretary, that "every town had one, and some two ministers," and that though they boasted "in their prints, that there was no place in the world where the Gospel shone so brightly, or the people lived so religiously and well as they," yet, that in his judgment, "there was not a much greater necessity of having the Christian religion in its true light preached anywhere than amongst them, many, if not the greater part of them, being little better than in a state of heathenism." (p. 158.) This was in 1705, and consequently coincident with the time when we find such a deplorable state of things in Westchester County. Proof to almost any amount might be offered of the general correctness of the representation here given. But our space will not allow, nor can it be necessary. The fact is established beyond doubt, that when the first vigorous efforts were made in the County of Westchester to establish the Church there, that religion among the sons of the Puritans had almost died out, and required the strong arm of the law to rouse them to action.

Before the Venerable Society had entered upon her Missionary work in this region, the State had made an effort to remedy the evil. And because "profaneness and licentiousness"—so says the Preamble of the Act of 1693—"hath of late overspread this Province, for the want of a settled ministry throughout the same: to the end that the same be removed, and the ordinances of God be duly administered, *Be it enacted*," &c. This act required "a good sufficient Protestant Minister," in the various places specified, of which two were in this County. These were to be supported by tax raised by the people of each parish. In 1699 another Act was passed requiring houses

of worship to be erected, and authorizing the people to tax themselves for that purpose. Some of the towns had built meeting houses before this, as, for example, in Eastchester, and yet, either the difficulty of obtaining Presbyterian Ministers was so great, or the people so poor or careless about the matter, that they voluntarily gave their Meeting House to the Episcopal Church, on the arrival of the first Missionary. At a later period, some who had inherited their father's hatred of the Church, made an effort, though an unsuccessful one, to regain possession of the same. In some other towns, as in Westchester, they built a house of public worship, under the Law of the Province, without any indication of denominational character, when the Presbyterians immediately seized upon it, and appropriated it to their own use. The consequence was a dispute for some time, in regard to the right of occupancy. The Presbyterians claimed the prior right, because they were the first on the ground and the most in number. Churchmen, however, replied, that though no particular Church was mentioned in the Act, yet that its phraseology was consistent only with the Church of England; and that no other form of religion could be established, inasmuch as it would conflict with the Laws of England. The influence of Col. Heathcote with the body of the people, with the aid received from England, finally carried the majority in most of the towns in favor of the Church, and the decision of an Episcopal Governor was gladly given in behalf of Churchmen, whenever the law and the facts would justify.

In the selection of its earliest missionaries for these posts, the Venerable Society seems to have been generally fortunate. The Rev. John Bartow, Missionary at Westchester and Eastchester and places adjacent, from 1702 and 1727, and the Rev. Thomas Standard, his successor from 1727 to 1761, appear to have been able, devoted and prudent men, under whose pastoral care the Church gathered strength and influence. None of the Missionaries, however, excelled the Rev. George Muirson, Rector of Rye and towns adjoining, from 1705 to 1710, in all that is requisite to constitute a faithful and successful Missionary of the Cross. It is to him, and to the coöperation and assistance which he received from Col. Heathcote, that the Connecticut Colonists, who looked longingly towards the Church, were indebted for their first opportunities to join in the commemoration and reception of the Ordinances and Sacraments of our holy religion. Cut off in the prime of his life and in the midst of the highest usefulness, he was succeeded by Rev. Christopher Bridge, from 1710 to 1722, when followed Rev. Robert

Jenny, from 1722 to 1726, to whom succeeded Rev. James Wetmore, a convert to the Church, along with Johnson and others, from 1726 to 1762.

The Parish of New Rochelle owes its existence mainly, not to New England Puritans, but to Huguenots, who had been driven from France by the terrible persecutions to which they were subjected. They were part of the 50,000 who fled to England in 1681, about the time of the revocation of the Edict of Nantes. Some of this number settled in Massachusetts, with their Minister, Rev. Mr. Bondet, who afterwards removed to New Rochelle. The first purchase made on behalf of the Huguenots, was about 1689, and in 1692–3 they had arrived at their new home and erected a Church edifice, the Rev. David Bonrepos, D. D., who came with them, being their first minister. He was at New Rochelle until about 1696, after which time nothing is known of him. He was succeeded by Mr. Bondet, a French refugee, who, though educated in France, received Holy Orders from the Bishop of London. His congregation, however, were not ready at once to adopt the English mode of worship. This they did, however, about 1709. Mr. B. died in 1722, aged sixty-nine. His successor was Rev. Pierre Stouppe, A. M., another French Protestant, educated in Geneva, and Minister of the French Church, Charleston, S. C., until 1723, when he conformed to the Church of England, took Holy Orders, and 1724 was appointed Missionary at New Rochelle. The ministry of these men was generally successful, but disturbed more or less by interlopers of various creeds, as most of the parishes in those days were. In the course of the second generation the people became very thoroughly Anglicized, and their subsequent history furnishes no important peculiarities.

It would give us pleasure to follow our author through the subsequent history of those Parishes, and of those which have grown out of them,—to note the troubles and trials which befel them,—see how the Church continued to strengthen her stakes, and extend her borders, notwithstanding the unhopeful material upon which she had to operate,—to mark how she survived that Revolution which, in many places at the North, was as much a war against *the Church* of England as against England itself, and then to see how, after what seemed utter annihilation, she rose, phœnix-like, from her ashes, and again put on her beautiful garments. But we have neither time nor space for this purpose, nor could it be done without infringing upon the rights of, and disregarding the courtesies due to, the author. For

this, and a great variety of interesting matter touching the biographies of the early Clergy, we must refer to the book itself, which will amply pay a perusal, both in interest and instruction.

The Church in Westchester County, having been a Missionary Church from the beginning, and the Missionaries being required to give full accounts of their several cures, and these being still in existence, it has *a written history* throughout. It furnishes, therefore, a good account of Puritan tendencies when left merely to the guidance and direction of a Puritan creed; and it demonstrates how soon hostility will spring up against the Church, where there had been no care for religion before its introduction. It furnishes one chapter of facts, by which, humanly speaking, all the various religious bodies in the country must be tried, before we can judge of their comparative influence in preserving soundness of creed, and producing purity of practice, under a form of government like our own.

We ought, before leaving the subject, to correct an error into which our author has inadvertently fallen, touching the birthplace of the Rev. Andrew Fowler, whose memory is still fresh in the Churches. On p. 596, he tells us that "he was the son of John Fowler, of Rye, in this [Westchester] County, where he was born, in 1760. In 1784 he had charge of a school at New Rochelle." Such is the accuracy of our author, that in all ordinary cases his word is proof positive of any fact he asserts. In the present case, however, we have the authority of Rev. Mr. Fowler himself, both orally and in writing, for saying that he was born in Guilford, Conn., in 1760, and was graduated at Yale College in 1783—that while in College he became a convert to Episcopacy, and read service as a layman in several of the Parishes near New Haven; and in 1784 went to New Rochelle, and read service there, &c., as is stated by our author. Of Mr. F.'s statement there can be no doubt. The other might be mostly reconciled with it, *if* John Fowler subsequently removed to Rye. But of this we cannot speak.

We have it in our power to furnish a word of explanation upon another point which may be useful to future inquirers. In giving the sketches of the Clergy several references are made to "Historical Notices of the Clergy ordained by Bishops Seabury and Jarvis, from Appendix Conn. *Journal of Convocation.*" The work here referred to was in manuscript when the notes were taken, but was expected to be put to press immediately. Unlooked for events prevented the printing of the

Journal of Convocation, and, of course, of the *Appendix* also. The Historical Sketches were subsequently published by the author in the *Calendar*, a weekly Church newspaper, published at Hartford, between the months of June, 1854, and January, 1855. They amount to about eighty, and will furnish future biographers and historians with many facts, and with copious references to many others. This explanation seems due, both to the author and the public, lest they should be sent in search of a book that has no existence.

Art. III.—FREE CHURCHES AGAIN.*

How to bring the working forces of the Church to bear most effectually upon the masses, and make it in its salutary and life-giving influences most perfectly an image of Him who sendeth His rain upon the just and the unjust, and regardeth not the rich more than the poor—the impartial and universal dispenser of spiritual good on earth—is a great and difficult problem. Whether any of the existing methods is more than a distant approximation to the desired result, and whether to any that may hereafter be devised, the imperfection that cleaves to human things will not largely adhere and continue to be a cause of disappointment and failure, may well be questioned. Still, it is undoubtedly well for Christians and philanthropists to be working at the question; and from discussion and experiment there can scarcely fail to arise some light that will prove of practical utility and abiding value.

There are those in this day who think they have found the true solution of the problem in what they call the Free Church System. These men are heartily in earnest, not theorists but workers, and as such they command our sympathy and respect. And if it seems to us that they shout their *Eureka* a little too vociferously, and are a little more positive and dogmatical in regard to their plan and its results, than the present stage of their chosen movement will fairly warrant, we still recognize in these things evidences of sincerity and zeal, though they do also awaken the suspicion that they are too much men of one idea, and are in danger of turning their favorite notion into a hobby. Certain it is, that after bestowing on their plan as candid and careful a consideration as we know how to give it, with the most kindly feelings towards the men and their object, we are by no means convinced that it is any such Church panacea as they suppose it to be. Nay, we strongly suspect, that the faults of other systems, if faults they be, lurk in itself under other forms; and that the evils it seeks to cure it retains, and in some cases aggravates. And we greatly fear that the result of the experiment will be the conclusion that we have only got an old thing under a new name, and afford a fresh illustration

* The subject discussed in the following Article is one of great practical importance, and on which there exists in the Church much diversity of opinion; and concerning which the truth is far more likely to be elicited by open and full discussion, than by an *ex-Cathedra ipse dixit* of the Editor.—Ed. Ch. Rev.

of Solomon's ancient saying, that "there is no new thing under the sun."

What, then, in the meaning of the advocates of the Free Church System, is a "Free Church?"

And first, it is not a Church that is sustained without cost to the worshipers. It is in theory and intent a self-supporting Church, whose expenses are defrayed by the voluntary offerings of those who partake of its benefits. Men who worship in such a Church are expected to pay for the privilege, and there is no other Church in which they are so constantly and persistingly reminded of this. The tax-gatherer is sure to come to them every time they enter its courts; and whatever other lesson Sunday may bring, this it never omits, that if they will hear the Gospel and worship God in His House, they are expected to pay for it. Free, then, here, does not mean gratuitous; it simply means voluntary, or optional; namely, that payment is left to the choice of the worshiper, and is not enforced upon the unable or the unwilling, that if any, for lack of means or of disposition, withhold their contributions, they are not to be excluded. It may well be doubted whether to the latter this is really a favor, and whether the penurious soul that goes to a Free Church to escape or cheapen the cost of God's ordinances, is very likely to be a Zaccheus to whom the Master will say, "Come down, for to-day I must abide at thy house." And in respect to the truly necessitous, we believe there are few of the Churches which are not denominated Free, where such may not, if they will, enjoy the privileges of the Gospel without money and without price; and with the advantage, moreover, of not being continually reminded of their poverty by the presentation of the collection plate. And if voluntariness be free will, it seems to us that a man may pay at one payment, a rent, a subscription, or a tax, as freely, as voluntarily, with as willing a mind and as liberal a heart, as he may place the same amount in fifty-two dribblets from Sunday to Sunday upon a contribution plate.

Again, by a Free Church, the advocates of Free Churches do not mean a Church established and sustained by the liberality of the wealthy and benevolent for the benefit of the poor. Nay, of this, as we regard it, very useful and laudable charity, they seem to be the most determined and energetic enemies. The spectacle of such a Church especially stirs their spleen. They stigmatize it with opprobrious names, call it a "Church of St. Lazarus," or a "Kitchen Church." They say that such a Church is the offspring of pride and contempt, that it widens the distance between the rich and the poor, which it is the office of

the Gospel to diminish, and that it is in its whole spirit and operation the antagonist of that spiritual equality of which the Church of God is ordained to be the exponent and promoter. No, a Free Church, in the sense of the Free Church System, is a Church in which the rich and the poor meet together before that Lord who is the Maker of them all; in which the inequalities of life are at least temporarily merged and forgotten, and all the outward distinctions which separate men from one another in the social system of the world, are laid aside and contemned. This is a beautiful idea, truly. No Christian heart can contemplate it without approbation and pleasure. And if the Free Church System will do this, we shall fall in love with it, and forgive it a thousand faults. But the point at which we now aim, is simply this, that this System does not design to provide Churches exclusively or especially for the poor.

Once more, Free Churches do not hinder the appropriation of particular seats by individuals or by families. Nominally, they may; practically, they do not. They may not do this by formal assignment, but they do it just as effectually by a tacit understanding. In this, the better instincts of human nature prevail over a theory, and force the theory to bend into a practical compliance with their dictates. And thus the system rescues itself from one of the worst charges to which it is liable, by a happy inconsistency with itself. For so valuable to us seems the preservation and recognition of family ties and relations in the House of God, that we hardly know any advantages that would, in our view, compensate for their suppression. It is indeed a beautiful and blessed thing, that when we enter into the Courts of the Lord, we go not thither promiscuously and as accident may throw us together, but in groups fashioned by the hand of nature, acting as the handmaid of God, and sit before Him in that domestic order, in which God has placed us, not only for our temporal comfort, but for our eternal welfare. And as nearly essential to the preservation of this domestic element, which we believe to be so important and salutary in the worship of the Sanctuary, we are disposed to insist very strenuously on the allotment of seats in God's House in some way to families, as an indispensable feature in the assembling of a well ordered Christian congregation. Oh! we *know* that a man can pray better, and hear better, in an accustomed place, than in any spot he may chance to find; and surrounded by hearts that love and rely upon him,—"the cords of love, the bands of a man," wherewith God seeks to draw him towards heaven,—than in the midst of those who are

to him only men, or at the best no more than ordinary acquaintances. We say that the Free Church System here redeems itself from censure by a happy inconsistency. Natural feeling is too strong for system. Families will keep together in God's House, and in order that they may, they will appropriate sittings for themselves, and this appropriation will be permitted and respected. If one family may do this, all families may. And what, then, shall hinder, as the result of the process, the whole floor of the Church from being just as effectually appropriated as under the sale or renting of pews? "No family that is in time for the beginning of Service need be separated," writes an advocate of the system; "and close observation has proved that the ordinary congregation of a Free Church usually sit in the same seats." Well, this is as it should be, as we should think it would be. But it certainly goes very far to diminish the difference between what are called Free Churches and others.

A Free Church, then, has a stated congregation, made up of people in different conditions of life, from whom it derives its revenues, and to whom in return it tacitly allows the customary use of particular sittings. It differs from other Churches mainly in the fact that its income is derived, not from a tax, or a rent, or an annual subscription, but from collections made in the Church on occasions of public worship.

But this, the advocates of the System tell us, is a thing of very deep spiritual significancy and importance, and puts a broad moral distinction between it and other methods, which ought to secure for it not only the allowance but the adoption of all conscientious Christians who desire to honor God's word and to do His will. Other methods are morally faulty, and to that degree, that if God had not winked at the times of this ignorance, the Church would have been fearfully involved in the sin of sacrilege. This plan alone saves the House of God from becoming a house of merchandise, nay, what is more, merchandise itself. This is a grievous crime, and if there is no escape from it but by the Free Church System, why then the Free Church System the Church is bound universally to adopt with the least possible delay, on pain of the divine displeasure. The darkness is past, and if we do not walk in the light now that it is come, it is because our deeds are evil.

But before we give in to this conclusion, we are disposed to inquire a little into the nature of human ownership in sacred places, to ascertain just what we mean by a man's owning a pew, or holding a pew by an annual rent, in the house of God. And it will be manifest, we think, upon a little reflection, that this

is no ownership or holding in the ordinary sense. A man who owns a pew or holds a pew by rent is not the possessor of it in the same sense that he is possessor of a piece of worldly property. His possession is limited and specific. He has the right to use it, for an indefinite or a specified period, for a particular purpose. He cannot use his pew for an ordinary abode, or a place of trade, or of entertainment, or dispose of it to others for such uses. Nor is this all. The guardians of God's house have not, by selling or renting him a pew, so divested themselves of its possession and control, that they cannot at any time, for sufficient reasons, alter, destroy or alienate that house in such a way as to effectually put an end to his right, and leave him without remedy. He buys or rents a pew subject to this liability. Manifest, then, we think it is, that individual ownership in the seats of a Church is not an ownership in the common and secular sense, that it is an ownership only in a loose and popular employment of language, and denotes no more than that a man by the payment of a sum of money acquires for himself for an indefinite period, or a limited term of time, the *use* of a certain portion of the edifice for the single purpose of participating in the sacred Services that are performed in it. It is just such ownership as the people of a Parish have in its Rector, as is indicated by their calling him *our* minister, not intending thereby to degrade him into a chattel, but simply to denote the special *use* of him which they have, their peculiar claim to the benefits of his sacred Office—just such ownership as the people of the Parish have collectively in the Parish Church, an ownership that does not in the least interfere with the superior right of God in the building to whom it has been solemnly given, but one which was reserved by them, or rather returned to them by God, in order that the design of men and of God in the building may be accomplished. Indeed it is no more than a distribution, localizing or individualizing of this collective ownership; and unless the specific prohibition of God can be adduced—and for this purpose some clearer texts must be found than any we have yet seen—is no more open to the charge of sacrilege. The collective Parish can convey to its individual members no higher rights than it previously possesses. *They* can own a particular part of the house of God only as *it* owns the whole. It delegates to them for a price, and that price to be applied only to the specific purpose of defraying the necessary expenses of the institution, the right to use a particular part of that which *it* possesses the right to use in the aggregate. We cannot perceive that this right changes its quality by the transfer, a transfer which is simply made for

the purposes of order, accommodation and seemliness, and the more secure and definite collection of the necessary pecuniary means.

But if it is said that the sale of the use of sacred things in any way is sinful and offensive to God, we should see, before we assent to the proposition, to what such a conclusion will lead. We suppose that sacred places are not holier than sacred persons, dead houses consecrated to God's service, than living men. Is it wrong for a minister to receive a stipulated sum for his services? For aught we can see, it ought to be, if it is sinful to sell or rent a pew. But so long as ministers are flesh and blood, and cannot find some way of sublimating themselves into spiritual chameleons and living on air, we fancy that this doctrine—to say nothing of the testimony of Scripture in regard to it—will always have an effectual refutation in the high and solemn argument of starvation. And we have our fears that the new plan of supporting Churches will die of inanition too. If it is of God, it will not; but that it is of God, at least in any exclusive or peculiar sense, is much easier to assert than to prove.

We do indeed hear from the friends of the plan that it is working admirably, accomplishing all and more than could be hoped from it. And the assertion is sustained by an impressive array of statistics. But "a bird of the air" at the same time brings us a different report from many quarters, and we think we descry in this and that place symptoms of faintness and wavering. The experience of life, too, has not tended to increase our confidence in ecclesiastical statistics. It seems as though there was nothing in which men are more ready to cheat themselves, we will not be so uncharitable as to say, to cheat others. There are no odder specimens of arithmetic, for instance, than may be found in parochial reports. They seem to be about as veracious and reliable as epitaphs and funeral sermons. On this point, therefore, as yet we choose to reserve our judgment.

But suppose, now, as is the case in a Free Church, the common ownership, such as we have seen it to be, which the people of a Parish have in their Parish Church, continues whole and undivided, in other words, that no seats are appropriated to particular persons for a longer or shorter time for a stipulated sum of money. The people assemble in the Church on an occasion of Public Worship, and take such seats as they find vacant at the time. Those who are customary attendants go to a particular seat as directly and as much as a matter of course as they would in any other Church. They do not hold it by a bargain, but they do by a prescription which is just as opera-

tive. And they are very likely displeased and uncomfortable if they find it preoccupied, just as a pew-holder is if he finds his seat filled with strangers. At a certain stage in the Service the wardens or other officers of the Parish pass throughout the congregation, and receive such sums of money as the people are disposed to contribute. The purpose is to obtain an income with which to defray the expenses of the Church, to pay its minister, and provide those things which are requisite for the decent maintenance of God's worship. To be sure, no man is compelled to pay, but every man is requested to pay. The whole action says, as plainly as words can say, that the use of that building is not meant to be gratuitous, but is a saleable article. It is simply collecting the rent of a seat for the occasion of all who are willing to pay, at the same time distinctly enough telling those who do not pay, that if they are able, they are mean, and steal their use of God's House. There are those who cannot help thinking that this collecting pew rents on Sunday in Church, and suspending Divine Worship for it, comes as near to irreverence and sacrilege as selling or renting pews. Perhaps, they ought to suppress these thoughts; but they will come. The chink of the money falls on their religious sensibilities as disagreeably as the tap of the auctioneer's hammer. Now that there is any very wide difference in point of principle between paying for *some* seat every time a man goes to Church, or paying for a *particular* seat for a year, to include the whole number of attendances in the period, be they more or less, we do not perceive. And this seems to us to be a true account of the matter.

Here, for instance, are two men of equal wealth, equally able and willing to pay for the requisite amount of accommodation of themselves and their families in the House of God. We will suppose that each of them fixes in his own mind, on the sum of fifty dollars, as the amount which he can afford, and is disposed to pay, for the privileges of the Sanctuary for the year. The one hires a pew for that sum in an ordinary Church; and quarterly, when the collector calls, he pays him twelve dollars and a half promptly and cheerfully. The other goes to a Free Church, and fixing on a pew of about the same value, quietly occupies it with his family for the year. And for fifty Sundays in the year, when the collection plate comes to him, he lays upon it one dollar. The one has paid his pew rent in four installments, and the other in fifty. Yet the one is implicated, we are told, in a system that "is exposed to the severest rebuke which our blessed Lord ever used." And the other has rendered Him, by his gifts, a true and laudable ser-

vice. The one has made merchandise of God's House. The other has brought a pure offering to His altar.

> "Strange, such a difference there should be
> 'Twixt tweedle-dum and tweedle-dee."

Nothing but at least incipient fanaticism will account for such a judgment.

But we will take another instance. Here is a third man, of about the same means with the two former, but a little inclined to be niggardly. He is a believer in the Free Church System, and goes to a Free Church, and selecting a pew that pleases him, he is seen in it every successive Sunday for a year. And every Sunday, with two exceptions, he lays upon the plate, when it comes to him, a half dollar. It falls heavily upon the plate, and makes much more noise than the other man's dollar note, which comes down like a feather. He is well pleased with his Church, and at the end of the year enjoys the sweet satisfaction of feeling that he has occupied a fifty dollar pew for twenty-five, and saved half the ordinary expense of Church-going. He has not made merchandise of God's House; but he has stolen half the use of it, and robbed God of a full moiety of His rightful claims. If there are not such things in Free Churches, human nature is a better thing than we believe it to be.

But we are to look at the bearing of this system on the case of the poor. Does it confer on them such advantages as it professes? Perhaps it does; but we are by no means certain of it. The glory of the system is, that it obliterates the distinctions of life in God's House, and puts all men on a footing of spiritual equality. In Free Churches there should be seen the spectacle of the rich and the poor mingled together, kneeling side by side; the "man with a gold ring in goodly apparel," and "the poor man in vile raiment," sitting in close proximity; the brother of low degree rejoicing in that he is exalted "to such an honor," and "the rich in that he is made low" by such an association. Now, there can be no doubt that there is no place where the pride and fastidiousness of wealth are more out of place than in the House of God. Yet there are certain results which are pretty sure to take place when persons of widely different conditions are brought together, the blame of which, if any blame there be, by no means attaches exclusively to the superior class. There is quite as much of a timid shrinking of the poor from the rich as of a haughty withdrawing of the rich from the poor. The two tend to separate; and we doubt

greatly whether there is any benefit in an attempt to thrust them into contact.

If a Free Church is made attractive, if it is handsomely fitted and adorned, provided with good music, and furnished with engaging ministrations, the wealthy, the refined and the voluptuous will resort to it. And then the poor who go thither will find themselves brought into an uncomfortable association with them; for their proximity will render the sense of inferiority livelier and more painful. The poor will voluntarily retreat into the obscurer parts of the Church. It is not the fault of the rich, unless it be a fault for them to be there at all. The result comes about by a natural law, just as certainly as different substances stirred into a tub of water will settle into layers according to the law of gravity. By and by the poor will be about as little conspicuous in such a Church as in other Churches. And there will be nothing to distinguish its congregation from ordinary congregations, unless it be a charity school placed in reserved seats, and a pet widow, or nice white-headed old man, or two, placed in the forefront as ornamental signs.

But suppose the Church is left bare, mean and squalid. Then the rich will not go to it—and neither will the poor. For the poor do not at all relish being turned into "Kitchen Churches" and holy barns. But if it be sufficiently decent and attractive to induce the respectable poor to frequent it, will their contributions suffice for its support? Will it not inevitably fail, or else become a pensioner on the rich? And in either case, where is the realization of that beautiful idea, the self-supporting Free Church?

What, then, is a Free Church? We intend no injustice, no derision, no disrespect. We simply intend to describe the result of the Free Church System as we honestly believe it will ordinarily be, where it does not prove a complete failure. A Free Church, then, is a Church in which the rent of the seats is called for on every occasion of worship within its walls, and is paid, not privately and in secular time, but publicly on the Lord's Day, and in the midst of the sacred services—in which the rich pay for pews which they customarily occupy about the same amount as they would elsewhere, the more niggardly of them considerably less—and the poor, as elsewhere, are thrust into corners, but are perpetually called upon to pay for just such accommodations as in other Churches they might have for nothing.

We repeat it, we are not enemies of the Free Church System. We believe it to be one among other lawful ways of sus-

taining divine institutions, and maintaining the worship of God's House. We dare say that in certain cases it is the best plan, and will remain in permanent favor. Its projectors and supporters we honor as earnest and honest men, actuated by a true love of souls and a hearty zeal for the honor of God. If they have urged their cause with too much vehemence and precipitancy, this is the common fault of ardent and energetic workers. We sympathize with their motives, and we wish them better success than we dare to predict. But when they set up exclusive claims, charge other men with a breach of the Divine law, and stigmatize different methods as wicked and irreligious, we think it time to submit their system to a careful examination, and exhibit our reasons for doubting whether it be indeed that panacea for ills ecclesiastical which it sets its itself forth to be.

Art. IV.—THE MINISTRY A PLEASANT WORK.

1. *Memoir of the Rev. Legh Richmond*, by Rev. T. S. Grimshawe.
2. *Life, &c., of the Rev. Henry Venn*, by his Son.
3. *Life, &c., of Rev. Charles Simeon*, by Rev. William Carus.
4. *Memoir of Rt. Rev. R. C. Moore*, by J. P. K. Henshaw, D. D.
5. *Memoir of Rt. Rev. A. V. Griswold*, by Dr. Stone.
6. *Bishop Chase's Autobiography.*
7. *Life of the Rev. A. W. Duy*, by Samuel A. Clark.
8. *Life of the Rev. William Duval*, by Rev. C. Walker.
9. *Mrs. Hening's History of the African Mission.*

Much has been said, of late, touching the inadequacy of the support extended to the Ministry, and the privations endured by the Clergy in patient silence. The "shady side" of the matter has been earnestly dwelt on; and in some of the dioceses measures have been undertaken to remedy the evils.

And they can be remedied only when our laymen begin to realize that Christ has entrusted them individually with His honor and the interests of His Kingdom: that He never intended the Clergy to be left to serve alone. In these railroad days of ours, many a man buys his ticket or pays his pew-rent, takes his seat, grumbles at the conductor, expects to be carried along comfortably, and if anything goes wrong is ready to ask why *they* do not mend it. The poor minister has need to nurse and humor many such: a kind Providence, however, seems to provide in almost every parish some one man of a different stamp; one who had rather humor than be humored; one who talks about what "*we* must do," and not what "*they* ought to do." And how the heart of the parson becomes knit unto him! and how he doth learn by and by the meaning of the Apostle's prayer for deliverance from unreasonable and wicked men. We wish good success to those who are trying to wake up these sleepy passengers; but, indeed, they slumber heavily.

The discussions to which we have adverted are very interesting, when we consider the effect they are likely to produce upon the minds of those young men whose attention has been

directed to the sacred Ministry. We do not doubt that such disclosures have the effect of turning back some who else might enter in; and it is for this reason that we desire to dwell upon the thought, that, after all, the Ministry is a pleasant work.

We are aware that some dispute the opinion just advanced touching the effect of hardship and poverty in prospect, on the increase of the Ministry. It is well argued that no man who feels himself inwardly called and moved by the Holy Ghost to undertake this Office, is likely to be deterred by the sacrifices which it involves; and that the Church loses nothing when men of less resolute and devoted hearts are frightened back into the congregation. It is true, beyond dispute, that when this issue is distinctly presented, and duty and interest stand opposed, the true man cannot long hesitate to rise up, leave all, and follow Christ.

But we suggest, apart from other considerations, that the question is not always so simple and well-defined as this argument supposes. Parents and friends have much influence in the matter; and their suggestions and advices deserve and do receive no little weight. It need not surprise us that in their fondness they are slow to direct a confiding youth into a career of hardships; and all speculation apart, we know that parents often resist a son's inclination to serve at the Altar, and offer many inducements to divert him from his purpose.

And what is this call to the Ministry? A young man, whether in the following out of early training, or under the converting power of later impressions, devotes himself to God; and in the sincerity of his soul determines that he will spend his days in the service of his Maker. The choice of a profession, then, must be determined by this consideration. He sees that the Church needs workmen, and that her cry for laborers is oft unheeded; he recognizes in himself the ordinary qualifications for the work; he is afraid to resist the appeal made for his help; he discovers no other vocation in which he may as reasonably expect to be good, and to do good; he feels that it is a great privilege to preach the unsearchable riches of Christ; and his heart burns with a generous desire to labor for the souls of men. In the dictates of a conscience enlightened by enquiry and sanctified by prayer, and in the stern conviction of duty to which he is so led, he rightly owns the voice of God's Spirit.

But all this may not be perfectly clear; his very modesty may cause him to hesitate; he owes a duty, although an inferior duty, to his parents; perhaps some are dependent on him, and he has trusts to fulfill which he cannot, without impiety, neglect. We have known instances of conscientious men

being much at a loss, and in the end greatly influenced by the judgment of others.

Now a father, for instance, takes up the October number of the Spirit of Missions. One report states,

"As I have not yet found the means to purchase a horse, I am obliged to go to my stations on foot. I have frequently walked twenty-four miles on a Sunday and preached twice."

And another, "My journeys will now be more comfortable. They amount, since November last, to three thousand and fifty-two miles, one thousand and fifty-seven of which I rode, and the balance was traveled on foot."

He reads in the Church papers, that there are clergymen, in this land of wealth and plenty, who seldom have meat upon their tables; he sees the grave proposition made, that gentlemen of means should contribute for their Minister's support a sum equal to the wages they pay a servant. Such specifications might be greatly multiplied.

Nor is this all: back of it lies a want of sympathy and interest which makes faithful labor ineffective. There is but little provision for sickness, age, and death. The Minister holds his all at the mercy of others, and can scarce survive the breath of the slanderer. His duties are confining and occasionally prejudicial to health.

And so, if the young man is not robust, it is argued that the Ministry will kill him; if modest, he hears that it is men of decided talent only who can do much good in the pulpit. Not unfrequently the young aspirant must break away from his friends, offend them, and incur the imputation of being headstrong and self-conceited, to carry out his purpose. An unfavorable impression then of ministerial life must have its effect upon the increase of the Order. Under the influence of this impression the word of encouragement will be withheld, perhaps words of discouragement uttered. Let the whole truth be spoken; but let us not exaggerate the evil, nor leave out of view the many considerations which so endear the ministry to him who has once proved it.

We agree, then, that the Clergy may well complain of neglect; as a body they feel the pressure of poverty; they have not the comfort and independence which the same men might find in other vocations. Occasionally they really suffer; but only occasionally. As a general rule they find all that is absolutely requisite, provided in some way or other; they succeed in feeding, clothing, and educating their children, and live in sufficient comfort not to feel the ridicule which belong to dilapidation and patchery. We were pleased of late to hear this testi-

mony from a Bishop who has seen hard times himself, and enjoyed extensive opportunies for observation. He said that he had yet to find the discreet and godly Minister who had come to absolute want, or whose family, through destitution, had fallen below their proper social position.

We own that there are exceptions; thus the men who are doing the rough missionary work, are sometimes in need; but they seem to expect it, and write good humoredly about it; and we are in good hope that those pedestrian brethren of ours (to whom all honor and all praise) will, after a while, have a good cabin, and a quarter-section of land that will grow in value enough to educate their children, and an Indian poney, so that they will go on foot only when they are minded so to do. Their own letters show that they did not go out into the wilderness with the anticipation of comfort and quiet.

Again, the privations of our Eastern Clergy are sometimes temporary; as they advance in years, and build up their cause, and attach the people to them, their worldly circumstances improve, and their latter days are better than the first. Nor can we forget that in some instances the fault is in the man himself. If a Minister is unthrifty and careless, if he marries a fair woman without discretion, raises up a family of rude, boisterous, disagreeable children, he may expect to suffer; and the case would be the same in any situation he may elect. The Clergy of real merit bear their trials patiently and in silence; the loudest complainants we have ever seen are men of this unthrifty, careless stamp; men whom the people say it is no use to help because they will not help themselves.

Making, then, these reasonable exceptions and allowances, we make bold to deny that the Clergy, universally or generally, are in anything like sordid poverty; straitened they are, and in the niceties of parochial calculation, put often on a very modest allowance; but there are few, very few, who "kill their own pigs,"* and fewer yet who sit down to hominy without the hog.

We deem, then, that every Candidate for the Ministry should make up his mind to endure some hardness, and to practice some self-denial; but if he be respectable in talent, and earnest in spirit, he may hope presently to marry, to support his family decently at least, and taking one year with another to live in very tolerable comfort. Thus fare the great majority; some do vastly better, and some do not so well. A great deal depends upon the wife; if she is prudent and industrious, and the

* Vide Debates of the New York Convention, 1855.

husband has the good sense to trust her judgment in those practical matters which she understands vastly better than he, we are very sure comfort and plenty will be found in their dwelling.

In this, as in every vocation, much must be trusted to kind Providence. The traveler climbing a mountain sometimes lifts up his eyes and sees as it were the end of his path; for it seems to be blocked up by some lofty wall of rock, or to reach the brink of a precipice. Yet when he pushes on, he discovers that there is room to pass along the foot of the stoney cliff, or the path drops down a little and skirts the abyss only to rise again. And thus in the journey of life, our way is revealed but for a few steps before, and opens to us as we advance.

We may be excused for repeating just here an anecdote which we heard from the lips of Bishop Moore, and which made a strong impression on at least one youthful auditor. He stated that at the time when he was a practitioner of medicine in the vicinity of New York, his means were very limited. One night, when about to retire, Mrs. Moore stated to him that she had not a quarter of a dollar, wherewith to go to market in the morning; his purse was equally empty; and they said their prayers, and laid them down to rest with right heavy hearts. But before many hours elapsed, a knocking was heard at the door, and a man enquired, is Dr. Moore within? A vessel in the harbor was about to sail at sunrise, and an invalid on board needed medicine and general directions. So the Doctor hastened to accompany his guide, received a liberal fee, and (concluded the good old man, with an emphatic pinch of snuff) "that day Mrs. Moore and I had a first-rate dinner."

Our view of Ministerial life is, however, altogether inadequate, if confined barely to its temporal comfort or discomforts. The love which men of the Army and Navy have for their professions, the enthusiasm of such explorers as Dr. Kane or Lieut. Herndon, show that a man's life consisteth not in the abundance of the things that he hath. Under the influence of professional ambition, the enthusiasm of Science, or the love of adventure, men will cheerfully expose themselves to heat and cold, danger and famine, and (what to a man of refinement is worse than these) to dirt and vermin. And we claim for the Office of the Ministry that, if discharged with reasonable fidelity, it is a work and labor of love; so that he who has proved it, finds it an engaging toil, and at each calm review of the past, is ready, despite its privations, to thank God who hath counted him worthy, putting him in the Ministry.

We have before us a number of biographies of men in very different states of life. Richmond, and Venn, and Simeon,

may be regarded as illustrations of that life which belongs to the higher clergy of the English Church. In the history of Bishops Moore, and Griswold, and Chase, we read the story of those who have borne the burdens of religion, as well as received its honors. For one had need for a time to combine the practice of medicine with his sacred duties; another to perform many a day's labor in the field; and the third to endure all the hardships and fatigues of any western pioneer. And we add another trio of the present generation: Duy, and Duval; and Messenger, whose memorial is preserved in Mrs. Hening's interesting book; the three pursued their studies together; they were most notable men among their compeers and excelled severally in intellectual vigor, in practical efficiency, and in earnest spirituality; and they all died before more than a very few years had passed since their ordination.

Now there is one marked impression which the perusal of these Lives leaves upon the mind: despite reproach and obloquy, hardship and pain, and death itself, these men gloried in their Office; they found it a pleasant work; their united testimony is that they served a good Master who amply recompensed them.

How touching is the testimony of Messenger, who encountered death in a few weeks after his advent to the shores of Africa. "I thought in coming to Africa that I was in the path of duty, and that I could be happy in no other field of labor—my mind is still unchanged, and should I be taken away I see no reason for regretting that I came." We might multiply such extracts; but it needs not; every reader must see that these men and all other like, bore an enthusiastic love to their calling.

We proceed to instance some of those particulars which render the Ministry a pleasant work to those who are therein engaged. And we may well place in the foreground the advantages it offers for working out our individual salvation.

1. Every serious Christian professes and endeavors to subordinate all earthly interests to his final safety, and desires to tread in that path, whatever it be, which shall most certainly conduct him to his rest. Now we remember that when God destroyed the old world, He saved Noah, the eighth person, a preacher of righteousness. It is not improbable that his safety and his preaching had a near connection. Had he barely stood on the defensive, he, one lone man, might have yielded to the evil arrayed against him; but his aggressive attacks on the hosts of the wicked, while they took none captive, did yet serve to keep his own soul watchful and courageous. In these

days of Pentecostal influence, the poorest preacher may look for better success than was given to Noah; but at least he who labors honestly to save others shall save himself.

A young man in an irreligious or vicious community, is in danger of being beguiled and led astray; but let him plant there the standard of the Lord and become its sentinel; let him feel that in compromising his integrity, he adds to common guilt the foulness of the hypocrite and the traitor, and he dares not give back a step.

The minister of Christ stipulates before hand that he resigns all ambitions and worldly hopes: if the thought of covetousness steal into his heart, in a moment conscience loudly rebukes him for his falsehood. Religious thoughts cannot be drowned in worldly cares, for the ever-recurring duties of his Office are so suggestive that death and judgment recur to him again. If at times he is disposed to bend truth and duty to suit his ease, yet benevolence and justice forbid him to teach men so. He warms and wakes, in his efforts to warm and wake others; and the very opposition he encounters stirs energies which might slumber, were they less often challenged.

We do not overlook the dangers which come from familiar contact with things sacred; we do not forget that temptations to pride and ambition are incident to this Office; we pretend not that the prophet's mantle will save the prophet's soul. But we affirm that a man of sincere purpose finds these employments most conducive to his spirituality. He walks and breathes in the Sanctuary of God: he slumbers hard by the Ark of the Covenant: he holds the bread of life continually in his hands: he handles good books, and communes with good men: he feels that much is expected of him, and when he puts on his vestment, is ashamed if his heart be not also pure and clean. It is by imperceptible steps that the Christian is apt to decline; but such are the proprieties and engagements of the Ministerial Office that any diminution of his ardor tells at once on the efficiency and comfort with which he discharges his duty. Such thoughts as these have comforted many a poor preacher in his poverty and sorrow; and the sacredness of his associations, and the facilities which he enjoys for working out his salvation, make him to account his toil the most excellent of all.

2. Next to this thought of personal benefit, we may place the consciousness of useful and dignified employment. It is true that Christ has dignified labor of every kind; and that no employment is so mean that we may not therein glorify God and do good to man. As in the Sacraments, Christ's institution has

taken the commonest elements of life and consecrated them to the most sacred purposes, so is it in the power of Christian principle to ennoble the humblest employments, and to infuse into our most mechanical tasks a lofty and heroic principle. Sweetly doth Mr. Keble sing, (and few can sing more sweetly than he, save when he gets into the fog of indefinable, dreamy sentimentality:)

> "We need not bid for cloister'd cell
> Our neighbor or our work farewell:
> Nor seek to wind ourselves too high
> For sinful men below the sky.
>
> "The trivial round, the common task,
> Will give us all we ought to ask:
> Room to deny ourselves: a road
> To bring us daily nearer God."

But there are degrees of employment: it rises in dignity in proportion as it exercises the nobler faculties of the mind, and the best affections of the soul; in proportion, too, as it promises rewards abundant, substantial and enduring. If the sphere in which a man moves is not adequate to his abilities, and his best energies rust in idleness, he cannot be happy. Pleasant is that work which commends itself as deserving to enlist all the enthusiasm of our nature, and whose just results imagination cannot conceive.

There is many an hour in the experience of the world's great men, when they are of the mind of that Eastern King whom Leighton tells of, "that caused to be graven on his tomb two fingers as sounding one upon another, with the motto, *non tanti est*—all is not worth that much." They feel that they have been playing a part with mock feasts, and tinsel crowns, and artificial thunders: pleased, because they set out to be pleased; deluded, because they were at pains to acquiesce in the delusion.

The Minister has his dark hours; but none such as these. He can truly say, *condo in æternum*. Experience as well as faith assure him that there is reality in what he does; that the imagination which invests other work with an exaggerated dignity, fails to grasp the real greatness of his mission. If success crowns his labors, he will benefit men no little in their temporal capacity; and yet these benefits are incidental and subordinate, for he has to do with man chiefly in his loftiest capacity as an immortal being.

These truths are partly recognized by the world; the Clergy have no cause to complain of any deficiency in the respect that is paid to their persons. In their presence profanity is

silent, and vicious sentiments are repressed. They are expected to be unimpeachably honest and pure: to have a ready ear for every tale of suffering; to be found always on the side of sobriety, and kindliness, and law. We count not these things as hard exactions; the largeness of the demands made upon the Clergy, and the strict accountability to which they are held, are evidences of the high estimate placed upon their office and work. However the American character may be deficient in reverence, (and we cannot deny that our nation is thus deficient,) there is yet among the people a deep-seated reverence for the sacred Office. That Office is of itself a sufficient evidence of respectability: if borne with dignity, it will ensure its possessor great respect and deference; and the backwoodsman is ready to make his rough apology, if unknowingly he has committed any impropriety in the presence of a Clergyman.

The Clergyman may be sometimes embarrassed by the conventional proprieties he must observe, and wearied by impertinent intrusion; but his generous mind finds pleasure in the thought that he is the recognized friend of goodness, the resort of all who are in trouble and difficulty. We may yet further consider the ministerial office in its great divisions of preaching and pastoral labor; and in both of these departments discern much that is engaging and pleasant.

3. Next to the pleasure of knowing is that of imparting knowledge, especially if it be in our view of value to others. Of all teaching, pulpit-teaching is the most authoritative, and exerts the widest influence; in the course of years the minister who is possessed of any force at all, cannot fail to mould the sentiments and opinions of those who listen to him. The great outlines of his doctrine are very clear and distinct; the general acquaintance of his audience with the Bible affords him an inexhaustible store of allusions and illustrations; the incidents of parochial history, and the need of one and another parishioner, suggest many themes of discourse. And none can tell, anterior to experience, how much room there is for originality in the preparation of sermons. Of course, a wise man will not propound a doctrine of his own discovery, nor without great caution venture upon an exegesis that smacks of novelty; but if he be a thinker, and elaborates his material in the crucible of his own mind, so many are the stand-points from which the Gospel may be viewed, so many the connections of the articles of the Faith, so varied the states of mind for which the exposition must be adopted; and we may further add, so suggestive the course of the Ecclesiastical Year to one who notes it

well, that old themes may still be presented with freshness and beauty, and the story of Redeeming Love be told as though it had scarce been told before. The pulpit affords an admirable room for the exercise of talent: for calm logic, plain teaching, impassioned appeal, may all have a place there; dullness is utterly inexcusable there; for if a man knows what he is talking about, and utters it with reasonable earnestness, he will seldom fail to interest and instruct.

We have heard of the preacher rolling in desperation on his study floor, on Saturday night, for want of a subject; and we suppose that there are few but feel at times as if they could creep through a key-hole, and wonder that any one should have so little respect for their feelings as to linger in the Church and speak to them after their lame and staggering effort; but stay awhile: the next week the humbled man comes upon a thought, and he tries to get both the arms of his soul around it, and toils with it painfully up into the pulpit, and prays for heart enough and voice enough to speak it out. And with his first words he sees a hush and an expectation: he lays his hand upon some man's heart-strings, and makes him think, and feel, and tremble with new emotion. And the preacher goes home humbled, rather than elated; thankful that he, even he, can so preach the Gospel as to make men see its beauty and feel its power.

4. It is in the pastoral work, however, that we consider the chief pleasantness of the Ministerial work to reside. For the pastoral connection is scarce inferior in its warm attachments to the ties of nature; and it brings the minister, from time to time, into the most confidential relations with the very best people that this world owns.

Let us quote just here a few lines from the "Young Cottager," wherein Legh Richmond reports his conversation with Little Jane:

"My dear child, what is the meaning of the word Gospel?"

"Good news."

"Good news for whom?"

"For wicked sinners, Sir."

"And who brings this good news?"

"Sir, *you* brought it to *me*."

No wonder that the writer adds that he was melted into tears, and "felt a father's gratitude for a new and first-born child."

This experience is not uncommon; and in comparison with it we can mention none such triumphs. If after months of weary toil, the Minister finds a penitent whom he can comfort and encourage, and learns that his instrumentality was used to

bring that sinner to his right mind; in a moment hardship is forgotten: his murmurings are remembered with a pang of shame: and he rejoices over the prodigal come back, with a joy akin to that of the mother whose son, at Jesus' word, sat up upon his bier and lived. In the exercise of the pastorate, every man remembers incidents of beauty and sublimity, which in pathos are not excelled by aught that is written in the books; and there is a pleasure in having our emotions thus stirred, as we see proven in the morbid love of fiction so common in the world.

The Minister's register is wonderfully suggestive. He opens the page which records the funerals: perhaps the first entry is of little children, not divided in their deaths, and laid away in a common grave. He remembers them well; and he remembers, too, that when he spoke comfort to the mother, she interrupted him to say, "Sir, it is a sweet thought to me that if I get to heaven, the first word I shall hear will be, *Mother!*" What can be more beautiful than that?

And other names there are: of the aged man who went quietly to his rest; and the young girl whose heart was strong through faith, and who died in all the pride of maidenly beauty; and the prisoner, baptized in his lonely cell, and to whom the Priest extended that benefit which the Church reserves for the outcast, and pronounced to him alone the declaration of absolution ere he was carried to the scaffold. What Minister is there, who has not witnessed scenes so holy that he ever recurs to them with reverence, and seems to feel his heart purified by the recollection? Happy they whose employments tend to foster their kindly emotions, and to keep off that induration of the soul which is, alas! so commonly the result of age and earthly strife.

There are other considerations which we can barely touch upon. It is all important that a man should have confidence, not only in the goodness of his ends, but in the adaptedness of the means; and the quiet confidence which a Clergyman of the Church has in the system to which he is pledged and the weapons placed in his hands, has no small influence upon his happiness.

Among the religious teachers of the sects about us, there are those whose sincerity we acknowledge, whose love for souls we greatly respect, whose zeal and spirituality we would emulate. And for such our profoundest sympathies are constantly excited when we see how uncertain is the foundation on which they stand. The ground is ever shifting under them, they are always mending up their machinery: each one seems to find it

necessary to make up a theology of his own, as if the Bible had just been placed in his hands with directions to draw up a Creed therefrom; and we believe that many are restless and unhappy about their Orders, for we cannot otherwise account for the heat exhibited when this question is alluded to.

A similar disquietude must belong to our brethren of the extreme left: who aim no higher than to establish the Church on a denominational basis—who are afraid to carry out the Church system, and become simply ridiculous when they imitate that of the revivalist—who are everlastingly twitted with the inconsistency of uttering liberal opinions, and pursuing an exclusive course of action. And the case is even worse with those whose "Catholic notions" are cramped in the Church, and who wear themselves out in the effort to persuade our Venerable Mother into the tricks and grimaces of the Italian dame.

Amid all this unrest, great is the satisfaction of the Minister who finds himself in a Church which he is assured has not been guilty of unnecessary division, and does not alter or obscure the plain truth of God. As a Christian man he reverences the mind of Christ wherever it is exhibited; but as Christ's Minister he feels himself neither at liberty to entangle himself with innovators upon Apostolic Order, nor bound to call down fire upon them. He has no theories to exhibit, for the Gospel entrusted to him is matter of fact and duty. Clad with a commission whose validity is beyond dispute, holding wide open the pure Word of God, propounding none other terms of communion than those which the ancients held; instructed to do his own duty, and to leave all others to the judgment of Him Who alone can discern the motives of the heart, as he passes into the chancel, and as he bows his head, well may he say within his heart,

"My foot standeth right: I will praise the Lord in the congregations."

Besides and above all these sources of comfort and delight, is that sweet hope of approbation and reward which dwelt of old in the breasts of Apostle and Prophet. In that mysterious interview upon the shores of Tiberias, Christ provided for His Apostles refreshment after their toil; as soon as they were come to land they saw a fire of coals there, and fish laid thereon, and bread. But this was not all. Jesus saith unto them, bring of the fish which ye have now caught. And even thus the faithful Minister looks by faith for that reward of Grace which Christ bestows on all who love Him; and more

than this, he anticipates another reward, none the less of Grace, in the happiness of seeing of the travail of his soul.

When one shall say, "You warned me, and I turned back from perdition;" and another, "You comforted me, and my tears of rebellious agony were exchanged for the gentler sorrow, the softer showers of a godly grief;" and another yet, "You watched with me, and uttered sweet promises, when I lay hoping yet trembling on the brink of eternity; and your words were the last I heard ere the angels carried me into Abraham's bosom:" when the heavenly hosts shall exclaim, "Come in, thou blessed of the Lord, wherefore standest thou without?" and when Christ himself shall cry "Well done;" what else can remain save to shine as the stars for ever and ever!

We have endeavored to set forth, with all sobriety, the things which are warranted by Christ's Word, and by the general experience of those Ministers whose heart is in the work. The half is not told: there is a decent reserve which forbids the Clergy to tell all they know, and see, and feel; sacred joys there are which they seem to hold as a secret between themselves and the gracious Giver of them—incidents of beauty and of pathos which it were profane to publish. Happy are the men, whatever their outward state may be, whose daily conversation is with the true, the beautiful, the good; whose privilege it is, in all their poverty, to enrich the world; and whose well-founded hope is to save themselves and those that hear them.

Our lamp burns low, and we are admonished to be brief.

Our lamp burns low. Will the reader forgive us if we tell him what we look upon by its darkening light?

Nothing very unusual: a little bed, and two little boys locked in each other's arms; the people say that they are sweet boys, and we are willing to believe it; yea, we must join in confession with Bishop Berkley, and own that we have the vanity to think them most wonderful and uncommon.

That sturdy little fellow with the clear blue eye, that never forgets anything, and says all his catechism with his grave five-year-old face; that knows no bad words, and puts us down by argument, if we are not careful in our logic. We would have him tread the way of safety, of honor and of peace.

And this black-eyed one, with the long lashes, and the open brow, and the pensive face: that has a heart as big as all outdoors; that folds his hands and bows his head so devoutly at Church on Prayer days; that keeps so busy thinking, he has

no time to talk—no wonder that our heart is bound up in the lad. To whom shall we give our little boys?

Oh, let the Church have them! She will clothe them with pure vesture, and fill their sweet lips with words of saintliness, and occupy their hands with that which appertaineth to the service of the Lord. We will teach them that the Ministry is a pleasant work, before whose glory all earthly honors fade away. For their sakes we will not grumble, even when our trials press us "sensible smart," as old Hooker saith.

It may be that the reader has just such boys: to what better end can he devote them?

For, if when you are old and gray-headed, you shall look up pulpitwards to one who now claims your protection and nestles in your bosom; if you shall hear him tell how Christ Jesus came into the world to save sinners, while his countenance lightens with the theme, and the tear of gratitude glistens in his eye, and the pathos of his voice stirs even dull and sluggish hearts into sympathy and sorrow—oh! reader, if this shall happen, can you not die happy?

Art. V.—RECENT WORKS ON CHRISTIANITY.

1. *The Essence of Christianity.* By Ludwig Feuerbach. Translated from the Second German Edition by Marian Evans, Translator of "Strauss' Life of Jesus." New York: Calvin Blanchard, 1855. 12mo. pp. 442.
2. *The Creed of Christendom: its Foundation and Superstructure.* By William Rathbone Greg. New York: Calvin Blanchard, 1855. 12mo. pp. 357.
3. *The Church in its Idea, Attributes and Ministry: with a particular reference to the Controversy on the subject between the Romanists and Protestants.* By Edward Arthur Litton, M. A., Perpetual Curate of Stockton Heath, Cheshire, and late Fellow of Oriel College, Oxford. London, 1851. 8vo. pp. 707.

We have placed these three volumes at the head of our pages for a special purpose. Not that they resemble each other, or that the work of Mr. Litton, the English Churchman and divine, is to be compared in any respect with either of the others, or that it belongs to the same class with them. But we place it in this connection, because we see in it an effort, undesigned, we dare say, to destroy in the public mind the authority of those Ordinances of the Gospel which Christ appointed; and because, also, we see in it, that same habit of speculation which in the other volumes is only more generally applied and exhibited in its ultimate but inevitable results. Mr. Litton appears to belong to that class of men who seem never to have had the first conception of the Church of England as being the Church of Christ, but who look upon it as an "Act of Parliament" Church, or, in its main features, as a merely human institution. Perhaps it is for this reason that he has become the pet of the British Government, and has been sent to Oxford to do its bidding—a Government which has robbed the Church in Canada of possessions sacredly hers by every principle of justice and common honesty; which gives £30,000 a year of public money to support Jesuitism at Maynooth, and withholds the Queen's Letter of Commendation from the Church Missionary Societies; which has refused to sanction the Revival of Convocation; and which seems resolutely bent on crushing every effort of her noble sons to elevate the Church above the *status*

of a mere Erastian establishment; and which croaks and whines at such efforts as rank "Puseyism" and incipient Popery. We doubt not that men, once loyal and true, have lost all sympathy with the English Church, and have been absolutely driven over to the ranks of Popery by the selfish, worldly policy which, in all Church matters, has of late more and more characterized the British Ministry; and which will, if persisted in, revolutionize the British Government, and that at no distant day. Everything seems now pointing in that direction, as to an event not far off. If the Church shall be driven to the necessity of trying the strength of her own foundations, independent of the Throne, it will be only fair that the Throne shall be permitted to make the same experiment, independent of the Church. Is the Throne ready for that experiment?

Possibly, Mr. Litton's volume is one of the fruits of a natural and somewhat violent reaction from the extreme views of the late Romish perverts. We hardly know how else to account for the amount of undisguised Rationalism which has of late issued from the English Universities, and from Church of England divines, as well as from open and avowed Deists; and with which such names as Maurice, Heywood, Williams, Donaldson, and Newman, are more or less intimately connected. We do not propose to examine Mr. Litton's several positions, as to the "ultimate doctrinal principles which lie at the root" of the Anglican and the Romish systems; inviting, and important, as such a theme may appear. To do this thoroughly, would require a volume rather than a brief article. Whether he has, or has not, failed to do justice to principles which, in our judgment, lie at the very basis of all true Christianity; or, whether he is a true representative of the old Reformers of the Church of England in this respect, we shall not now attempt to decide. We could not give a better answer to his objections to the Apostolate as a permanent Office, than appeared in the unanswerable argument of Bishop McIlvaine in our last Number. We have been struck with the ominous similarity of Mr. Litton's views upon this point, with those of Mr. F. W. Newman at an early period in his history.

A single point in Mr. Litton's "Idea of the Church," will give a fair specimen of his mode of reasoning. He says, "the polity of the Church grew up by degrees, and according to a natural law. The Church was permitted to develop her polity from within outwards. The want was always allowed to be felt before it was supplied." And again he says: "the Christian Society followed the law of all societies, which have their essential principles *within*. When it became necessary to put

on an outward form, it threw itself out by force of the spirit within, under Apostolic guidance, into such a polity as was "suited to its nature." He elsewhere protests, however, against Apostolic precedents exalted into Divine laws." And the great principle of Christianity, as distinguished from Judaism of old, and from false systems now, he considers, is to "work from within outwards," and not from "without inwards." And the maintenance of this principle, he contends, is to be the great antidote against the spread of Popery.

But such is not the relation of the "outward" to the "inward" in the Christian Dispensation. Nor was it in the Jewish. Nor was there, nor is there now, any such causative process in the one Dispensation or the other. Spiritual life in both, is not the result of "working from without inward"——which is a most rationalistic view of the source of our regenerate nature—but it proceeds from a different and higher source. Nor are the visible Institutions of the Christian Dispensation the result of any such "working from within outwards." In both Dispensations, as there is, in our two-fold human nature, a mysterious union of the material and the immaterial, so God has adapted His System of Grace, under both these Dispensations, to this two-fold condition; and has joined together the body and the soul of Religion, as it hath pleased Him. A different, and purely spiritual System, might do for angels, but it will never do for men in the present life. If, for obvious reasons, and reasons not alluded to by Mr. Litton, there is less of the "outward" in the Christian, than there was in the Jewish Dispensation, yet in neither was the one to be separated from the other, nor to be sacrificed at the expense of the other. In both, God connected the "outward" with the "inward," and what God hath joined together it is not for man to put asunder. And, the history of Christendom proves, that separation of the visible body and the invisible soul of Religion has never been attempted—which of course men have no right to attempt—without utter ruin to both. The "inward," divorced from the "outward," has always degenerated into the wildness of an insane fanaticism, or into the cold and dreary speculations of an infidel rationalism; and of this, England's religious history, and our own, are full of illustrations. All observation, among ourselves, shows, that the Church can never be established as a permanent and vigorous institution on American soil, except upon her own distinctive principles, honestly avowed and consistently illustrated. Whoever has watched carefully the history of Dioceses and of Parishes, knows, that the ignoring, or the undervaluing, of Christ's Visible Ordinances, or a false

liberalism, is, as a general rule, simply suicidal, and always fails to win respect from without our borders. While, on the other hand, wherever the beautiful Order of the Church system is fairly exhibited, free alike from Romish and Rationalistic devices and conceits, it is invariably found to meet exactly the real wants of the American character.

The most striking illustration of this truth, however, is seen in the results of the Reformation on the Continent, and especially in Germany. The point before us, is the very one on which the difference between the Anglican and Continental Reformation turned. In England, the Reformation was, first, the work of the Church in her corporate capacity, and second, was conducted strictly on the basis of Scriptural and Primitive Antiquity. It was, avowedly, a purification, a restoration of the Church to her condition as founded by Christ and the Apostles. And yet this great feature of the English Reformation Mr. Litton has altogether ignored. Not so upon the Continent. There, the Reformation was, in the first place, the work of individuals acting in their individual capacity; and in the next place, was guided by mere private judgment. And what is the result? The Reformation on the Continent has proved well-nigh a failure; so nearly so, as to throw vast moral power into the hands of the Romanists. A late and careful writer, and a Protestant, says in a letter from the Continent, "Deism has reigned almost triumphant over these Protestant countries." "Socialism, Pantheism, Deism, Atheism, and Practical *Diabolism* itself, have come over the cities and villages of Germany like the plagues of Egypt."* While, on the other hand, in

*The same writer from whom we have quoted above, speaking of France, adopts the following language of a German writer:

"In France, the 'Rationalists,' or rather—to adopt their own name—the 'Liberals,' are distinguished from the others by the fact that their fundamental principle is to have no creed; while they declare that freedom in faith, life, and inquiry is the first and only foundation of a genuine Protestant Church. To such a length have they gone in this, and so completely have they denied the right of the Protestant Church to bind itself by any creed, that one of their leading orators, the younger *Coquerel*, lately declared that if he were left to draw up a confession, as the creed of the Church, he would not subscribe it himself, for he would never fetter his conscience by a settled formula, or help to lay such an unevangelical yoke upon the neck of his fellow-Christians. Whoever, in religious matters, follows his own conviction and the teaching of the word of God, for the exposition of which he is responsible to his own conscience alone, is, in their opinion, a member of the evangelical Church: it matters nothing whether he agrees with the doctrine of the Reformers and the confessions of the synods or not. Hence, in their ranks you find every shade of opinion, from extreme Rationalism to the most stringent and orthodox Biblicism.

"It is very apparent that at the root of all this there is an utter want of any firm, conscious, living faith; and that it is only a variation of the old formula of unbelief, 'What is truth?'"

England, the prospects of the Reformed Church are growing brighter and brighter, the hopes of all Christendom are centering more and more in her, and she is planting the standard of the Cross in every part of the known world.

The argument does not, however, rest on mere consequences or results. If Mr. Litton will observe the manner in which the term Ecclesia, or Church, is used in the New Testament, he will perceive that in the numerous instances in which the word there occurs, (and it occurs about *one hundred and fourteen* times,) there is not one in which the Church Militant is spoken of as an *invisible* Society; and that the ordinary and necessary signification of the word renders the visibility of the Church a truth beyond dispute. He will find, also, the Church there uniformly described, not only as a Visible Society, but as a thoroughly organized Body, having grades of Officers, with full commission and authority to preach the Word, administer Sacraments, and exercise Government and Discipline. Long before the Canon of the New Testament was sealed, before a single Book of the New Testament was written, with perhaps a single exception, before the Inspired Apostles had all rested from their labors, the Visible Church had become a perfectly organized Institution, with all its essential features visibly and indelibly stamped upon it by the Holy Ghost. And that same spirit of presumption, which, whether as Romish or Rationalistic, has dared to tamper with the Church as then established, has not hesitated to tamper also with the Canon of Scripture, with the Sacraments, and with every distinguishing characteristic of the Christian System.

We say, then, when we remember that the Church was established many years before the books of the New Testament were written—when we find in those books allusions continually made to the Church as an existing Institution, having its graduated Ministry distinctly and frequently recognized, one Order never interfering nor clashing with another—when we consider that, during all this time, the Church was under the immediate superintendence of the Holy Ghost, specially promised and given to the Apostles to this very end, to wit, to lay the foundations and erect the superstructure of the Church of Christ; (Acts i, 3, 6, 7, 8; Eph. i, 22, 23, and ii, 20; John xiv, 26;)—when we remember that the very first light which dawns from the page of uninspired history discloses the Church established and built up in all parts of the known world on a similar basis and with certain features uniformly exhibited, and corresponding precisely to the evident and frequent allusions in the later books of the New Testament—we say that with these facts

before us, the man who dare tamper with such an argument in one respect, will never hesitate, if occasion arise, to tamper with that argument in every other respect.

To those among us, who concede to the Institutions of Christianity an apostolical, but not a divine authority, we commend the words of the immortal Hooker, at the close of his elaborate examination of this argument: "Wherefore let us not fear to be herein bold, peremptory; that, if anything in the Church's government, *surely the first institution of Bishops was from Heaven, was even of* GOD: THE HOLY GHOST WAS THE AUTHOR OF IT." Eccl. Pol. B. VII, ch. v, sec. 10.

Doubtless, every visible Institution of this Gospel may be perverted. So also, in an attempted explanation of the manner in which God blesses His own Ordinances, as the Sacraments of Baptism and the Lord's Supper, there has always been a tendency to theorize and dogmatize, both as to the degree of Grace conferred, and the mode in which that Grace becomes effectual upon our moral nature. Old-fashioned Calvinism could answer all such questions with the greatest particularity; and ultra-Sacramentarianism, now-a-days, is almost equally wise. For ourselves, as we see in the history of Christendom more and more of the mischief of theological speculations, we confess to a growing distrust of system-making in Divinity, and to a stronger love for the simplicity of Holy Scripture, and of the Primitive Creeds.

But it is bad logic, and worse theology, to reason, from the perversion of a divine Institution, or from our ignorance of its nature, against the fact, or the authority, of the Institution itself.

But, it seems, a low estimate is to be put upon the Institutions of the Gospel, as the only effectual check to the spread of Popery! That is, Apostolic Institutions are to be denied divine authority, in order to weaken the papal argument! Such a position is worthy only of a Jesuit. Of course, if there were no visible Institutions in Christianity, there could be no Popery. And so, also, he might go further, and say, and with equal reason, if there were no Christianity, there could be no Infidelity. But has Popery, indeed, such authority to rest upon, in Mr. Litton's estimation? Is it Apostolic in its origin? And as to his theory of "development," it is the very argument which Mr. J. H. Newman—who is too intelligent a Romanist to claim Apostolic precedent and patristic testimony for the Papacy—relies upon to sustain that gigantic system; and it is the very argument, also, which Rationalists and Sectarians of all sorts, have always been in the habit of using.

This distinction between the jus divinum *immediatum* and the jus divinum *mediatum* is of great importance; nor do those who contend for the latter and lowest view—and with Mr. Litton it is so low as scarcely to be held at all—seem to perceive how directly they are playing into the hands of the Papists. As has been most truly said, "A Church aristocratical, originating in the Apostles, and not in Christ, is the Italian rock." The battle which the old English Reformers and Martyrs waged in defense of the Reformed Church, was fought on no such ground as this. They held that the Church was built, once for all, "on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone." And it is a miserable confession for Mr. Litton to make, that the Church in which he professes to believe deserves no such reverence, and demands no such homage at his hands.

But the volume of Mr. Litton is not our principal theme now. We allude to it as a sad specimen of the sort of teaching with which the English Church is afflicted in such a day as this. These men, with all their affected horror of Popery, are the very men who indirectly are doing most to build it up; while at the same time they are strengthening the power of Dissent, and keeping back the good old Church from that noble, glorious position which God's Providence is calling upon her to occupy in every part of the globe where the British flag proudly waves.

It is to the other two volumes before us that our attention is particularly directed. Both are thoroughly infidel; both have been recently republished in this country; both, as we have reason to know, have met with an unexpectedly large sale; and both are startling witnesses to the kind of literature which is finding it way to the minds and hearts, and more and more moulding the opinions of, the American people. There is, among us, a fearfully low estimate of the dangers to be apprehended from this source. In England and on the Continent, as well as in the United States, a spirit has sprung up which, whatever its inciting cause, has increased prodigiously in boldness and intensity within the last few years; a spirit, which wears the Christian garb, which carefully eschews the open malignity of the infidelity of the past century, and which strives to bring all the deep mysteries and supernatural claims of our holy Religion to the alone test of human Reason. Whatever may be thought of our dangers from Popery, yet here, and most emphatically, is now the field of combat; in the tendency of the age towards a philosophical, and in the end, a practical heathenism. Nor is the danger the less, that the subtle poison

is diffusing itself imperceptibly. Unlike Popery, it wears no badges, provokes no prejudices, but on the contrary addresses itself with admirable tact, to the prevailing tastes and tendencies of the times. It is "Young America" trying its hand, first, at those awful Verities which Angels contemplate with reverential wonder; and then at the very foundations of the whole social structure. The Bible is robbed of its sacredness; its histories and narratives are branded as mere myths; its prophecies as the unmeaning rhapsody of excited phrenzy, or as the shrewd forecasting of a fine cerebral organization; its sublimest doctrines and holiest duties as deserving only of contempt; while the bonds which bind together the Family and the State are to be sundered, and mankind are to be turned loose, like so many brutes, in all the filthiness of unbridled licentiousness. And yet this vile poison is labeled, ESSENCE OF CHRISTIANITY!! and as such is scattered industriously among the people.

It would be a curious study to trace the history of Infidelity from the beginning in one aspect; that is, to see how it has varied its policy and changed its weapons, according to the different phases of Christianity. First, it came in the shape of furious and bloody *Persecution;* and thought to exterminate the "growing superstition" with physical weapons. But the blood of the martyrs proved the seed of the Church, and after ten fierce assaults upon the Faith had failed, the Roman emperor himself at last deserted the shrines of Paganism for the altars of the Crucified. Then, next came the war of *Ridicule:* when men, more than a match for modern skeptics in intellectual power, made a last effort to save the old hallowed idolatrous institutions of their age; in whose temples genius in every form and of the highest type had worshiped; and whose imposing ritualism, Painting and Sculpture and Poetry and Architecture had lent their divinest conceptions to embody and adorn; and to embalm, to be with Pagan Philosophy the future inheritance and curse of Romanism. But this warfare, too, ceased, when Christianity was seen to take its place as one of the great elements of power in the social world, and at length, a master spirit, to rule that world with undisputed dominion. And then again, after a thousand years of moral and intellectual decay and fermentation, of fusion and intercommingling of the world with the Church, until, to the common mind, nobody seemed able to tell where the one ended and the other began, and when the Revival of Learning awoke men to the consciousness of frauds, and impositions, and corruptions, then, at length, commenced the war of *Argument:* and Infidel-

ity thought to sweep away the very foundations of Christianity as an outrage alike on human credulity and human rights. But this warfare, too, has died out, save the occasional muttering of a blasphemer here and there; and Christianity, strengthened because purified in the conflict, has shown itself abundantly able to bear the brunt of any attack which the intellect and learning of the world can wage. And now, in our own day, we see a new development of Infidelity. It comes wearing the cunning garb of *Philosophy*. It has sprung from the very cradle of the Reformation. It admits, or professes to admit, all the great facts of Christianity. While in reality doubting everything, and having all the bitter scorn of Celsus, and Porphyry, and Voltaire, it yet professes to be the greatest believer in the world; only it has found out a new method of solving what it calls the inherent difficulties of Christianity. We have placed the two volumes of Greg and Feuerbach at the head of our pages, as illustrations of this aspect of Modern Infidelity.

Of these two works, the one is Modern Infidelity of the English, the other of the German type. The one, is common-place, popular, bold and outspoken, and, to use a Germanism, is addressed to the Understanding simply; the other, is subtle, speculative, subjective, and appeals rather to the Reason and the Consciousness. The one, is full of objections and cavils, and runs over with the alleged absurdities and contradictions of Miracles and Prophecy; the other, builds its foundation on the nature of Man; and so magnifies the finite into the infinite, so exalts the human that it shall be itself the divine and the only divine. The one, scouts at positive Christianity as an absurdity; the other, makes human nature itself to be Christianity; and so far from formally denying miracles, makes the supernatural human mind to be itself a perpetual miracle-worker, and the only miracle-worker in the world. The one, has all the cold, repulsive, sterile barrenness of practical Atheism; the other, apparently, and apparently only, stands before us in the blended roseate hues of an omnipresent Divinity. The one, virtually annihilates God by robbing Him of His personality, and denies to Him and to His creatures the guardianship of a perpetual Providence; the other, makes the Godhead to be nothing else than a system of Anthropotheism. The one, is Infidelity for the masses of the people, and furnishes cavils for the vulgar and unlearned; the other, is Infidelity for the man of polish and literary pretension, who aims at high culture and liberal attainments, for the Theodore Parkers and Wendell Phillipses of the age.

Before examining these volumes in detail, we have another

remark to make. We have unlearned one of our early errors, and we think a somewhat common one, in respect to the real character of German Infidelity. We were once wont to look upon this phase of German character with a certain degree of reverence. That the German infidel had in some way made a sad blunder, we did not doubt; still we looked upon him, in spite of his infidelity, as a type of manhood of no common order. We regarded him as standing aloof from the great mass of unbelievers, separated from the vulgar passions and opinions of other men, reposing in the calm dignity of an imperturbable quietude, rich in the hoarded treasures of the learning and wisdom of past ages, and gazing with a serene contemplative eye into the mysterious depths of his own spiritual nature. That such a man should doubt as to Christianity, we supposed to be only a proof of the peculiar temptations which beset exalted genius and profound scholarship. Alas! alas! That charm is broken. There are, doubtless, departments of human learning in which the Germans have made great attainments. Their very position in respect to race, language and history, has given them great facilities in this respect, and right well have they improved them. Shut out from the ordinary activities of life, denied by Providence from partnership in the great enterprises of the busy world, trained from early boyhood in their Schools and Universities to habits of uninterrupted application, to become mere book-worms and little else, it is not wonderful that the really active intellect of the nation should make respectable attainments in such branches of study as Philology, History, &c., and for which they deserve all due honor. Such patient plodding ought to glean something. But, our surprise is, that German scholarship has really accomplished so little, in comparison with the labors of the more mercurial Frenchman, and the matter-of-fact Englishman. And as for that calm dignified contemplation in which we invest the German scholar, it is the result altogether of a national trait of Character. There is, by nature, a sort of dreamy mysticism in the German, by which he never feels so much at home as when enveloped in a mingled cloud of tobacco-smoke and transcendental fog. That there is no reality, no solid foundation, nothing in the nature of things, on which this predominant feature of German scholarship expends itself, and which it reaches as a practical result, is evident from the palpable fact, that one philosophical theory after another has been chasing each other, ever since German Philosophy had a name. Compare, for example, Kant's Pure Reason, and Fichte's Doctrine of Science, and Schelling's Doctrine of Identity, and Hegel's Absolute Idealism, and Jacobi's

Philosophy of Faith, and Feuerbach's Theory of Feeling, and see how little faith these men have in each other, and how little confidence, even by their own confession, we need put in them all.

But what is most observable in them, we mean those of them who are most openly and avowedly infidel, their rejection of Christianity as a supernatural System, is not a result of that transcendent wisdom which rests on a profound Philosophy. Not a bit of it. We once thought so. There is no class of men who evince more bitter hatred of the Cross than they. None who exhibit a deeper or more settled hostility to the humbling doctrines of the Gospel. It is with them, as it is with infidels in all times and in all places; it is the pride, the self-will, and self-love of the depraved heart, which has made them despise the Religion of the meek and lowly Jesus, and kept them from bowing in child-like docility to His teachings. And hence, we do not look with any very profound reverence upon those men in our country who are trying to ape the German scholar, who, with conceit enough to float a seventy-four gun ship, placard their wisdom as a false woman placards her virtue; and think themselves vastly profound if they can babble a little about the "objective" and the "subjective," and can speak disdainfully of the old battlements of the Faith which the Fathers witnessed, and the English Martyrs defended with their massive learning, and sealed with their heart's blood. All around us, especially in New England, this miserable German *cockneyism* has been experimenting in theology for years, and it has at last precipitated from its alembic an anomalous solution commonly known as "*Bushnellism;*" but which appears to be little else than a weak tincture of primitive Heresy, German Rationalism, and defunct Calvinism. Nor, is it strange, if within our own blessed Communion, men who go to this German fountain for their methods of reasoning, and their theory of Inspiration, should be heard trying to lisp this same "speech of Ashdod." No! the results to which German speculation has already come, should be enough to sicken sensible men of all such aspirations; and should teach them that the old foundations of the Faith, proved and found sure, are enough for them, and enough for us all.

But to return to the volumes before us. Feuerbach does not write as a philosopher, that is, as a mere philosopher. While he is an intense Idealist, and a thorough Rationalist, yet he does not make it a point to show how far he agrees, or disagrees, with Kant, or Hegel, or Fichte, or Schelling, or Jacobi. And

yet he is fully capable of appreciating their subtlest distinctions, and of spinning metaphysical cobwebs with either of them. Himself a victim of that dreamy subjectivism which, since the days of Hume, has gone on vibrating between idealism and nihilism, and ending at last in universal skepticism, yet his object in this book is not to construct a System of Philosophy. There is a patent antagonism to Christianity in all that he writes; we feel that we are not dealing with a dreamy mystic, but that we taste the gall and bitterness of a deep intense hatred of the Cross. It is not the beautiful evanescent colors of the rainbow perpetually floating before us and eluding our grasp; it is the lurid darkness of the cloud settling down upon us portentous with coming wrath.

We shall not go into a very minute exposition of Feuerbach's system. In the First Part of his book he attempts to reduce all the prominent Doctrines of Revealed Religion, from first to last, all the great Facts and Truths which our faith embraces, to a mere system of Natural Religion; and to account for the origin of these supposed Facts and Truths, by alleging that they address themselves to certain known or imagined wants, aspirations, and convictions, of the human mind. That is, man needs, or thinks that he needs, such a Truth, or such a Doctrine, or such a Sacrament, or such a Saviour; and so he comes to conceive of it as a reality. Not, however, that the conception has the slightest real connection with objective existence; and here we have the *proton pseudos* of this whole School of Idealists. This is the burden of his argument in the first 240 pages of his book; and here he expends his ingenuity and exhausts his power of keen and subtle disquisition.

In his Second Part he openly assumes the offensive, and levels all his forces against what he terms the Contradictions of our Religion as held under these various forms of Doctrines and Institutions; contradictions as to the Existence of God, His Nature, His Revelation, the Trinity, the Sacraments, Faith, Love, &c. And here the real spirit of the man displays itself without disguise; and the speculative philosopher becomes the bold calumniator. And so, the result to which he would finally come is, that our Religion is, in the first place, a cheat, and in the second place, a miserable affair even at that.

His whole system is based upon a few primary definitions. Admit these, and he feels that his conclusions are inevitable. But in these definitions, drawn carefully and with his eye fixed upon the end in view, he sets at naught clear and well established facts of Mental Science, as well as our own conscious

mental operations.* Thus, "Consciousness of the objective," he says, "is the self-consciousness of man." p. 23. "The power of the object over him is therefore the power of his own nature." p. 24. And in this simple definition, he lays the whole foundation for that pretended exaltation of man which is the basis of his whole system. God, Nature, Law, positive duties as the result of command, are simply impossibilities. And so he says, "Every being is sufficient to itself. No being can deny itself, i. e., its own nature. No being is a limited one to itself. Rather, every being is in and by itself infinite—has its God, its highest conceivable being in itself." p. 27. "Such as are a man's thoughts and dispositions, such is his God. So much worth as a man has, so much and no more has his God. Consciousness of God is self-consciousness; knowledge of God is self-knowledge. By his God thou knowest the man; and by the man his God: the two are identical." p. 33. "The antithesis of divine and human is altogether illusory; that it is nothing else than the antithesis between human nature in general and the human individual; that consequently the object and the contents of the Christian Religion are altogether human." p. 34.

And this idea he pursues in all its particularity, and in its widest possible application, not only to God and His attributes and requirements, but to His Word, Sacraments, and Ordinances. And here we have the key to his whole system. All the Truths, Doctrines, Institutions, and Sacraments, of Revealed Religion, are, at the best, but the reflections of man's own nature; the expression of that which man is conscious of in himself. The Mystery of the "Creation out of nothing," is only "subjectivity exempting itself from all objective conditions and limitations, and consecrating this exemption as the highest power and reality." p. 140. "Miracle is only a product and object of the imagination, and hence Creation out of nothing as the primitive miracle, is of the same character." p. 140. "When thou sayest the world was made out of nothing, * * * thou thinkest God by himself, i. e., absolutely unlimited subjectivity, the subjectivity or soul which enjoys itself alone, which needs not the world, which knows nothing of the painful bonds of matter." p. 149. And yet again he says, "The Creation out of nothing, i. e., the Creation as a purely imperious act, had its origin only in the unfathomable depths of Hebrew

*The reader who wishes to see the ablest exposure ever yet made of these German fallacies, as to the facts of Consciousness, will find it in the dissertations of Sir W. Hamilton. The origin and progress of German Rationalism are clearly given in Morell's History of Modern Philosophy.

egoism. * * * Theoretically considered, it is a baseless air-built doctrine, which originated solely in the need to give a warrant to utilism, to egoism." p. 158.

Of the Trinity, he says: "Man's consciousness of himself in his totality is the consciousness of the Trinity." p. 95. "The Trinity is, therefore, originally nothing else than the sum of the essential fundamental distinctions which man perceives in the human nature." p. 295. And yet this same doctrine of the Trinity he subsequently maligns by saying, "thus in the holy mystery of the Trinity, that is to say, so far as it is supposed to represent a truth distinct from human nature—all resolves itself into delusions, phantasms, contradictions, and sophisms." p. 299. This is Feuerbach's "Essence of Christianity"!

Prayer, he describes as "the self-division of man into two beings—a dialogue of man with himself, with his heart. * * * In prayer, man turns to the omnipotence of Goodness;—which simply means, that in prayer man adores his own heart, regards his own feelings as absolute." pp. 166, 169.

"God is the affirmation of human feeling; prayer is the unconditional confidence of human feeling in the absolute identity of the subjective and objective, the certainty that the power of the heart is greater than the power of nature, that the heart's need is absolute necessity, the Fate of the world." p. 166.

"It is an extremely superficial view of prayer to regard it as an expression of the sense of dependence. It certainly expresses such a sense, but the dependence is that of man on his own heart, on his own feeling." p. 167.

His theory of the Sacraments is, that the whole virtue of the Sacraments consists in the natural properties and uses of the elements themselves; that is, in washing, and in eating and drinking. Any such thing as supernatural Grace accompanying the reception of Baptism, or the Lord's Supper, is of course not to be thought of. He says, "the water of Baptism, the wine and bread of the Lord's Supper, taken in their natural power and significance, are and effect infinitely more than in a supernaturalistic illusory significance." "That which is, or is supposed to be imparted in the water, bread, and wine, over above these natural substances themselves, is something in the imagination only, but in truth, in reality, nothing." p. 11. "The necessary imminent consequences and effects of this religious materialism, of this subordination of the human to the supposed divine, of the subjective to the supposed objective, of truth to the imagination, of morality to religion,—the necessary consequences are superstition and immorality:

superstition, because a thing has attributed to it an effect which does not lie in its nature, because a thing is held up as *not* being what it in truth *is*, because a mere conception passes for objective reality; immorality, because necessarily, in feeling, the holiness of the action as such is separated from morality, the partaking of the Sacrament, even apart from the state of mind, becomes a holy and saving act." p. 312–13.

Concerning Inspiration, he teaches: that "the belief in Revelation exhibits in the clearest manner the characteristic illusion of the religious consciousness." p. 266. "In Revelation man goes out of himself, in order, by a circuitous path, to return to himself! Here we have a striking confirmation of the position, that the secret of theology is nothing else than anthropology—the knowledge of God nothing else than a knowledge of man!" p. 267. "The belief in Revelation not only injures the moral sense and taste—the æsthetics of virtue; it poisons, nay, it destroys, the divinest feeling in man—the sense of truth, the perception and sentiment of truth." p. 269. "The Bible contradicts morality, contradicts reason, contradicts itself, innumerable times; and yet it is the word of God, eternal truth, and 'truth cannot contradict itself.'" "How does the believer in Revelation elude this contradiction between the idea in his own mind, of Revelation as divine, harmonious truth, and his supposed actual Revelation? Only by self-deception, only by the silliest subterfuges, only by the most miserable transparent sophisms. Christian sophistry is the necessary product of Christian faith, especially *of* faith in the Bible as a divine Revelation." p. 271.

These brief extracts are enough to show the spirit of the man and the character of his writings. We have seen how he disposes of such subjects as the Nature of God, the Trinity, Miracles, Revelation, Prayer, the Sacraments. We might multiply quotations to show how he accounts for such Doctrines as the Incarnation and Passion of Christ, the Atonement, the Resurrection, the "Christian Heaven," &c. &c. But it is horrible to copy such blasphemies, nor would we allude to them except as illustrating the kind of teaching which, through the power of the press, is striving to gain possession of the public mind. And this, again, is Feuerbach's "Essence of Christianity."

If space permitted, we would present his theory of Marriage. Of course this *Anthropotheism*, or making man to himself the only individual Sovereign, strikes a fatal blow to everything like law and order, and in the direction which we are now considering does away completely with that sacred institution,

which is the bond of all social virtue, leads of necessity to the degradation of Woman, and prepares the way at once to worse than Asiatic licentiousness and barbarism. Here, in the mutterings of these great high priests of Rationalism, to a far greater extent than is generally supposed, are the real fountains of those putrid streams which are now flowing over the surface of society—the "Fourierism" and the "Free Love System"—and in connection with which, the names of Parke Godwin, Brisbane, Nichols, Greeley, &c. &c., have been more or less conspicuous. This spirit of lawlessness, this restlessness under the restraints of Government, is one of the worst features of our times, and threatens, sooner or later, to test the strength of our civil institutions. And hence, this miscalled Philosophy, with all its flings at Priests and Sacraments, is as thoroughly inimical to the State, as it is to the Church; and the Philanthropist, no less than the Christian, ought to spurn it with unutterable disgust and abhorrence.

As we have said before, the whole strength of Feuerbach's book lies in his definitions. Admit these, and such truths and realities as God, His Law, the Trinity, Sin, Revelation, the Atonement, Repentance, Faith, the Sacraments, the Church, Pardon, Eternal Life, are, of necessity, the merest absurdities, and all attempts to commend them, the shallowest sophistries. And here, beyond question, we have the secret of this book, and of this whole System. This infidelity always lights upon those points which involve man's antagonism to his Maker. It is the death-struggle of a depraved heart, the mighty wrestling of a gifted but fallen, desperate spirit in war with its SAVIOUR and final JUDGE; seeking its hiding places of lies, and making its covenant with death. This German Rationalism is the greatest master-piece of Satan, which the infidelity of man has ever yet given to the world. It throws Nero, and Julian, and Voltaire, and Hume, and Paine, completely into the shade. And yet all this miserable stuff, this blasphemous self-conceit, is paraded before the young men of our country as the very "Essence of Christianity"! And this same System of miscalled Philosophy is read, studied, and more or less adopted by men calling themselves Christians, and Christian ministers. And we have reason to fear that the same habits of speculation have insinuated themselves even within the borders of the Anglican Communion, if not our own. Read the extracts above given on Revelation and Inspiration, and on the nature and Grace of the Sacraments, and compare them with teaching put forth with great confidence by professed Churchmen, and say, if there is no need of caution? if there is no profane spirit of Rational-

ism, dogmatizing with all confidence, and striving to bring the deepest mysteries of God to the alone tribunal of Human Reason and Human Consciousness? and undermining the Faith of the Church in the supernatural character of Christ's Word and Institutions? That this deadly poison has worked, and is still working, terrible mischief outside of us, and all around us, we positively know. That there is no danger, directly or indirectly, to ourselves, from these habits of irreverent speculation, none would more rejoice to believe than ourselves.

Of the other work before us, Greg's "Creed of Christendom," less need be said. It is the work of an Englishman, and, as he calls himself, "an unfettered layman." He seems to have written it in and from the consciousness that Francis W. Newman's "Phases of Faith," was a failure, and that no such insipid, lisping, limping Infidelity as that book contains, is worth defending. He comes before the world, therefore, in his own colors, as an avowed enemy of the Christian Faith. He hardly deserves to be compared with the three prominent infidels of the last century; who, for the last hundred years, have exerted such prodigious influence. It is the freshness of the attack, the presence of the blasphemer, and this alone, which gives him the slightest claim to notoriety. He has neither the grasp, accumen, or plausibility of Hume; nor the bright, sparkling genius of Voltaire; nor the cunning, hypocritical sophistry of Rousseau; each of whom, by the by, owed their infidelity to Romish education or influence. For Voltaire was educated by Jesuits, whom he hated and despised with all the intensity of which his nature was capable; and Rousseau was a Romanist by profession until after he reached the age of forty years. But Greg resembles them all, at least, in his bitter hostility to the Gospel, and in the unscrupulousness with which he assails it. And yet, to his credit, it should be said, he is not guilty of the gross vulgarity of Thomas Paine, nor does he exhibit that malevolent spirit of *diabolism* which filled the heart and the pages of the French infidel. Voltaire summoned his associates to "confound the infamous," to "crush the rascals," to "strike, but conceal the hand." Still the same spirit of undisguised hostility to the whole system of Revealed Religion, breathes in his pages, from beginning to end.

The sum of his teaching is thus stated in his own words: "The tenet of the Inspiration of the Scriptures is baseless and untenable under any form or modification which leaves to it a dogmatic value; that the Gospels are not textual and faithful records of the sayings and actions of Jesus, but ascribe to him words which he never uttered, and deeds which he never did;

and that the Apostles only partially comprehended, and imperfectly transmitted, the teaching of their Great Master." p. 7. While he maintains that "every doctrine and every proposition which the Scriptures contain, whether or not we believe it to have come to us unmutilated and unmarred from the mouth of Christ, is open, and must be subjected to the scrutiny of Reason." p. 287.

As to the authority of Christ, he says that "the fact that he held a conviction which he shared with the great and good of other times, can be no argument for ascribing to him divine communications distinct from those granted to the great and good of other times." p. 268. And he says, that "the general concurrence of the evangelical histories, and their undesigned and incidental intimations, lead us to conclude that Jesus did share the mistakes which prevailed among his disciples." p. 271. And he comes to the conclusion that when it is God's "will that Mankind should make some great step forward, should achieve some pregnant discovery, He calls into being some cerebral organization of more than ordinary magnitude and power, as that of David, Isaiah, Plato, Shakspeare, Bacon, Newton, Luther, Pascal, which gives birth to new ideas and grander conceptions of the truths vital to humanity." p. 268.

But we have quoted enough. To transcribe his irreverence and his blasphemies,—and this of truths and doctrines around which our hearts cling with mingled reverence and tenderness and hope, which are our solace in life, and our support in the last trying hour—is a task which we shall not impose upon ourselves. Nor is it necessary. As for the argument of his book, there is nothing in it that is new; nothing that has not been answered again and again; while the volume abounds in shallow sophistries and senseless cavils which only betray the weakness of their author, and do not deserve refutation.

In view of these fresh and bold attacks upon the Faith, the important question comes up, what is our duty as Christians charged with such a high and holy trust? It is, to make the common mind and heart of the Church, and especially the minds and hearts of the young in Christ's Fold, familiar with the old Truths just as they have been handed down to us. It is, to hold fast the doctrine of Inspiration, as a fundamental truth of our holy Religion, in the full belief that "Holy men of old spake as they were moved by the Holy Ghost." But the precise point of transition between the Supernatural and the Natural in Revelation, where the one ends and the other begins, will, perhaps, ever remain as intangible as it is in the work

of personal holiness in the human heart; or as is the line which, in the natural world, divides the shades of night from the morning twilight. Miracles and fulfilled Prophecy must still be to us vouchers of the Divine Message; and the fact of both Miracles and Prophecy must still rest upon the unbroken chain of the Church's testimony, "The Pillar and Ground of the Truth." The Christian Sacraments must still be received in the fullness and blessedness of their first gift. The Church must still be to us Christ's Body, divinely framed and fitted for its appointed work. In fine, not a point must be given up, not a hair's breadth of this whole ground yielded to a fancied expediency, or to the boldness of a rationalistic Philosophy. To drive us from these old fortresses is the cunning policy of the foe; and hence we rejoice to see writers like Canon Wordsworth burnishing up the old well-proved weapons of this warfare.

And when we have done all this, we have only reached the point where our work is really to begin. That unyielding conservatism, in all essentials, for which we have been pleading, is entirely consistent with that pliability and elasticity in respect to which the Romish Church is noted for its consummate wisdom; and our own for her want of it. Outside of us, the tendency is, to ignore all such things as Creeds, Confessions and Institutions, and to merge Christianity in a mere system of (fancied or real) Philanthropy; or to make Christianity to consist in mere *Humanitarianism.* Among ourselves, the tendency has been to lose sight of philanthropy, and to make Creeds and Institutions the beginning and end of Christianity. We hear it said, that Christianity is losing its influence, and that the Clergy are losing their hold on Society. If the popular religionism of the day will, for its own selfish gratification, lavish its gold in barricading itself all about with pomps and splendors, while poverty and wretchedness, uncared for and unsympathized with, are driven to Voluntary Associations for relief—and if the world will persist in mocking and jeering at such empty show enacted in Christ's name as a mere sham—and if the Clergy are willing to be hired to do such service, to hallow such vulgar, gaudy pageantry with the solemnities of their Office, and then complain that they are losing their hold on Society—what then? Or, if the spirit of *sectism* shall so creep in upon us, that Churchmen will prefer to do the work which Christ gave the Church to do, in their own way, rather than in Christ's way, and so the Church be brought to dishonor—again we say, What then? Is Christianity at fault? Is it

that its old fortifications are undermined? Does the Church need re-constructing? Must she cast about her for some new arguments on which to rest her claims to public confidence? Away with such a notion. It is simply because the Church—her Clergy and her laity—is shamefully neglecting to fulfill her high and holy mission in the world. Hence it is, and hence only, that the world looks upon the Christianity of the times as a solemn mockery—a mere conventionality—a passport to good society. All the arguments in the world can never make men love and revere such a religion as this.

No: We must hold the Faith, not only as a fixed Truth, but as a living thing. Instead of looking upon our religion as one of the elegancies of life, instead of carrying all the distinctions of *caste* into the Body of Christ, and then telling men how exceedingly orthodox we are, we must use another kind of argument. The Faith must reach the heart, kindling the warm emotions, rousing the dormant energies of our whole moral nature; so that we shall indeed *be* what we believe, and *do* what we teach. Here is the real difficulty, and the only real difficulty. The heart is wanting. Canons, Memorials, Machinery of all sorts, all good enough in themselves, will never reach the seat of this disease. Even the giving of money, for which men are now pleading, is not all that is necessary. For this, at best, is the very lowest form of Christian charity, and it may be no charity at all; but only the expression of a more refined, yet intense spirit of selfishness. To get our charity and our religion done by proxy is one of the great mistakes of the modern Church. It is easy enough to indulge in religious sentimentalism, and to give largely of our money, without one particle of self-sacrifice, and while absolutely nothing is done to bring the power of Christian sympathy to bear upon the objects of our charity. Let us draw near to Bethlehem, Gethsemane, and Calvary. And at the foot of the Cross, the love of Christ shall so constrain us, that we shall count all things but loss for the excellency of the knowledge there attained. Then we shall learn how to unloose the bands of our exclusiveness, to abandon our insulated social prejudices, to yield ourselves to the promptings of a true Christian sympathy, and to exhibit, as Christ did, in our own labors and example, that far-reaching principle of benevolence which embraces all the social, moral, and spiritual interests of our race. This is the Philosophy, with which unlettered Galileans humbled and subdued those mighty masters of human thought, who, in intellectual greatness, have rarely found a peer in later times. It

is this simple, unquestioning, obedient Faith in Christ, which is to be the great argument with Infidelity in our own day.

> "Thou hast spoken—I believe,
> Though the oracle be sealed."

This it is, which, with its magic power, is to shut the mouths of lions; put to silence the gainsaying of ungodly men; *rebuke the presumption of party leaders;* cause to cease our internal controversies; fill to overflowing our Missionary treasuries; send the heralds of the Cross into the moral wastes of the earth; and bring into the Church at home the crowds who are now deserting us.

We rejoice in the brightening evidences that this good work is already begun. Churchmen in all directions, East and West, North and South, are growing sick of an unchristian party warfare, and are inquiring, not how many points of difference they can find in those who receive the same Creeds and the same Articles of Belief, who worship at the same Altar, and mingle their hearts and voices in the same words of Prayer and Praise; but how many, in which they are really one. If they are quiet, they are yet in earnest. Two frogs croaking in a slough will make more noise than twenty oxen working on the river's bank. As true Churchmen know each other better, they will love each other more; for a common sympathy always unites them. The awful presence of great duties, great dangers, and great hopes, will, we trust, rebuke into a silence which knows no waking, the fell spirit of faction; and the solvent power of Christ's Love will unite, on the Catholic basis of our common Faith, hearts and hands which have long been estranged from each other. And if, alas! there shall still be those among us, whose continual study it is, to insist on their own private, narrow, self-imposed tests, and so, to stir up strife and discord, and alienate the hearts of Brethren, let us not judge their motives; but rather, pledge ourselves anew to the great work of Christian Charity.* So shall that last, that sublime prayer be answered: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

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* I Cor. xiii, 7.

Art. VI.—MODERN MILLENARIANISM.

1. *Theological Essays*, by Frederick Denison Maurice, M. A., Chaplain of Lincoln's Inn, late Professor in King's College, London. From the second London edition, with a new preface, and other additions. Redfield, New York. One volume, 12mo. pp. 369. New Haven: T. H. Pease.
2. *Maurice's Letter to Rev. Dr. Jelf, on the word "Eternal."* New York: C. S. Francis. 8vo. pp. 48.
3. *The Voice of the Church on the Coming and Kingdom of Christ; or a History of the Doctrine of the Reign of Christ on Earth.* By D. T. Taylor. Boston. 1 Vol. 12mo. pp. 420.

Among other primitive heresies and errors of which we have seen the revival in our own day, and which seem to have had their periodical cycles from the beginning, one which has of late been put forth with great positiveness and ability, is the old Millenarian theory, and the notion of the Ultimate and Final Annihilation of the wicked. We have placed two or three works at the head of our pages, rather as representatives of this class of writings, than with the intention of rebutting their positions. Our aim is to present an independent argument for the Truth, rather than to chase a flimsy sophistry—which in all such matters we regard as the truer wisdom. We shall therefore allude to the writings of these theorists, only so far as may be necessary to illustrate our meaning.

It is evident that the most mischievous of these errors is that which maintains the utter final annihilation of the wicked, and so denies their endless punishment. After a careful examination of the writings of this class of men, we are convinced that their chief error consists in not first definitely establishing, in their own minds, the biblical uses of the words Life and Death, and the kindred terms. On the whole subject we beg to suggest the following remarks:

In reference to man, in his present state of being, the words Life and Death, in the Holy Scriptures, have the three following meanings:

1. They denote *natural* or *physical* Life and Death.
2. They denote *moral* or *spiritual* Life and Death.
3. Metaphorically, *Life* is *Happiness*, and *Death* is *Misery*.
4. In reference to man, in his future state of being, Life and Death are predicated of different classes of men, and are

termed *eternal Life*, or *Life eternal*, and *eternal Death*, or the *second Death.*

Now the question is, What is the meaning of the words Life and Death, in this fourth use of them? These writers seem to think, that Life here means "immortality," or a never-ending existence; and that Death here means annihilation, or, as they term it, "perishing," in the sense of ceasing to exist. They reject all the meanings which these words have when applied to man in his present state of being, and adopt other meanings entirely different, and meanings which appear to us to be without example in the Word of God.

Remarks on these four uses of the words Life and Death.

I. *Natural or physical Life and Death.*

This use of the word Life is found in Gen. ii, 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," (or, a living being, or person.)

Natural or physical Death is mentioned, Gen. xxv, 8: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years: and was gathered to his people: and his sons Isaac and Ishmael buried him."

The question now arises, What is the nature of this physical Life, and this physical Death? Is the one immortality, or never-ending existence? and the other annihilation, i. e. "perishing," or forever ceasing to exist? Certainly not. Natural life in man, is the temporary union and coöperation of an immaterial spirit, and an organized material body animated by what we call animal life:—and natural death is the cessation of this union and coöperation, whereby the animal life becomes extinct, the material body "returns to the earth as it was," and the immaterial spirit "returns to God who gave it." (Eccles. xii, 7.) (Brute animals are not possessed of immortal souls, but they have animated material bodies, and are guided by what we call instinct. Hence their souls or spirits are supposed to become extinct at death. Eccles. iii, 21: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?")

That the spirit, the rational and immaterial soul of man, does not cease to exist and be active, at death; but that it passes into another state of existence, in which it is either happy or miserable; is indicated by the Scriptural expressions used to describe natural death: e. g. giving up the ghost, (Gen. xxv, 8: above,)—departure of the spirit or soul, (Gen. xxxv, 18,)—see also Eccles. iii, 21, before cited. Hence the dying

Stephen prayed: "Lord Jesus, receive my spirit," (Acts vii, 59.) And Paul had a "desire to depart" out of this world, and to be with Christ, which he deemed advantageous to him, (Philip. i, 23:) and he repeatedly spoke of his death, as being only a departure from this world, (2 Tim. iv, 6; Acts xx, 29.) And our Saviour told the expiring thief, "This day shalt thou be with me in Paradise," (Luke xxiii, 43.)—See also the parable of the rich man and Lazarus, (Luke xvi, 22–31.) Most of the pagans have believed in the immortality of the soul, or that it exists in another state, after the death of the body. And these writers seem fully to admit, that natural death does not terminate the existence of the soul; though they suppose that the second death will produce such a result in the finally impenitent.

Neither is man's material body annihilated by natural death. It returns indeed to the earth as it was, and sees corruption; but, according to the Scriptures, it can be raised to life again, and it will be, at the last day.—See 1 Cor. xv, 12–59; Gospel of John v, 28, 29.

II. *Moral or spiritual Life and Death.*

The words, in this acceptation, refer to the moral and religious character and conduct of men. They who love and serve God, or who cheerfully obey his commands, are said to have life, to live, &c.: and they who are alienated from God, disregard his commands, and follow only the natural desires and inclinations,—however active they may be,—are said to be dead, "dead in trespasses and sins." All mankind belong to the one or the other of these classes. The pious, or the renewed and sanctified, are alive; and those who are unrenewed and unsanctified, or are in the state into which all men were plunged by the apostasy of Adam,—are said to be dead.

Take the following as examples of this use of the terms:

Rom. viii, 5, 6: "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For, to be carnally minded is death; but to be spiritually minded is life and peace."

1 Tim. v, 6: "She that liveth in pleasure, is dead while she liveth."

Ephes. ii, 1–6: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world," &c.—"among whom also we all had our conversation, in times past, in the lusts of our flesh, fulfilling the desires of the flesh," &c. "But God, who is rich in mercy," &c., "even when we were dead in sins, hath

quickened us together with Christ;—and hath raised us up together," &c.

Ephes. v, 14: "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Rom. vi, 13: "Neither yield your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead," &c.

Prov. viii, 36: (Wisdom says:) "All they that hate me, love death."

Rom. vii, 9: "For I was alive without the law once," (i. e. was so, in my own estimation;) "but when the commandment came, sin revived, and I died," (or, found myself to be dead.)

Rom. vii, 24: "O wretched man that I am! who shall deliver me from the body of this death?"

2 Cor. v, 14: "If one died for all, then were all dead."

1 John iii, 14: "He that loveth not his brother, abideth in death."

Matt. viii, 22: "Follow me; and let the dead bury their dead."

Rev. iii, 1: "I know thy works, that thou hast a name, that thou livest, and art dead."

To be "dead to sin," (or, in the language of the Prayer Book, "to be dead from sin,") is no longer to practice it. It is therefore very different from being "dead in trespasses and sins;" and must not be confounded with it.

III. *Metaphorically, Life is Happiness, and Death is Misery.*

A. Happiness, whether proceeding from outward prosperity, or from internal joy or delight,—and whether in this world, or in the world to come,—is called Life.

Lev. xviii, 5: "Keep my statutes and my judgments; which if a man do, he shall live (be happy) in them: I am the Lord." See also Nehem. ix, 29; Ezek. xx, 11, 13, 21; Rom. x, 5. And compare Ps. xix, 11: "And in keeping them, there is great reward."

Deut. xxx, 19: "I call heaven and earth to record this day, ... that I have set before you life and death, blessing and cursing." (Here, Life is explained by the word blessing, and death by the word cursing.) Verse 15: "See, I have set before thee this day life and good, and death and evil."

Deut. xxxii, 46, 47: "Set your hearts unto all the words which I testify," &c. "For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go," &c.

Levit. xxv, 36: "Take no usury of him, or increase: but

fear thy God; that thy brother may live (be prosperous and happy) with thee."

Deut. xxxiii, 6: (Moses, blessing the tribes:) "Let Reuben live, and not die; and let not his men be few."

Ruth iv, 15: "And he (Boaz) shall be unto thee a restorer of thy life, (thy worldly prosperity,) and a nourisher of thine old age."

Ps. xxx, 5: "In his favor is life; weeping may endure for a night, but joy cometh in the morning."

Ps. xxxiv, 12, 13: "What man is he that desireth life (happiness) and loveth many days, that he may see good? Keep thy tongue from evil," &c.

Ps. xxxvi, 8, 9: "Thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life; in thy light shall we see light."

Prov. iv, 13: "Take fast hold of instruction; let her not go: keep her; for she is thy life," (the source of thy happiness, both in this world, and in that to come.)

Prov. x, 16: "The labor of the righteous tendeth to life; the fruit of the wicked to sin."

Prov. xi, 19: "As righteousness tendeth to life; so he that pursueth evil, pursueth it to his own death," (or misery.)

Prov. xix, 23: "The fear of the Lord tendeth to life; and he that hath it, shall abide satisfied; he shall not be visited with evil."

Eccles. vii, 12: "The excellency of knowledge is, that wisdom giveth life," (happiness.)

Isa. xxxviii, 16: "By these things men live, (are happy,) and in all these things is the life (joy) of my spirit."

Matt. vii, 14: "Strait is the gate, and narrow is the way, which leadeth unto life."

Luke xii, 15: "Beware of covetousness; for a man's life (happiness) consisteth not in the abundance which he possesseth."

Rom. viii, 6: "To be spiritually minded is life and peace."

Rom. xi, 15: "If the casting away," &c., "what shall the receiving of them be, but life from the dead," (a state of happiness succeeding a state of wretchedness.)

1 Thess. iii, 8: "Now we live, (are happy,) if ye stand fast in the Lord."

1 Peter iii, 10: "He that will love life, and see good days, let him refrain," &c.

Rev. xxi, 6: "I will give of the water of life (blessedness) freely."

Rev. xxii, 1: "He shewed me a pure river of water of life, clear as crystal."

Prov. xiii, 12: "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life," (a source of delight.)

Prov. xiv, 27: "The fear of the Lord is a fountain of life," (source of true happiness.)

Prov. xvi, 22: "Understanding is a well-spring of life," (a source of blessedness.)

Prov. xxii, 4: "By humility, and the fear of the Lord, are riches, and honor, and life."

B. As life is happiness, so death is any great peril or calamity, any misery, affecting either the body or the soul, in this world or that to come.

Exod. x, 17: (Pharaoh said to Moses,) "Entreat the Lord, your God, that he may take away from me this death only," (the plague of the locusts.)

2 Kings iv, 40: "There is death (a deleterious herb) in the pot."

Jerem. ix, 21: "For death (the visitation of God's wrath) is come into our windows, and is entered into our palaces, to cut off," &c.

Rom. viii, 36: "As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter."

2 Cor. i, 9, 10: "We had the sentence of death, (exposure to peril,) that we should not trust in ourselves, but in God, who raiseth the dead; who delivered us from so great a death," (so imminent a peril.)

2 Cor. iv, 11: "For we which live, are always delivered unto death for Jesus' sake."

2 Cor. iv, 12: "So then death worketh in us, but life in you," (we encounter perils, that you may attain the blessedness of saints.)

2 Cor. xi, 25: "In stripes above measure, in prisons more frequent, in deaths oft," (in extreme perils, often.)

Some of the texts, arranged under the heads of the moral and metaphorical significations of the words Life and Death, are capable of being construed differently; but others of them are not, and these are sufficiently numerous to establish the positions taken, in regard to the second and third uses of the terms Life and Death in the Scriptures. Now, for their fourth use.

IV. In reference to man in his future state, and after the day of judgment, the Scriptures teach that *Life, or eternal Life, awaits the righteous; and Death, eternal Death, or the "second Death," awaits the wicked.* Now what are we to understand by Life and Death, in this application of the words? Not, surely, natural Death, or the severance of soul and body,

and the return of the latter to the earth as it was, and of the former to God who gave it. For this death, they will all have previously passed through, at the time they passed out of the present world; and from this death they will all have been recovered, by a resurrection, and this, for the purpose of receiving their everlasting doom, from the Judge of the quick and the dead. They cannot, therefore, be raised out of this death, merely to be sent back immediately into it. Are, then, the Life and Death which await men in the future state, moral or spiritual Life and Death, according to the second use of the terms? Not exactly. For the righteous will already be partakers of spiritual life, and the wicked will be already under spiritual death. They cannot, therefore, now first become partakers of this kind of life and death. Yet they may, at that time, make some advances in spiritual life and spiritual death: that is, the righteous may become more perfectly sanctified, or more completely recovered from all sinful dispositions and conduct, and the wicked may become more entirely depraved, or abandoned to sinful propensities.

If we now enquire, how the third use of the term Life and Death, (according to which, Life is used metaphorically for Happiness, and Death also metaphorically for Misery,) will suit the exigencies of the case before us; we shall find it liable to no objections whatever, and that it meets perfectly all the circumstances of the case. Life and death, in the sense of happiness and misery, are well known Scriptural expressions, easily understood, entirely pertinent, and requiring no forced or unnatural interpretation of the terms, no resort to any recondite, improper, or unauthorized meanings of the words Life and Death. In this acceptation, they readily admit the Scriptural epithets "everlasting" and "eternal," in their literal sense of never-ending; and they require no recourse to any unusual or questionable meanings of these adjectives. If taken in this acceptation, Life is a very proper reward or retribution for God to promise and bestow on the righteous; and Death a very suitable penalty for God to inflict on the wicked. A law that should promise the former to the obedient, and threaten the latter to the disobedient, could not fail to be understood, and to commend itself to the reason and the consciences of all intelligent beings, to whom it should be addressed. It would likewise hold out motives, exactly suited to act with the greatest force on minds constituted as ours are. As prescribed rewards and punishments, happiness and misery are direct opposites, or counterparts to each other: for happiness is the opposite of misery, and misery the opposite of happiness. And, as the one

is man's supreme good, it is the proper reward of merit; and as the other is man's supreme evil, it is the proper recompense for demerit. Indeed, nothing else than happiness can ever become a reward; nor can anything but misery or suffering, be a penalty. Whatever affords neither pleasure nor pain, is, and forever must be, a thing neither to be desired nor to be dreaded. It is a thing which the human mind regards with indifference; and therefore it can never be successfully held up as a motive to obedience, or as a dissuasive from disobedience.

All nations, Jewish, Pagan, and Mohammedan, have agreed in the belief, that precisely these two things, happiness and misery, are to constitute the future recompense of the two classes of men in the other world. Even natural religion is so clear and decisive on this subject, that all men, in all ages and countries, if they admitted an existence after death, and any retributions there, have regarded happiness as the reward, and misery as the punishment, of the life to come. Moreover, the Holy Scriptures themselves, uniformly, represent eternal life, or the future state of the righteous, as being a state of perfect and endless bliss or happiness; and eternal death, or the future state of the wicked, as a state of perfect and endless sorrow or misery. The place, to which the righteous go, is called Heaven, Paradise, Abraham's Bosom, the Holy Jerusalem. And they who reach that happy place, enjoy complete exemption from all sorrows, and are the subjects of perfect bliss. Thus, Rev. xiv, 13, "Blessed are the dead, which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. vii, 15, 17, "They have washed their robes," &c. "Therefore are they before the throne of God, and serve Him, day and night, in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Compare Rev. xxi, 4. See also the happy condition of the residents in the heavenly Jerusalem, as described in Rev. xxii, 1, 5, 14. On the contrary, the place, to which the wicked go, is called Hell, and is described as being a Lake of fire, a Lake that burneth with fire and brimstone, a Furnace of fire, and a Place of Torment; in which are said to be, "Wailing and gnashing of teeth," (Matt. xiii, 42,) and where "Their worm dieth not, and the fire is not quenched." (Mark ix, 43, 44, 46, 48.)

Now, in view of all these arguments, how is it possible to

avoid the conclusion, that Life and Death, when used to describe the state of man in the future world, have the same meaning as they do when used, in their third or metaphorical sense, in reference to the state of man in this world; viz, that Life denotes happiness, and Death denotes misery?

But, let us examine, a little, the opinion of these writers, that, in reference to the future state of man, Life means simply "immortality," or a never-ending existence; and death means annihilation, or "perishing," in the sense of ceasing to exist. Is mere existence, unattended by either pleasure or pain, joy or sorrow, the greatest blessing which Christ has purchased, or which God will bestow, on the righteous? Is it the only reward, which God ever promised to men or angels, on condition of perfect obedience to His law? Or, is it all that the Scriptures authorize the penitent believer to hope for, in the world to come? We think these writers themselves will not answer all these interrogatories affirmatively; for, we suppose, they believe that the righteous will not only exist, but will also be perfectly happy, after the day of judgment. Now, if the righteous are to be perfectly happy, and if this is included in the promise to them of eternal life; must not the state of the wicked be the reverse of this, or a state of perfect misery, and not a state of mere non-existence, in which there can be no pain, no sorrow, no suffering?

Again: Is annihilation or non-existence more to be dreaded, under all possible circumstances, than existence? Certainly not. Even in this world where pleasure and pain, good and evil, are commingled, many a man has found himself so unhappy, that life was a burden; and he would gladly have taken refuge in annihilation; and, as that was impossible, he concluded to brave the danger of falling into everlasting burnings, and laid violent hands on himself. Now, with these facts before us, how can we believe that God has annexed no higher penalty to the most flagrant violations of His holy law, than mere annihilation; or that, at the final judgment, they who lived all their days in sin, and would not repent, will simply be put out of existence? Annihilation or non-existence can, at farthest, only draw after it privation of positive enjoyment, without producing any suffering, any sorrow, or regret. It is altogether a negative thing. And is it then an adequate punishment for any and for all degrees of sin? Will it deter transgressors from violating God's law? Neither can it be shown, that the character of God, especially His goodness, forbids Him to inflict any severer punishment in the future world: for He does often, by His providence, in this world, visit transgressors

with more dreadful punishments; by which they are sometimes driven to despair, and seek relief in suicide. Judas was an example; and so is every suicide from *mania a potu*, or from any vicious habit, or criminal conduct.

But, clear as these points are in the view of reason, we need not rest here: for the Scriptures afford us explicit testimony. The Bible teaches us, that the wicked will endure positive sufferings, after the day of judgment, and that these sufferings will be so intense and enduring, that it would have been better for the subjects of them, if they had never been born. This our Saviour expressly affirms of Judas, (Matt. xxvi, 24.) He also tells us that, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another," &c.: "And He shall set the sheep on His right hand, but the goats on the left." Then sentence will be passed on each. To those on His right hand, the Judge will say: "Come, ye blessed of my Father, inherit the kingdom," &c. "Then shall He say unto them on His left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The sentence on these is not: "Sink ye into annihilation, and henceforth be, as if ye had never been;" but it is: "Go ye hence into everlasting burnings." The narrative concludes with the declaration: "These shall go away into everlasting punishment," (εἰς κολασιν αἰώνιον—everlasting penal infliction;) "but the righteous into life eternal." (Matt. xxv, 31, 33, 41, 46.)

St. Paul, (who, knowing the terrors of the Lord, sought to persuade men, 2 Cor. v, 11,) thus addresses a scoffer at the Gospel, in his Epistle to the Romans: "Thinkest thou this, O man, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness, and forbearance, and long-suffering: not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who, by patient continuance," &c., "eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, tribulation and anguish, upon every sort of man that doeth evil; . . . . . in the day when God shall judge the secrets of men, by Jesus Christ." (Rom. ii, 3, 4, 5, 6, 8, 9, 16.)

Language still stronger, occurs in Rev. xiv, 9, 11. "If any man worship the beast and his image, and receive his mark,"

&c., "the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest, day nor night, who worship the beast and his image," &c.—Thus, according to the Scriptures, the wicked will not sink into non-existence, at the final judgment; nor will they become altogether unconscious, and incapable of either pleasure or pain. But they will endure "tribulation and anguish," being made to "drink of the wine of the wrath of God:"—they will be positively "tormented;" and will "have no rest, day nor night:" and "the smoke of their torment will ascend up for ever and ever."

The words destroy, and perish, destruction, and perdition, and any other employed to denote the state of the wicked in the future world,—can signify nothing different from the word death, as used for the same thing; and therefore we need not spend time upon them.

These writers seem to suppose that the doctrine (of the annihilation of reprobate souls) derives support from what they assume for a fact, that the contrary doctrine implies the independence of the human soul on God; that is, that it is not indebted to God for its origin; and of course is not, for the continuance of its existence; so that it is impossible for God to deprive a human soul of its existence. They therefore charge their opponents with being Pantheists, or with holding the eternity of matter, and the uncreated and independent nature of human souls. But their fears on this subject, may all be dismissed: for the fact is, all Christians, Jews, and Mohammedans, and even such of the Pagans as believe in one infinite Spirit, the Creator and Upholder of all things,—hold, as strongly as these writers themselves, that human souls derived their existence from the fiat of God; and that He can put them out of existence, at His pleasure.—The only point in controversy between us, is, Whether it is the purpose of God, as revealed to us in the Scriptures, to annihilate the souls of the wicked, or to consign them to endless misery, at the final judgment.

These writers maintain, that, if we suppose that the wicked are to suffer endless punishment, we must assume one of three hypotheses: namely, (1,) that the soul is formed out of eternal, preëxistent matter, and therefore is, in its own nature, indestructible and immortal:—or (2) that God indeed created the soul, but has not power to put an end to its existence:—or (3)

that he is controlled by a fate existing out of himself, and so is necessitated to sustain in existence, myriads of human souls immortally, for the sole purpose of tormenting them interminably. Now, we rest our cause upon neither of these hypotheses. We do not suppose the soul to be formed of eternal, preëxistent matter, which it is beyond the power of God to annihilate.—Nor do we believe, that the power which could create, is unable to annihilate.—Nor do we allow of any fate, external to God, which controls Him, or necessitates His doing anything which He does not choose to do.—We believe, that it is the good pleasure of the holy and righteous God, to reward the obedient with never-ending bliss, and to punish the incorrigibly wicked with never-ending misery.—Such, we believe, to be the holy character of God; and these, we understand to be His righteous purposes, as made known to us by His Law and by His Gospel. We do not believe, that these views are in direct contradiction both to the letter of His own Law and His own Gospel on the subject:—nor do we believe them to be in direct opposition to all His moral attributes, viz, of justice, goodness, mercy, and truth.—We believe, that distributive justice as truly demands the infliction of penalties on the disobedient, as the bestowment of rewards on the obedient: and that

"A God all goodness, is a God unjust."

Let us now consider the Millenarian Theory, to which we have before alluded. The common belief is, that the unembodied spirits of the saints at death are received into a Paradise, where they are made happy, till the final judgment;—and that the unembodied spirits of the wicked, at death, are sent to Hades, or Hell, where they continue to remain as sufferers, until the same final Judgment:—that, at the consummation of all things, Jesus Christ will descend from Heaven, with power and great glory;—will raise from their graves the bodies of both the just and the unjust; and will then sit in solemn judgment upon all men; and will doom the unjust to eternal misery, both in soul and body, in Gehenna, or Hell; and will transport the just, both soul and body, up to Heaven, to be made perfectly and for ever happy.

But these writers suppose, that the visible advent of Christ will occur at the commencement of the Millennium, and, of course, a thousand years before the end of the world and the final judgment.—Whether, at the end of the Millennium, Christ is to retire from our world for a little time, and then appear again, to execute sentence on the wicked at the final judgment,

they do not explicitly inform us.—Neither do they distinctly tell us, whether there are three Judgments, or only two;—the first, that of individuals severally, as they pass from this life; and then two public Judgments of the two great classes of men, first of the saints, at the commencement of the Millennium, and secondly of the sinners, at the end of the Millennium. They speak of the future Judgments as being but two; and they call the first of them the General Judgment, and the other the Final Judgment. "This general judgment of all the dead, has been going on ever since the days of Adam, to the present time, and must continue to go on until the second personal coming of Christ." He also tells us, that Christ at His second personal coming will judge all the quick then on the earth, in a general judgment, as He himself taught, in the 24th and 25th chapter of His Gospel, according to St. Matthew; and that the approved of that general Judgment, of all the quick then on the earth, will be changed to a resurrectionary state, and will also reign with Him on the earth during the Millennial period:—and that the unapproved reprobates of that Judgment, of all the quick, will be condemned by a decree of reprobation to that re-probationary Pit, Prison, or Hell, where Christ, when put to death in the flesh, went in the Spirit to preach the Gospel,—there to suffer *aionian*, or everlasting punishment, during that *Aion* or period of time, intervening between that event, and their final resurrection; which final resurrection will be in order to the final judgment of them: and which final resurrection and final judgment will be, in order to either their being finally saved in both soul and body from perishing, or to their being finally devoured and destroyed in both soul and body by the second death.

On carefully examining the writings of these men, they seem to teach, in fact, three different Judgments. The first is a private and informal Judgment of individuals, as they pass out of this life, whereby their unembodied spirits are remanded to Heaven or to Hell, until the resurrection of their bodies and their solemn trial in a general and formal judgment.—(As to this informal and private judgment of individuals, we are happy to agree with them in the general idea: but we must differ from them in regard to the state to which this Judgment dooms the impenitent. We suppose it to be a state of despair and anguish, and not a new probation.)—Both the other Judgments are solemn, public transactions, according to these writers; but they take place at two distinct periods of time, and they relate to entirely different classes of persons.—What they call the General Judgment, will take place at the Second Ad-

vent of Christ, when the Millennium begins; and it will be preceded by the resurrection of all departed saints, in new and glorious bodies, and by a change of the bodies of living saints into immortal and spiritual bodies.—By this General Judgment, all the saints, of all ages and nations, clothed in spiritual bodies, will be admitted to reign with Christ, personally, on the earth, during a thousand years; and all the impenitent and unbelieving then on the earth, will either die a natural death, or will be slain, and so be sent to a new probation, in an unembodied state, in the prison of Hell, until the thousand years are ended.—Lastly, the Final Judgment, which is to take place at the end of the Millennium, will be preceded by the resurrection of the bodies of all those who died in impenitence, from the days of Adam down to the Second Advent of Christ. And it is on these persons, and on these only, that solemn sentence is to be passed, in this the Final Judgment. Such of the persons just described, as shall have repented during their second probation in Hell, will be acquitted, and will be aggregated with the saints: and such of them as would not repent, being found reprobates, will be annihilated, both soul and body, for ever.

Now, directly contrary to these views, the Bible appears to recognize but one public Judgment, or one Judgment Day, for both the righteous and the wicked; namely, that which is emphatically called "the Judgment," and "the Day of Judgment;" and which is said to be "the last day," and "at the end of the world." We will cite a few of the passages which confirm this position.

Acts xvii, 31. "He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained," &c. Here is mention of one day, for judging the whole world.

Matt. xxiv, 36. "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only."—If, with some, we suppose this text to refer to the destruction of Jerusalem by the Roman army under Titus, still it is in language borrowed from the final judgment, and therefore equally true of the one event as of the other.

Matt. xiii, 39–43. Where our Saviour expounds the parable of tares in the field of wheat. "The harvest (he says) is the end of the world; and the reapers are the Angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world."—According to this parable, (v. 30,) both the tares and the wheat grow together, until the harvest; and then, at the time of harvest, the tares are gathered for burning, and the wheat is gathered into the garner.

John vi, 39, 40, 44, 55. Christ says of an individual be-

liever, "I will raise him up at the last day."—Not, a thousand years before the last day; but, "at the last day."

John xi, 24. "Martha saith unto him, I know that he (my brother) shall rise again, in the resurrection, at the last day."

John v, 28, 29. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—Here the righteous and the wicked both hear the voice of their final judge in one and the same hour, and come forth unto their different resurrections.

2 Peter iii, 7. "The Heavens and the Earth, which are now,—are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men."

Matt. x, 15. "More tolerable—in the day of judgment," &c. See Matt. xi, 22, 24; Mark vi, 11.

Matt. xii, 36. "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

1 John iv, 17. "That we may have boldness in the day of judgment."

That, on one and the same occasion, God will reward the righteous and punish the wicked, is expressly declared, 2 Thess. i, 6–10. "Seeing it is a righteous thing with God, to recompense tribulation to them—and to you—rest,—when the Lord Jesus shall be revealed from Heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, &c.; when He shall come to be glorified in His saints," &c.—It is here asserted explicitly, that the wicked are to be punished, when the righteous are admitted to their rest; and that the righteous are admitted to their rest, when Christ shall come to execute judgment on the wicked.

The same doctrine of one Judgment Day for both the saved and the lost, is clearly stated, and the process on that day is vividly described, by our Saviour, in Matt. xxv, 31–46. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, 'Come, ye blessed of my Father, inherit the kingdom,' &c. Then shall He say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared,' &c. 'And these shall go away into everlasting punishment; but the righteous into life eternal.'"

That our Lord will remain in Heaven, until the final consummation, and will then come, visibly, to judge the world, is taught, as follows:

Acts iii, 21. "Whom the heavens must receive, until the times of the restitution of all things."

Heb. x, 12, 13. "This man, after He had offered one sacrifice for sins, for ever (or till the end of time) sat down on the right hand of God: from henceforth expecting (waiting) till His enemies be made His footstool."

Luke xix, 12–27. (Here, the parable of the nobleman, who went into a far country to receive a kingdom, and entrusted ten pounds with his ten servants:—shows us, that he called all those servants to account, forthwith, on his return; and that he rewarded the faithful, and punished the unfaithful, at one and the same time.)

Matt. xxv, 1–13. (Here the parable of the ten Virgins shows, that as soon as the bridegroom arrived,) "they that were ready, went in with him to the marriage; and the door was shut." (All future entrance was barred; and when the foolish virgins came, and sought admission, they were rejected. —In application of this parable, our Lord said:) "Watch, therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh."

For bringing Christ down from Heaven, a thousand years before the final consummation,—and for cleaving the one Judgment day of the Bible into two distinct Judgments, wide asunder, and differing as to the persons judged,—these writers have only a single text of Scripture, which even seems to favor their views. It is that much contested passage in the Apocalypse, on which the ancient Millenarians, and their modern followers, all rely as their chief support.—It is Rev. xx, 4–6. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.—But the rest of the dead lived not again, until the thousand years were finished.—This is the first resurrection. Blessed and holy, is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

The common opinion of expositors has ever been, that this visionary resurrection of the martyrs, and their reigning with Christ during the Millennium, are to be understood figuratively,

as denoting a very prosperous and happy state of the Church, during a period yet to come, when Satan shall be bound, and shall not go forth to deceive the nations. The Church will, in that period, be as pure and as flourishing, as if all the holy Martyrs, and the most eminent saints of former ages, had arisen from the dead and returned to the Church, and had become the "priests of God and of Christ."—Or, it will be, as if Christ's Kingdom had been transferred from Heaven to earth, and the most eminent of saints here reigned "with Christ," during a thousand years of unbroken peace and prosperity.

But, while this has ever been the general opinion, many of the early Jewish Christians,—influenced, undoubtedly, by their national belief that the Messiah was to erect a temporal kingdom on the earth, and to reign with great splendor in Jerusalem,—thought they discovered indications of such an earthly kingdom of Christ in this portion of the Apocalypse.—They, therefore, understood the resurrection mentioned as being literal; yet they limited it to actual martyrs and confessors, thus establishing high notions of the privileges and prerogatives of Martyrs, after death. And, being guided by their imaginations, they drew very glowing pictures of the luxury and splendor of the Millennial Church. As early, however, as the middle of the third century, the more intelligent Fathers set themselves against these sensual and earthly views; which have never since gained much currency. Here and there an individual, whose imagination controlled his judgment, has embraced Millenarianism, in some one of its multifarious forms. —Still, the good sense of the Church has remained unshaken, and no modern Millenarian has been able to draw any considerable number after him.

We will not go into a labored confutation of the Millenarian interpretation of Rev. xx, 4–6; but will simply ask a few questions.

Is there a single word in the passage, that proves any personal Advent of Christ, at the time of this first resurrection; or that shows the reign of the martyrs with Christ, during a thousand years, to be upon this earth?—Therefore, if the first resurrection is to be taken literally, what evidence have we, that the reign with Christ is not to be in Heaven?—Or, if the resurrection is to be figurative, why may not the reign be also figurative?

If the first resurrection is to be taken literally, what evidence does this passage afford, that it extends to all the pious dead? The language, surely, intimates no such thing. But, if all the pious dead are to rise, at the time of this first resurrection, what proof have we, in this passage, that the bodies of the

living saints are then to be changed, and to become spiritual bodies? The text, certainly, mentions nothing of the kind. Or, if we grant, that all departed saints will be raised, and all living saints be changed; what authority have we, in this text, for supposing that all the impenitent and unbelieving, will then be cut off, and sent to the prison of Hell? The text says no such thing.

But, suppose we could surmount all these difficulties, and could show that Christ will come down, personally, to reign on the earth, and that the pious dead will all then rise, and the living saints be changed, and all the impenitent be sent to Hell; what is to be the situation of this glorious company on the earth?—Will these perfected saints, having glorious spiritual bodies, need material houses to dwell in, earthly food to nourish them, and material clothing to cover them? If not, of what use to them will be all these earthly things? Or if they are to make some use of them, will they marry wives, form families, raise up children, and so produce new generations of human beings, either like their glorified parents, or persons born under the curse, and exposed to diseases, sorrow, and death?—Can such a mixture of the earthly and heavenly, of the material and the spiritual, form a comprehensible and consistent state; or one that shall harmonize with those passages of Scripture which describe to us the employments and the condition of the saints in the life to come?

The doctrine, that the unembodied spirits of the wicked, while incarcerated in the prison of Hell, or Hades, enjoy a new probation,—deserves a more distinct consideration. We would call attention to the following texts.

Luke xiii, 23–28. "Then said one unto Him, Lord, are there few that be saved? And He said unto them, strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.—When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer, and say unto you, I know you not whence ye are; . . . depart from Me, all ye workers of iniquity.—There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." —This text shows clearly, that the probation of the wicked has a limitation, and that it will terminate before they cease to exist. The door of salvation is to be shut against them, ere they come to their end. And so, in the parable of the ten Virgins, Matt. xxv, 10–13. "And while they went to buy, the Bridegroom came; and they that were ready went in with him to

the marriage; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not.—WATCH, therefore, for ye know neither the day nor the hour, wherein the Son of Man cometh."

This limitation of man's probation, is here made the very ground of urgency in the call upon sinners to repent speedily; and to do it now, while they are in the present world!

2 Cor. vi, 1–2. "We then, as workers together with Him, beseech you, that ye receive not the grace of God in vain. For, he saith, Behold, now is the accepted time; behold, now is the day of salvation."

Also Heb. iii, 7–19. "Wherefore, (as the Holy Ghost saith, to-day, if ye will hear His voice, harden not your hearts, as in the provocation in the wilderness. . . . So I sware in my wrath, they shall not enter into my rest: Take heed, brethren; . . . . while it is said, to-day, if ye will hear His voice, harden not your hearts."

Heb. iv, 1. "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it."

Matt. v, 25–26. "Agree with thine adversary, quickly, while thou art in the way with him; lest . . . . . the adversary deliver thee to the judge," . . . "and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

That the patience of God will, at some time, be exhausted, and the calls of His mercy give place to wrath, and to penal inflictions, is vividly expressed in the book of Proverbs, (i, 24–33.) "Because I have called, and ye refused; I have stretched out mine hand, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh: . . . Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: . . . Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

The time when the sinner's probation ends, seems to be definitely marked, (Heb. ix, 27.) "It is appointed unto men once to die, but after this the judgment."—The implication is, that after death, there is nothing but judgment; *i. e.*, acquittal, or condemnation; acquittal to the righteous, and condemnation to the wicked.—And, if so, how can the wicked, after death, enjoy a new probation for a thousand years; and then, either be received to glory, or be annihilated? That there is some period or limitation to man's probation, after which the char

acter of both saints and sinners becomes judicially fixed and established, beyond all possibility of change,—is clearly taught, (Rev. xxii, 11.) "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Now, when can this crisis in man's character more probably take place, than at the time each person leaves the present world, and is either remanded to the prison of Hell, or is admitted to the Paradise of God? But the theory before us allows of no place for such a crisis. It cannot occur to the wicked during the time they are in the prison of Hell; because we are told that they are enjoying a new probation.—Nor can it occur at what they call the final judgment; because, then the wicked are all to be annihilated; and, of course, can thenceforth have no character whatever, either good or bad, for they are to have no existence.

In support of the opinion, that the souls shut up in the prison of Hell, are in a state of probation, two very obscure passages are cited; both of them in the First Epistle of Peter: viz, ch. iii, 19, 20, and ch. iv, 6. In the first of these, according to the more general opinion, we are informed, that the Spirit, which raised Christ from the dead, once went and preached, (by Noah, who was "a preacher of "righteousnes," 2 Peter, ii, 5,) to the spirits of those disobedient persons, who lived at the time the ark was preparing, but who were now, (at the writing of this Epistle,) in the prison of Hell.—But, by so constructing the passage, as to make the preaching to these persons to take place, not while they were living in disobedience, but after their incarceration,—these writers infer from this text, that the antediluvians at least, had the Gospel preached to them in Hell. In the other passage, (1 Peter iv, 6,) as generally understood, it is stated, that the Gospel is preached to the (spiritually) dead, "that they may be judged according to men in the flesh, but live according to God in the Spirit."—Here, these writers would understand by "the dead," —not the spiritually dead, or those "dead in trespasses and sins,"—but those who have suffered natural death.—And from both these passages together, they infer, that the Gospel is preached in Hell, generally; and that it will be, quite to the final consummation. But they give no information, who the preachers are,—what means they use for the conversion and edification of damned souls,—what success attends their labors, —or what is the condition of those who may repent, and accept the offered mercy, hundreds of years before the Final Judgment. Yet, in reliance on these very questionable inferences from two very obscure texts, they venture to affirm a doctrine

at variance with the general tenor of Holy Scripture, and rejected by the Church from the beginning.

In respect to the positive teaching of our own branch of the Church on these theories, there cannot be the shadow of a doubt. The only passage in the Prayer Book which these writers can, in the estimation even of the unlearned, bend, at all, into conformity with their scheme, is the statement in the Creed:—"He descended into Hell." From this, they have sometimes inferred, that Christ descended into the place of the damned, and that He announced salvation to the wretched souls there confined. But the Rubric allows any persons to omit the words "He descended into Hell;" or to use, instead of them, the words, "He went into the place of departed Spirits:" which, the Rubric says, "are considered as words of the same meaning in the Creed. The language of the Creed is derived from Acts ii, 27, 31, (where there is a quotation from Ps. xvi, 10,) "Thou wilt not leave my soul in Hell," or Hades. All that can be possibly inferred from this passage is, that neither the human soul nor the body of Christ, was suffered to remain long in the place or state of the dead. Now, what support does this fact possibly afford to such an extravagant theory?

On the contrary, we find a number of passages in the Prayer Book, which are in most direct conflict with this scheme. Thus in the Litany: "Neither take thou vengeance of our sins: Spare us, good Lord, . . . and be not angry with us for ever: Spare us . . . from thy wrath, and from everlasting damnation." Prayer for Malefactors after condemnation: "And whatever sufferings they are to endure in this world, yet deliver them, O God, from the bitter pains of eternal death."

Exhortation previous to the Communion: "Otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation."

Baptismal Service, the first Prayer: "That he, being delivered from thy wrath, may," &c.

Catechism; on the Sacraments: "For, being by nature born in sin, and the children of wrath, we are," &c.

Visitation of the Sick; prolonged Address: "So that . . . . you may find mercy . . . and not be accursed and condemned in that fearful Judgment."

Visitation of Prisoners; the Exhortation: "As you tender your salvation, take good heed of these things, in time, while the day of salvation lasteth: for the night cometh, wherein no man can work," . . . "that you may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now you are the object of God's mercy; . . . but if you neglect

these things, you will be the object of His justice and vengeance: Now you may claim the merits of Christ; but if you die in your sins, His sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to His mercy to protect you nor to the merits of Christ to cover you in that terrible day."

Exhortation to Criminals under Sentence of Death: "Since, therefore, you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you," &c.

Family Prayers; Morning: "Keep in our minds a lively remembrance of that great Day, in which we must give a strict account of our thoughts, words, and actions; and, according to the works done in the body, be eternally rewarded or punished.

Book of Homilies; Hom. IX, B. I, (p. 82, edit. Philad., 1844:) "This state and condition is called the second death, which unto all such shall ensue after this bodily death. And this is that death which indeed ought to be dread[ed] and feared; for it is an everlasting loss, without remedy, of the grace and favor of God, and of everlasting joy, pleasure and felicity. And it is not only the loss for ever of all these eternal pleasures, but alsoit is the condemnation both of body and soul, (without either appellation, or hope of redemption,) unto everlasting pains in Hell."

Hom. II, B. II, (p. 375:) "To this also doth St. Paul bear witness, saying, that by the offense of only Adam, death came upon all men to condemnation. So that now neither he nor any of his, had any right or interest at all in the kingdom of Heaven, but were become plain reprobates and castaways, being personally damned to the everlasting pains of hell fire."

From these and other passages, we infer beyond a doubt that the Church does teach both the fact of the future sufferings of the wicked; and that those sufferings will be without end. It is the unending punishment of the immortal soul.

The foregoing discussion, which has extended much beyond our calculations, has been the result of our deep conviction of the entire un-Scripturalness of these modern yet old theories, and of their mischievous tendency on all who embrace them. Their practical effect on the Church, if once received, we need not predict. Their origin we can only ascribe to that father of lies, who can and does assume the form of an angel of light, and who can quote Scripture, when it suits his purpose, as glibly as the most learned divine. So, he assailed even the Incarnate Son of God on the mountain of His temptation.

AMERICAN ECCLESIASTICAL HISTORY.

ART. VII.—COLONIAL CHURCHES IN VIRGINIA.

No. VII.—*Sketches of Bruton Parish, Williamsburg, Virginia.*

BY REV. JOHN C. McCABE.

THE venerable Church at Williamsburg, is well represented by the engraving above. The structure itself bears marks of antiquity, and the multiplicity of tombs which surround it, attest it as the ancient place of sepulture for the generations of the past. Its annals are neither "short" nor "simple,"—for, if here "the rude forefathers of the

hamlet sleep," so also beneath those mausolea repose the ashes of those whose names and whose virtues have been wafted down the tide of centuries by the breath of fame, and been apotheosized by the eloquent muse of history.

In its sacred precincts knights of the olden time, and stately dames, have met and worshiped. At its altars statesmen and peers, and warriors have knelt; and mouldering in its shadows,

> "Hearts that once beat high for praise,
> Now feel that pulse no more."

There once sat George Washington, and his beautiful bride, Martha Custis. There sat its Vestrymen, George Wythe and Peyton Randolph, and Robert Carter Nicholas,* all, names not confined to the history of Virginia, but interwoven in the story of the progress of our whole revolutionary struggle; and hundreds of others who, acting prominent parts in the annals of the Colony and of the young Republic, and won their meed, went down to the common doom of "dust to dust and ashes to ashes." Connected with the first institution of learning in this portion of the Colony, "William and Mary," (though the Parish is much older,) the history of Bruton Parish, if fully written out, would fill a large volume, and add much to the history of the early planting and growth of the Church in Virginia,—and although the paucity of materials to which the writer has had access, will prevent his accomplishing much towards an end so desirable, still there will be found enough to stimulate abler and older co-workers in this labor of love. The Venerable Senior Bishop of the Diocese of Virginia, with that unflagging ardor which has characterized his course in everything pertaining to the good of the Church, is now engaged most industriously in writing a history of the Parishes in Virginia, which, when completed, will form a large volume of intense interest to every Churchman. His patient investigation, his opportunities in visiting every Parish in the Diocese to obtain MSS., his thorough acquaintance with the history of the Protestant Episcopal Church in the United States, his connection with many of the most prominent friends of the Church, his relationship to old families in Virginia, and the aid his Clergy throughout the Diocese are rendering in furnishing every item of information from old Vestry books, County Court records, private manuscripts and tombstones, at once indicate him as the Historian of the Church in Virginia.

The object of the writer in furnishing the past sketches of the Church-

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* George Wythe, having distinguished himself in various public capacities, such as member of the House of Burgesses, the preceptor of Thomas Jefferson, &c., was one of the Signers of that Declaration of American Independence, which was drawn up by his distinguished pupil. Peyton Randolph was successively the King's Attorney General, Speaker of the House of Burgesses, Member of the Committee of Correspondence, Delegate to Congress and President of Congress. He was the son of Sir John Randolph, Knight, and Susan Beverley, his wife. He died October 22, 1775, in Philadelphia, of Apoplexy. Robert Carter Nicholas, was Treasurer of Virginia, a Member of the Committee of Correspondence, and also of the Virginia Convention.

es in Virginia, has thus far been accomplished—viz: to awaken such an interest in our history—in the story of the trials and triumphs of the Church, as to lead others better qualified, to rise up and meet the demand which this quickened condition of the Church mind calls for. He again brings his little mite to this accumulating treasury, happy, indeed, and well paid for his trouble, if he have succeeded in the effort to induce those who have pondered the story of the early struggles of the Church in the Colonies, and her subsequent triumphs, to "bear a hand," and with a willing heart stand by her coming fortunes through sunshine or shadow, saying both by word and work, "for Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The task which the writer has imposed on himself is no ordinary one. Abstracting his thoughts from the busy present, he must linger amid the memorials of the silent, yet eloquent past. Within the walls of that cruciform old building, the solemn evangel was chanted more than a century ago. Lips which hymned the holy strain have moulded into dust! The dashing cavalier, the proud beauty, the gubernatorial procession,—the gay gallant, the rustic beauty,—the awkward boor,—those humbler and, perchance, purer worshipers among the poor,—all, all have vanished. And yet they pass in panorama before the mental vision, while the slow ticking of the old clock in the tower, and the measured strokes of its ponderous hammer, seem to utter as it were a perpetual monotone of "passing away, passing away!" How many old years has that old bell rung out? How many new years has it rung in? How many bridals hath it greeted with its merry peal? How many monodies hath it wailed?

When the Parish first received its designation, "Bruton," the writer is not able to say; for after having carefully consulted "Hening's Statutes at large," from 1619 to 1682, containing all the laws in reference to Parishes up to that time, and withal the most accurate history of Virginia, being made up of authenticated MSS., and carefully revised, he can find no early reference to that Parish under that name; but by consulting the same authority, I find on the 1st of April, 1658, "Vpon the petition of the inhabitants of Middle Plantation, and Harrop Parishes, *it is ordered* that both of them be henceforth incorporated into one Parish, which is to be called the Parish of Middletown, and the bounds of the same to be those already including both the aforesaid former parishes." By reference to an Act of the Grand Assembly, March, 1645, thirteen years before the order above, I find the following: "Whereas by a Grand Assembly, held the 17th of February, 1644, it was then enacted by the consent of Mr. Thomas Hampton, Rector of Ja: Citty Parish, that the inhabitants of the East Side of Archer's hope Creeke to the head thereof, and down to Wareham's pond, should be a distinct parish of themselves; Bee it now further enacted by the Authoritye of this Grand Assembly, that the said Parish be nominated and called by the Name of Harrop Parish." This act of 17th February, 1644, it is

presumed was lost, as there is no record of it in the "Statutes at large;" but the reference to the period shows at what *time* the division of James' City Parish took place; and the act of the 1st April, 1648, uniting the Harrop and Middle Plantation Parishes, point to the date of the Parish of Bruton, though not to the name.*

"Middle Plantation" was the original name of the place now known as Williamsburg, and derived its name from the fact of its lying midway between the James and York rivers. In 1698, during the administration of Governor Nicholson, the seat of Government was removed from Jamestown to Middle Plantation, on account of the sickliness of the first named location. Here the Governor designed a large town. The streets were to run so as to form a W and an M, in honor of the Sovereigns William and Mary. This plan was never carried out, but the new Capital was known from that time as Williamsburg, after William of Orange, the King.

It was a favorite design of the leading men in the Colony, to build up the Middle Plantation; for as far back as February, 1632, under the "An act for the Seatinge of the Middle Plantation,"—"It is ordered that every fortyeth Man be chosen and Maynteyned out of the titheable persons of all the inhabitants betweene Queene's Creek in Charles river, (now York river,) and Archer's Hope Creeke in James river, with all the lands included, to the Bay of Chesepiake, and it is appoynted that the Said Men be there at the Plantation of Doctor John Pott,† newlie built, before the first day of March next, and that the Men be employed in buildinge of houses, and securing that tract of land lyinge between the Sayd Creeks. And to doe such other workes as soone as may bee, as may defray the Chardges of that worke, and to be directed therein, as they shall be ordered by the Governor and Counsell. And yf any free men shall this Yeare, before the first day of May, Volunta-

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* The presumption of the writer is, that the name of Bruton was given to the Parish in honor of Thomas Ludwell, Esq., as the following inscription on his tomb in the Churchyard at Williamsburg, would seem to indicate:

"Under this Marble lieth the body of Thomas Ludwell, Esq., Secretary of Virginia, who was born at *Bruton*, in the County of Somerset, in the Kingdom of England, and departed this life in the Year 1698: and near this place lye the bodies of Richard Kemp, Esq., his predecessor in Ye Secretary's office, and Sir Thomas Lunsford Knt: in memory of whom this Marble is placed by order of Philip Ludwell, Esq., [son] of the said Thomas Ludwell, Esq., in the Year 1727." Both brothers, Philip and Thomas, (whose son was named after the elder Philip,) were distinguished men, and bore no inconsiderable part in the history of the Colony. They have descendants still living in Virginia.

† I am afraid that Dr. John Pott was a *brazen* vessel. Two years before this act, we find among the "Minutes of the Judicial proceedings of the Governor and Council of Virginia," which body, by the way, were vested with judicial powers,—the following record: "July 9th, 1630, Doctor John Pott, late Governor, indicted, arraigned, and found guilty of Stealing Cattle. 13 Jurors, 3 whereof Councillors. This day wholly spent in pleading; next day in unnecessary disputation: Pott endeavoring to prove Mr. Kingswell (one of the Witnesses against him,) an hypocrite, by a Story of Gusman of Alfrach the rogue. In regard of his quality and practice, Judgment respited till the King's pleasure known; and all the Council became his security."

rilie goe and Seate uppon the Sayd place of the Middle Plantation, they shall have fifty acres of land Inheritance, and be free from all taxes and publique Chardges accordinge to a former act of Assembly made the forth day of September last past."

Although the design of making a populous City of the Middle Plantation, could never, for various reasons, be accomplished, yet after the removal of the seat of Government from Jamestown, in 1698, and the successful operations of the College of William and Mary, Williamsburg (its new name) became the centre of attraction to all parts of the Colony. Its inhabitants were courtly and refined—their hospitalities were elegant and profuse, and during the Session of the Burgesses, and the commencement of the College, the town presented the scene of a mimic Court. It must not be supposed, however, that Bruton Parish was an inconsiderable one until the change of the seat of Government from Jamestown to Williamsburg, or the establishment of the College at the latter place; for the Vestry-book shows that for several years before either of these events took place, the Parish numbered among its Vestry some of the most distinguished men in the Colony. The first entry in the Vestry-book, bears date "April Ye 18th, 1674," and on that day, at a meeting of the Vestry, we find present,

"The Honourable Coll: Danl. Parke,* Mr. Rowland Jones, Minister, Mr. John Page, Mr. James Besouth, Mr. Robert Cobb and Mr. Bray.,—Capt. Chesley, and Mr. Aylett, Church Wardens. Mr. John Ownes, Sidesman. There being in the last levie Eight thousand five hundred pounds of tobacco in Caske, Levyed to the Honourable Thomas Ludwell, Secretary, and Daniel Parke, Esq., 25 pound sterling, due to them upon ye purchase of ye Gleabe," &c.

In November, 1677, the Vestry came to the following conclusion:

"Whereas, upon ye Visiting of the Parishes, It was fully agreed that neither the Upper Church, nor the lower Church should be repaired, but that a New Church should be built with brick, att the Middle Plantation,—Now in respect of the late troubles and Leavies this Yeare, It is by this Vestry Ordered that the next laying of the Leavie for this parish, the Demensions and order of building a New Church, and by whom to be Undertaken, be there fully determined; and that the present Church Wardens be desired to take Subscriptions from ye Honorable Thomas Ludwell, Daniel Parke, Esq., Major Jo: Page, of

* In the old Church, at Williamsburg, (and it was formerly in the older one,) is a slab, bearing the following inscription:

"Neare this Marble Lyes
Ye Honble. DANIEL PARKE—
Of Ye County of Sussex, Eng: who
was one of his Ma'tees Counsellors
and some time Secretary of the Colony of Virginia
He died Ye 6th of March, Anno 1679.
His other felicityes were crowned by
his happy Marriage with Rebecca,
the daughter of George Evelyn, of the
County of Surry, Eng. She dyed
the 2nd of January, Anno 1672, at Long
Ditton, in Ye County of Surry, and
left behind a most
hopeful progeny."

their former promises: and also of all other Gentlemen who will freely subscribe their benevolence to so Christian a work."

On the 14th November, 1678,

"It is ordered that ye Subscriptions of free donations for building a brick Church be Entred in the Register, and that Copies be given to the Church Wardens to procure all other persons' free donations that are dwellers in ye parish and when they have promised what they can, that a Vestrie be called for further consideration concerning the said Church."

And under the same date the following:

"I, John Page, doe oblige Myself, My heires, Executors, to pay or cause to be paid, Twenty pounds sterling to the Vestry of Bruton Parish, ffor and towards Building of a Brick Church att Middle Plantation, for ye sd parish, upon demand. Witness my hand this 14th of November, 1678.

Also I do promise to give land sufficient for the Church and Church Yard.

John Page.

Witness
Abraham Vinckler,
Richard Curteen.

I, Rowland Jones, Clerke, do oblige Myself, My heires, Executors, to pay or cause to be paid, five pounds sterling, to the Vestry of Bruton Parish, for and towards the building a brick Church, at the Middle Plantation, for ye said Parish, upon demand, as witness My hand, November ye 14, 1678.

Witness
Richard Curteen,
Abra: Vinckler.

Wee, the subscribers, do hereby oblige ourselves, our heires, and Executors, and Administrators, to pay each of us five pounds Sterling to the Vestry, upon demand, towards ye building of A Brick Church, on ye Middle Plantation, for ye said Parish, as Witness our hands this 14th of November, 1678.

Witness
Richard Curteen,
Abraham Vinckler.

James Besouth,	Martin Gardner,
Wm. Aylett,	Gideon Macon,
Robert Cobb,	Tho. Taylor,
Robert Sprigg,	Christo Pearson."

On the 5th June, 1679, a full description of the Church to be built is given, together with Articles of agreement between the Vestry and George Marable, the contractor of the work, which was to cost £350 sterling; but owing to some misunderstanding or disagreement between the parties, we find recorded in the Vestry-book the following:

"Whereas Mr. Geo. Marable hath arrested Mr. George Poyndexter and Mr. George Martin, (members of this Vestry,) in an action of the case to ye 4th day of ye next Generall Court: this Vestry do ordain and appoint Major Robert Beverly* their lawfull Attorney on the

* This gentleman was Clerk to the House of Burgesses. He commenced a rigid loyalist, and was the warm friend and partisan of Governor Berkeley, but from causes detailed by the historians of the period, became, during the administration of Chicherly and the infamous Effingham, a decided friend of the patriot party. He died in the Spring of 1687, says the Historian Campbell, "the victim of tyranny and martyr of constitutional liberty. Long a distinguished loyalist, he lived to become still more distinguished as a patriot."

behalf of ye said Parish, to answer ye Suit of ye said Geo. Marable, and also to procure judgment for performance of ye arts of agreement made by ye said Mr. George Marable," &c. On the same occasion, there is entered on the Vestry-book a statement from Philip Ludwell, Esq., of a legacy by his brother, Thomas Ludwell, of £20 sterling, and a promise for himself of £10 sterling, towards the new Church about to be built at Middle Plantation. On the 23d June, 1681, an agreement was made between the Vestry and Capt. Francis Page,* to build the Church at the same place, but with several variations from Marable's plan, for £150 sterling; "and sixty pounds of good, sound, merchantable, sweet scented Tobacco and Caske, to be levied of each Tytheable in the parish for three yea.s together—the first payment to commence this next ensuing crop."

"At a Vestry Meeting of Bruton Parish, ye 9th of June, 1682, Present, Mr. Rowland Jones, Minister, Colo: Jno. Page, Major Otho: Thorp, Capt. Ffrancis Page," and others, it was "Ordered that Mr. Rowland Jones, Minister, for the future, shall be paid annually ye Sum of Sixteen thousand six hundred and sixty-six pounds of Tobacco and Caske. Any former order of Vestry to the contrary notwithstanding." Here follow the names and the sentence,

Tester, Alex. Bonnyman. "Veritas non est dubitanda."

It would seem that at this time there were *two* Churches in the Parish, (one in the upper, and one in the lower,) from the following: [June 9th, 1682.] "The Vestry of this Parish takeing into consideration that many and divers of the inhabitants have been negligent in comeing to Church, tending to ye dishonor of God, and the contempt of Government, Therefore the said Vestry have now ordered, That such person or persons inhabiting in this Parish, as shall be negligent herein, shall be presented by ye Church Wardens to ye Court, and then be proceeded with according to Law, and that publication hereof be made pr ye Clerke at both Churches." These Churches were, no doubt, one in the upper, and one in the lower portions of the Parish, which was in the two Counties of James City and York; and the fact that these Churches were so far apart, and the population of Middle Plantation proper, increasing, induced the necessity for building the Church at Middletown, (now Williamsburg,) that the parishioners from both extremes might have no excuse for not attending regularly. At this same meeting it was "thought fit and likewise ordered, that Coll: Jno. Page may [might] have the privilege to sett a pew for himself and his ffamily in the Chancell of the new Church at Middle Plantation"—although the Church was not yet built. Every receipt given by Francis Page, for

* On the death of Beverley, Francis Page, Esq., was appointed, by the Governor, Clerk to the House of Burgesses. The lights and shadows of Beverly's life, from 1682 to 1687, his persecutions and imprisonments, his humiliation in being compelled, on bended knees, to ask pardon of Effingham, would furnish incidents for a stirring romance of colonial times in Virginia. Both of those distinguished gentlemen, Beverley and Page, have a long line of descendants in Virginia, most of whom are either communicants, or warmly attached to the Church.

moneys received for the new Church, is thus signed: "I say, Received pr Me Ffra: Page." The privilege of setting up a pew in the Chancel, was subsequently accorded to the Hon. Philip Ludwell. The land on which the Church was built, together with "sixty feet of the same, every way for a Church-yard," was the gift, forever, of the "Honourable Coll: John Page;" and though nearly two centuries have passed since this pious donation, it is a fact worthy of mention, that the descendants of the noble donor worship in the old Bruton Church at the present day; and, what is pleasant to the writer to record, the wife of the present Rector is, on the maternal side, a lineal descendant of that distinguished patron of our Apostolic Church in Virginia.

"November ye 29th, 1683." The Parish Church is at length completed, and the Vestry notice the fact by the following: "Whereas ye Brick Church at Middle Plantation is now finished, It is ordered yt all ye Inhabitants of ye said Parish, do for the future repair thither to hear Divine Service, and ye Word of God preached; And that Mr. Rowland Jones, Minister, do dedicate ye said Church on ye Sixth day of January next, being ye Epiphany. And that Alexander Bonyman, Clerke, sett up notice at ye Mill, to give notice thereof; And that ye Ornaments, &c., be removed pr ye Church Wardens, and also yt ye old Communion Table be removed to ye Ministers house and there remain."

I think it quite probable that this event was celebrated by more than the usual demonstrations contemplated by Canons or rubrics; for immediately following this order is another, that "Mr. Roger Jones having promised to furnish ye Parish with *two barrells of Tar*, Each containing twenty-eight gallons, to be delivered at Middle Plantation, which being performed ye Parish is to pay ye said Mr. Jones after ye rate of £12 pr barrell."

At a Vestry held the 31st October, 1684, at which beside the Minister, Mr. Rowland Jones, the following names appear of men who were distinguished in the history of the times: "The Hon. Philip Ludwell, Esq., the Hon. Jno. Page, Esq., the Hon. James Bray, Esq., ye Hon. Thos. Ball and Capt. Ffrancis Page," &c.; and at that Meeting it was resolved, that "ffor the privilege of Burials either in ye Chancell, or in ye new Church, it is ordered by this Vestry, that for breaking up ye ground in ye Chancell, ye ffees payable to ye Minister shall be one thousand pounds of Tobacco, or five pounds sterling; and in ye Church ye ffee payable to the Parish shall be five hundred pounds of Tobacco, or fifty shillings in money; and that ye Minister be at ye charge to relay ye Chancell, and ye Parish for the same."

The Vestry not being satisfied that the Church was completed in a workmanlike manner, on the same day appointed a Committee to examine the same, and report on the 10th day of November. Captain Ffrancis Page having given bond and security to keep the Church in good order and repair for four years, all things went on smoothly, as we may infer from an entry in the Vestry book, bearing date May 10, 1686. "Whereas there is a proposition to the Vestry, concerning a Steeple and a Ring of Bells, the Vestry do request Mr. Rowland Jones,

Mr. Martin Gardner, and Ffra. Page, that they make a computation of the charge of building the Steeple and cost of the bells, and returne the same to ye next Vestry; and that in ye mean time they endeavour to procure what donations they can from such persons as may be thereto willing." The fees of the Clerk at this time were ordered to be "three pounds of tobacco for registering every christening and burial in ye Parish, and ye Sexton to have ten of tobacco for every grave that he diggs," to be collected yearly with the levies. The last meeting of the Vestry, which the Rev. Rowland Jones attended, was held on the 26th day of November, 1687. This gentleman attended for the first time a meeting of the Vestry May 4, 1675. On that day, "by a General Consent," they "subscribed a request to the Right Honorable Governour for an Induction into this Parish of Mr. Rowland Jones, Minister." There is no evidence on the record that he ever was inducted, and yet he served them for twelve years, and then "fell asleep,"—for at the next Vestry Meeting, "June ye 5th, 1688," it was entered on the book as follows:

"Whereas this Parish, by ye death of ye Rev. Mr. Rowland Jones, is destitute of a Minister, and Mr. James Sclater having offered to serve ye Parish in that quality, It is therefore agreed upon and ordered, that Mr. James Sclater be paid after ye rate of 6,000 pounds of tobacco per annum for six months. Ye time to commence from ye 13th day of May, 1688, and for such further time as he shall officiate in this Parish, to be allowed after the same rate proportionable. The said Mr. Sclater agreeing to preach a Sermon every other Sunday in the afternoon, if weather permit, and hath promised to administer ye Sacrament twice in ye six months; and each Sunday that he preach here to perform other rites and ceremonies of the Church."

This arrangement continued for a *very* short period, for on the first of the following July, the same order was made in favor of the Rev. Mr. Samuel Eburne, and the same requirements expressed. At a subsequent meeting, (Nov. 9, 1688,) the order was reiterated, and was to continue in force until the next Christmas, after which time, if Mr. Eburne agreed to officiate in the Parish for seven years, he was to receive annually sixteen thousand six hundred and sixty-six pounds of tobacco and cask, with the use of the Glebe and all the houses thereon.

On the 28th day of November the following letter from Lord Howard of Effingham, Governor of the Colony, was received, and recorded on the Vestry-book:

"Gentlemen,—I understand that upon my former recommendation to you of Mr. Samuel Eburne, you have received him, and he hath continued to exercise his functions in preaching to you and performing Divine Service. I have now to recommend him ye second time to you, with ye addition of my own experience of his ability and true qualification in all points; together with his exemplary life and conversation. And, therefore, holding of him in the esteem of a person who, to God's honor and your good instruction, is fitt to be received, I do desire he may be by you entertained and continued; and that you will give him such encouragement as you have formerly done to persons so qualified.

"EFFINGHAM.

"8br 25, 1688."

In April, 1689, William III and Mary were proclaimed Lord and Lady of Virginia. Effingham was absent in England. In 1690 Francis Nicholson, "who had been driven from New York by a popular outbreak, came over as Lieutenant Governor;" and it was under his administration, as we have said elsewhere, that the seat of Government was removed from Jamestown, and the name of Middle Plantation changed to that of Williamsburg. This did not take place, however, until Nicholson's second term in 1698; for in 1692 he was succeeded by Sir Edmund Andros, while he, (Nicholson,) in 1694, became, by appointment, Governor of Maryland, where he continued until his return to Virginia in 1698–9. While Governor of Maryland, "with the zealous assistance of Commissary Bray, he busied himself in establishing Episcopacy." Succeeded in 1692 by Sir Edmund Andros, whose character, as given by the historian Campbell, would not strike us favorably, inasmuch as he says, "his high-handed course had rendered him so odious to the people of New England, that they had lately imprisoned him." And again—"At length his corruption and tyranny so provoked the Virginians, that they sent him a prisoner to England with charges against him."

It is pleasant, however, to turn from this sad picture of the historian, to record the following, copied from the Vestry-book of Bruton Parish:

"The Seaventh day of April, 1694.

His Excellency Sir Edmund Andros, Knight, was pleased to give to Bruton Parish A Large Silver Server."

"At a Vestry held for Bruton Parish ye 10th day of May, 1694,

Mr. Sam. Eburne, Minister,	Mr. Hugh Norwell,
Edmd. Jennings, Esq.	Mr. Henry Tyler,
Mr. Phil. Ludwell,*	Mr. John Kendall,
Mr. Daniel Parke,†	Mr. Ro. Crawley,
Mr. John Dorman,	Mr. Baldwin Matthews,
Mr. Wm. Pinkethman,	

His Excellency having been pleased to bestow on ye Church a large silver server,—The Vestry therefore do desire Mr. Eburne, with Mr. Phil Ludwell and Mr. Baldwin Matthews, ye Churchwardens, to wait upon his Excelleney to render him thanks for his noble and pious gift."

The Church of Bruton had already begun to suffer from decay, as we may learn from the Vestry-book from an entry the preceding year, May 6, 1693. "Whereas ye inside work on ye Church ought to be rectified and repaired, it is therefore ordered that the .... Churchwardens provide an able workman to effect the same, and that it be done as soon as they can." In 1694 the following is recorded in the Vestry-book:

"Whereas severall Quakers there are in this Parish that are in arrears for their Parish dues,—It is therefore ordered that ye Church Wardens do demand and receive ye same this present year." And on the first November, same year, "Upon Mr. Eburne's proposition to ye Vestry, to be resolved whether they would sustain him for a longer time after his present time by agreement is expired. It is the opinion of this Vestry, and accordingly ordered that it shall be referred to the Vestry that shall meet for this Parish upon Easter Tuesday

* Son of Thomas Ludwell. † Son of the one whose Epitaph is given.

next." And on "Ye third day of Aprill, 1695, in answer to Mr. Eburne's proposition, this Vestry ordered that no Minister be hereafter entertained but from year to year, and that they allow and pay him only according to law. Upon which Mr. Eburne doth refuse to stay any longer than till next Christmas." On the 15th January, 1696, "It is ordered that Mr. Saml. Eburne, Minister, be allowed two hundred pounds of tobacco and caske, it being for preaching four Sermons after the time by agreement having expired." "The said Mr. Saml. Eburne declaring his Intentions of leaving this Country, ye Church Wardens, therefore, are requested (as often as they can) to procure a Minister. And when there shall be no Minister, the Clerke is ordered to Read Homilies and prayers. And likewise ye said Church Wardens are requested to wait upon his Excellency ye Governor, and pray him that he would be pleased to have this Parish in his thoughts when any Ministers shall arrive here out of England."

It is gratifying to find in those days of corruption—a period to which the enemies of the Church refer with relish—when her Ministers are pointed to as hirelings, and her Communion as corrupt—the testimony of a Vestry, composed as that of Bruton was, of high-minded and honorable gentlemen, to the worth and piety of the venerable man who, for more than seven years, had ministered to them as a servant of the Most High God.

"We, the Vestry of Bruton Parish, in Virginia, whose names are underwritten, do certifie all whom it may concerne, that Mr. Samuel Eburne, Minister of the said Parish, hath so well behaved himself in all his Ministeriall ffunctions amongst us for the space of seven years and upwards, that we do all unanimously desire his further continuance with us: but, by reason of his growing into years, he hath chosen to go into a warmer climate.

Daniel Parke,
Edmd. Jennings,
John Owens,
Robert Crawley,
Henry Tyler,
Wm. Pinkethman,
John Kendall,
Hugh Norwell,
Philip Ludwell, Jr.
John Dormar,
Timo. Pinkethman."

In April, 1697, Mr. Cope Doyley's name appears as Minister, and "it is ordered that Mr. Doyley be entertained as Minister of this Parish, with ye yearly allowance according to Law." On the 14th October, 1698, "Whereas there are severall Quakers in arrears for Parish Levies, it is ordered that the Church Wardens do prosecute them to ye County Court where the debt is actionable." In 1699, the Church again stands in need of repairs, which are ordered. In 1700, Gov. Nicholson requires a certificate that Mr. Doyley reads prayers every Sunday at the Parish Church, which question is answered by the Vestry in the affirmative. In 1701 Mr. Doyley distributes, by order of the Vestry, "to such of the poor as he sees fitt," the sum of fifty-eight shillings, "given by his Excellency." The last Vestry meeting attended by Mr. Doyley was Nov. 5, 1691. His death is announced Oct. 7, 1702. Mr. Solomon Wheatley is invited to preach for them preparatory to a "call," which takes place very soon thereafter, (Dec. 13, 1702;) and again in Dec. 1702, are repairs in brick and wood ordered upon the Church. In 1703 a new pulpit is required, the pews ordered to be repaired, the floor raised, &c.

On the 11th of November, of that year, Mr. Whateley* desires to know whether he is to be retained, and on the 10th of the following February he is informed that his "time by agreement being expired last Christmas, the Vestry not thinking it proper to entertain him another year, to ye end that he should not be put to an inconvenience, have granted his staying to officiate in ye Parish till ye twenty-fifth of March next, to ye end he may provide himself elsewhere." "Coll. Ludwell is requested by ye Vestry to write to Mr. Isaac Grace, that arrived lately in ye ship Hartwell, to request him to give the Parish a Sermon as soon as conveniently," the result of which application to the Rev. Gentleman is given below:

"At a Vestry held ye 8d day of May, 1704,
Coll. Ludwell acquainted this Vestry that pursuant to an order of Vestry, ye 10th day of ffebruary last, he had desired Mr. Isaac Grace to give ye Parish a Sermon, to ye end that if ye Vestry did like him, he might be entertained as Minister of this Parish. To which Mr. Grace answered that his Excellency had knowledge of the matter, and had forbid him to be concerned with ye Parish. And added that he should be glad of so good a Parish, if he might have it of ye Governour's likeing; but as the Governour had forbid him, he dare not meddle with it."

With the dismissal of Mr. Whateley came troublous times to the Vestry, and controversies between themselves and the Government relative to their procedures, produced a long correspondence, and a series of actions on both parts, which show that both parties were in a very unpleasant state of mind, and that neither felt disposed to yield what they considered their rights involved in the issues. The writer has been at pains and trouble to make a correct transcript of these matters from the Vestry-book, believing they may have interest for the present generation; and having never before, to his knowledge, been published, may give an insight (new to some) into the state of the times in which these things occurred. One thing is certain, either Mr. Phil. Ludwell made a mistake in giving the reply of Mr. Grace to the invitation of the Vestry, or the Rev. Gentleman, perhaps overawed by the Governor, found it convenient to have a treacherous memory or an erring tongue. The following from Sir Edward Northy, Knight, her Majesty's (Queen Ann's) Attorney-General for the Colony, given in the preceding year, opens the case between the Vestry and Mr. Whateley. It is his opinion—

"On consideration of ye Laws of Virginia provision being made by an act Intituled Church to be built or Chapel of Ease, for the building a Church in Each Parish, and by the act intituled Ministers to be Inducted: that Ministers of each Parish shall be inducted On ye presentation of ye Parishioners. And ye Church Wardens being by ye Act, Instituted Church Wardens to keep ye Church in repair, and provide Ornaments, to Collect ye Minister's dues, and by

* Spelt *Wheatley* in the preceding records. As it would swell this article to a size too large for a single contribution to notice in order the prominence held by several whose names are introduced, among others, Mr. Solomon Whateley, the readers of the CHURCH REVIEW are referred to a series of contributions furnished by Rev. Dr. Hawks in the pages of said Review, in the years 1851-2, containing a large amount of interesting memoranda "from Virginia Colonial Church Papers."

ye act for the better support & maintenance of ye Clergy, provision being made for ye Ministers of ye parishes, and by ye said act for inducting Ministers, ye Governour being to Induct ye Ministers to be presented, and thereby, he being constituted Ordinary and as Bishop of ye Planticon, and with a power to punish Ministers preaching Contrary to ye Law—I am Of Opinion ye Advowson and right of presentation to ye Churches is subject to the Law of England, (there being no express Law of that Plantation made further concerning the same.) Therefore when the Parishioners present thier Clerke, and he is Inducted by ye Governour, (who is to, and must Induct On ye presentation of ye parishioners,) the Incumbent is in for his life, and Cannot be displaced by ye parishioners.—If ye parishioners do not present a Minister to the Governour within six months after any Church shall become Voyd, The Governour as Ordinary shall & may Collate a Clerke to said Church by Law; and his Collatee shall hold ye Church for his life. If ye Parishioners have never presented, they have a reasonable time to present a Minister, but if they will not present, being required so to do, the Governour may also, in their default, Collate a Minister. In inducting Ministers by ye Governour On ye presentation of ye Parish, or on his own Collation, he is to see the Ministers be qualified according as that act for Inducting Ministers requires. In Case of ye Avoydance of any Church, ye Governour (as Ordinary of ye Plantation) is, according to the statute 28: H 8th, Cap. 11, Sect. 5, to appoint a Minister to Officiate till the Parish shall present one, Or ye six months being lapsed, and such person appointed to officiate in ye Vacancy, is to be paid for his services out of ye profitts thereof from ye time ye Church became Voyd. By the Law above stated in this case, No Minister is to officiate as such till he hath shewed to ye Governour he is qualified according as ye said act directs. If the Vestry do not levie ye tobacco for ye Minister, ye Courts then must decree the same to be levied.

"Edward Northy,
July ye 29th, 1703."

"At a Council held at Williamsburg ye 3d day of March, [1704,]
Present, His Excellency in Council.

Upon reading at this Board Sir Edward Northy, Knight, her Majesty's Attorney General, his Opinion upon ye act of Assembly of this Colony, relating to ye Church, and particularly Concerning Induction of Ministers,—His Excellency in Council is pleased to order that a Copy of ye said Sir Edward Northy his opinion be sent to ye Churchwardens of each Parish within this Colony, Requiring them Upon ye receipt thereof forthwith to call a Vestry, & there to cause the same to be read and entered into ye Vestry books, to ye end ye said Vestrys may offer to his Excellency what they think proper thereupon.

"Wm. Robertson, Clerk Council.

"Fr. Nicholson."

"Sir Edward Northy's Opinion being read to ye Vestry, Mr. John Page is requested by them to draw an answer on ye foll: heads.—Being without a Minister, have & shall do our utmost Endeavour to gett one.

"As to ye Right of Presentation and Induction, think it too Weighty a matter for us to handle, but hope ye Worshipfull Assembly Convened will take care for ye Clearing of yt point."

Mr. Solomon Whateley, it seems, was not disposed to submit tamely to be thrust out, and accordingly,

"At a Vestry held ye 22d day of May, 1704, Present
His Excellency,
Mr. Solomon Whateley, Minister,

Col. Phil Ludwell,	Mr. Wm. Pinkethman,
Mr. John Dormer,	Mr. Wm. Hansford,
Capt. Hugh Norwell,	Mr. Joseph White,

The Petition of Solomon Whateley, Clerke, humbly sheweth to His Excellency

ffrancis Nicholson, her Majesty's Lieutenant & Governor General of Virginia. —May it please your Excellency, that upon ye death of Mr. Cope Doyley, late Minister of Bruton Parish, (lying part in ye County of York, and part in ye County of Jamestown,) the Vestry of ye said Parish holding a meeting were pleased (without Your petitioner's seeking to any of them, or so much as knowing of ye Vacancy,) by Common Consent to make ye following Order." Here follows the order made in Vestry 17th Oct., 1702, inviting Mr. Whateley to officiate, & desiring the Governour to give "the same Mr. Whateley leave to remove from ye Parish where he is now entertained, and also to invite ye said Mr. Whateley to take upon him the Cure of this Parish. According to which ye petitioner, with your Excellency's Consent, and also probation given in form and manner as in ye said Order specified, presented himself at Williamsburg, where, to his great surprize, he found ye said Vestry by an unaccountable change of mind in some of them, divided among themselves upon some causeless debate relating to ye said Order; which, however, at last upon your petitioner having been putt to many unnecessary troubles and expenses, at another Vestry holden December ye 18th, 1702, terminated in ye order following:—Sunday, December ye 13th, 1702. Ordered that ye Reverend Mr. Solomon Whateley be entertained Minister of this Parish for One Year, to begin at Christmas next, allowing ye Salary according to Law; in Conformity to which two Orders of Vestry, (though the latter seeming very materially to derogate from ye former,) Your Petitioner at ye time prefixed entered upon ye said Cure, & continued without any lett or impediment to officiate in ye same, faithfully discharging all ye duties and affairs of his place in ye said Parish till the tenth day of ffeb: last past,—when, notwithstanding Your Excellency being then known to be at your own home so neare adjoining to ye Church where the Vestry was held, and being at least one of the Most Considerable Inhabitants of the said Parish, & whose Consent one would have thought might have been as necessarily required to the turning out of the Minister as it was to the taking him in, Yet they were pleased to make ye two Orders following"—

[Here follow the two orders, dismissing Mr. Whateley, after 25th day of March, and authorizing Col. Ludwell to invite the Rev. Mr. Grace to officiate in the Parish.]

"The said Rev. Mr. Grace having indeed received the invitation Mentioned in ye said Order, but (as being a Gentleman newly arrived in this Province, & unacquainted with such kind of proceedings,) reasonably judging it not proper for him to intermeddle in an affair which boare ye aspect of so unlucky a precedent against himself,—May it please yr Excellency, the case standing thus with your petitioner, he could not think it proper for him to seek to provide for himself elsewhere, until he should have first laid ye whole Matter before your Excellency, to whose Inspection (both as Governour and Ordinary within this province) he conceives things of this nature properly to Appertain; without whose Knowledge, therefore, he could not think it in his own power to dispose of himself elsewhere,—to whose disposall, therefore, he entirely submits himself, humbly supplicating your Excellency's favorable regard; and not doubting but that from so Known a Patron of those that serve at ye Altar, he shall obtain what relief You shall in Your Wisdom judge proper and reasonable to be afforded to a person of his profession lying under so sad and disheartening circumstances. Shall Your petitioner (as in duty bound) allways pray for Your Excellency's long life and Prosperity.

Your Excellency's
Most Humble Petitioner
and
Most obedient Servant,
SOLOMON WHATELEY."

The Vestry were in a hard place. Mr. Whateley's letter, which is

well conceived, and flatteringly commended to his "Excellency's" consideration, is followed by the one written by Col. Ludwell to the Rev. Mr. Grace, which gentleman, feeling it his duty to conciliate the Governor, had handed Ludwell's epistle to Nicholson. Ludwell to Rev. Mr. Grace:

"York, ffeby: ye 24, 1704.

Rev. Sir,—I wrote to You about a fortnight past, but having heard nothing from You, I suppose it miscarried. Therefore I send this to acquaint You that the Church of Bruton Parish being Vacant, and the Vestry having heard a good character of you, have desired me to invite You to come and give them a Sermon, in order to your being chosen Minister of that Parish, if they like: I doubt not you will maintain ye character Capt. Humphreys hath given me of you, and should be glad of so good a Guide. I suppose I need not Commend ye Parish to You, since every body can tell You it is one of the best in Virginia. I suppose you also know it is ye Parish wherein Williamsburg stands. I desire to hear from You as soon as maybe. If you please to Cover Your letter to Mr. Charles Chiswell, at ye Secretary's Office, or Walter Cromley, at Dr. Blair's store, in Williamsburg, it will come safe to me.

Your Most Humble Servant,
PHILL. LUDWELL."

"This letter I received from Coll. Ludwell at Capt. Royall's house, By what hand it came I know not. Some days after I went to Williamsburgh, and delivered it to ye Governour with my own hands.

ISAAC GRACE.

May ye 14th, 1704."

"Whereas Coll. Ludwell acquainted the above said Vestry that I sayd, Upon his Invitation to that Parish, I should be glad of so good a one, if I might have it with ye Governour's liking,—I utterly deny I ever said any such thing. The substance of My Answer, to ye best of my remembrance, being, that ye Governour had a knowledge of the matter, and I would not intermeddle in it without his Consent.—Withall returning Coll. Ludwell thanks for his Offer,.

ISAAC GRACE.

May ye 14th, 1704."

Immediately following, Nicholson orders the record of the instructions sent from England:

"And to ye end ye Ecclesiastical Jurisdiction of ye said Lord Bishop of London may take place in that our Collony, so far as Conveniently may, we do think fit that You do give all Countenance and Encouragement of ye Exercise of ye Same, excepting only ye Collating to Benefices, Granting Lycenses for Marriages and probate of wills, which we have reserved to You our Governour as the Commander in Chief of our said Collony for ye time being.

The above-written is one of her Majesty's Royal Instructions, bearing date ye 12 day of December, 1702, and sent to

FFR. NICHOLSON.

"You are not to prefer any Minister to any..... benefit in that our Colony without a Certificate from ye Right Reverend Father in God, ye Lord Bishop of London, of his being Conformable to the Doctrine and discipline of ye Church of England, and of a good life and Conversation: and if any person already preferred to a Benefice, shall appear to you to give scandal, either by his Doctrine or Manner, You are to use Your best means for removal of him, and to supply ye Vacancy in such manner as we have directed.

"You are to give Order further (if ye same be not already done) that every orthodox Minister within Your Government be one of ye Vestry in his respect-

ive parish, and that no Vestry be held without him, Except in Case of Sickness, or that after Notice of a Vestry Summoned, he omit to come.

"You are to enquire whether there be any Minister within your Government who preaches and administers the Sacraments in any Orthodox Church or Chapell without being in due Orders, and to give an account thereof to ye Lord Bishop of London.

"These are three of her Most Sacred Majesties Royal Instructions, bearing date ye 12th day of December, 1702, and sent to

FFRA. NICHOLSON."

"At a Vestry held ye third day of June, 1704,

Mr. Wm. Timson,	Capt. Hugh Norwell,
Mr. Wm. Hansford,	Mr. Joseph White,
Coll. Phil. Ludwell,	Mr. John Page.
Mr. John Dorman,	

Whereas the foregoing Entry, bearing date ye 22d day of May, 1704, appears on Record as though they were entered by order of Vestry, the Vestrymen therein Mentioned, do declare that the said entrys were not made by Order of the Vestry, but by His Excellency's immediate Command to the Clark. Mr. Solomon Whateley came into the Vestry and made the following Verball proposition to this Vestry, (to wit)—What I have done Is in obedience to his Excellency's Command, & I have never said to any person that I have a right to this Parish, nor do I insist on a right to it.—Mr. Whateley likewise declared he preached by ye Governour's Command.

It being so late in ye day that ye Vestry have not time to consider of what was entered in this Book by his Excellency's Command On ye 22d day of May last, & that of what Mr. Whateley hath now said, It is ordered that ye consideracon thereof be referred to ye Next Vestry."

The following address from the Vestry to Governor Nicholson was spread upon record at the same meeting:

"May it please Your Excellency—

We have Sir Edward Northy's Opinion before us Concerning ye Right of Presentation and Induction of Ministers, with an order of Council thereupon, by which find some replyes Expected,—but it being a Matter of too great Weight & Consequence for us to determine, Cannot but hope ye Revisall of ye Laws, and ye Worshipful Assembly, have and will take such care as may effectually conduce to ye cloosing those heads and all others in relation to them, to ye future ease and satisfaction of all. And to the end our present want of a Minister may be no way imputed to our Negligence, think it not amiss to acquaint Yr Excellency our utmost Sedulity hath not been wanting to procure one, and hope the little chance in this country will, in some sort, excuse our delay, together with ye refusal of one whom we desired to entertain. We shall also use our Sincere Endeavours to supply ye Vacancy, and give due obedience to Law. We are, with all submission, Yr Excellency's most humble and obedient servants,

Signed by all ye Vestry."

On the 12th June, 1704, the Churchwardens were empowered to procure a Minister, and the subjoined declaration was also put upon record:

"Whereas Mr. Solomon Whateley hath of late preached in this Parish (which for some time before he had forebore to do,) this Vestry do declare that he doth it not any way with their consent or approbation, and that they think themselves noway obliged to pay him for ye same." Mr. Whateley delivered, on the same day, into the hands of Philip Ludwell, Churchwarden, the sum of ten nd, charity money, which was in his hands; and before adjournment the wing was recorded:

"June ye twelfth, 1704,
Entered by Command of His Excellency,

Coll: Phil. Ludwell,	CWs	Mr. John Page,
Mr. Wm. Pinkethman,		Mr. Wm. Tenison,
Mr. Henry Tyler,		Mr. Wm. Hansford.
Capt. Hugh Norwell,		

"As to ye Number of Vestrymen that Mett ye 22 day of May last, there were six beside Yr Minister, which his Excellency Ye Governour declares to be a Vestry, being six, the Major part of eleaven; & Coll. Ludwell affirmed that six was not ye Major part,—but to make no dispute *ye Minister being present.**

"The Vestry's answer to Sir Edward Northy's Opinion, and ye order of Council being read out of ye Book, his Excellency was pleased to Command all ye Gentlemen of ye Vestry to attend him att the Royal College of William and Mary on Monday, ye nineteenth of this Instant, about ten o'clock. Her Majesty's Attorney General, Mr. Wharton, and Mr. Holloway being gone to ye County Court."

At a Vestry on Nov. 2, 1704,

"An order of Council is given by Mr. William Robertson, Clerk of ye Council, wherein is proposed that ye South side of ye Chancel of ye Church, (including ye pew where his Excellency now sits,) be fitted up as a pew for ye Governour & Council for ye time being, to be done by ye direction of Mr. Auditor Byrd, which is agreed to by this Vestry."

On the 19th day of February, 1705,

"Whereas there was an Information Exhibited by ye last General Court by the Attorney General in behalf of her Majesty against ye Vestry of this Parish, and writs thereupon being issued, Commanding ye appearance of ye Vestrymen therein named to Answer ye said information ye Next General Court, the Vestry doe think fitt to desire & Impower Coll. Philip Ludwell and Mr. Wm. Pinkethman, ye present Churchwardens, ... to defend and manage ye said suit."

"At a Vestry held for Bruton Parish, ye 7th July, 1705,

Mr. Henry Tyler† is desired to procure Carpenters to Visit the Church, and to report their opinion to ye next Vestry whether it can be repaired or not. If it Can be repaired, what stuff will be necessary for the same, and what they will undertake to do it for."

The following will show that while there was a disposition on the part of Governor Nicholson to conciliate the Vestry, yet the course pursued by that worthy functionary, in regard to the forcing upon them the Rev. Mr. Whateley, had not been forgotten on their parts; and though they accept the gift of "his Excellency," it is done with such a sly insinuation that one cannot help thinking they understood him and his motives better than he suspected.

"At a Vestry held for Bruton Parish ye 7th August, 1705,"

. . . . . "His Excellency the Governour sending to this Vestry (by ye hand of Mr. Wm. Robertson) An Altar Cloth and Cushion as a present for ye use of ye Parish, together with fifty shillings for ye use of ye poor, and desiring ye said gift of fifty shillings might be recorded in the Vestry book as being his Excellency's usuall quarterly gift; and also what his Excellency hath formerly given, together with an account how ye same hath been disposed of,—The Vestry return this answer by Mr. Robertson, (viz.) We return his Excellency many thanks for ye Altar Cloth, and also for ye fifty shillings now sent—which we assure his Excellency's shall be registered; but *not knowing it to be his Ex-*

* The italics are my own.—J. C. M.

† This gentleman was the great grandfather of Ex-President Tyler.

cellency's Constant Custom, we cannot register it as such without we know att present what his Excellency hath given to the poor; but we do promise to examine that matter against ye next Vestry, and what appears to us, then shall be registered."

Patience, perseverance, and, doubtless, prudence on the part of Mr. Whateley, together with a show of right in his favor, and gubernatorial countenance, at last wrought a change in the minds of the Vestry, and accordingly like those who felt it was "good and pleasant for brethren to dwell together in unity," on the 25th October, 1705, the Vestry made the following order, reserving however those "inalienable rights" which subsequent years incorported in the great Declaration of American Independence.

"At a Vestry held for Bruton Parish ye 25th October, 1705, Present—

Phil. Ludwell, Esq.	} CWs	Mr. John Page,
Mr. Wm. Pinkethman,		Capt. Wm. Timson,
Edmund Jennings, Esq.		Mr. Wm. Hansford,
Captain Hugh Norwell,		Mr. Ffred: Jones,

"The Vestry taking into consideration that Mr. Solomon Whateley hath been serviceable to ye parish in reading Divine Service, and also in Preaching severall Sermons, from ye first of May, 1704, to this time, and though he did not officiate by ye direction or approbation of ye Vestry, Yet it being thought fitt yt he should have some satisfaction for his trouble,—the Vestry hath agreed to give ye said Mr. Whateley Sixteen thousand pounds of Tobacco and Caske, as a gratuity for all past service to this time,—and the Vestry have thought fitt to propose to ye said Mr. Whateley to Officiate as Minister of this Parish from this time to ye first of May Next, provided Nevertheless that any thing herein contained shall not be construed as the Vestry's owning Mr. Whateley to be Minister of this Parish for ye time past. Mr. Whateley agreed."

"Mr. John Page having acquainted the Vestry that he hath removed out of this Parish, & desiriug ye Vestry to appoint Another in his room, they have thought fitt to make choice of Mr. David Bray, &c."*

"Att a Vestry held the ffirst day of October, 1706, The Vestry considering ye great charge ye parish hath been at for ye repairing of ye Church, and how bad a condition it is still in,—Ordered, that twenty thousand pounds of Tobacco be levied this year for and towards building of a new Church."

"November ye 14, 1706. Whereas there is levyed thirty-one pound of Tobacco per pole for and towards ye building A New Church, Any of ye parishioners have hereby ye liberty to pay ye same in money after ye rate of ten shillings pr cwt: when other parish dues are collected."

"Att a Vestry held ye fifth day of December, 1706, Mr. Solomon Whateley, Mr. Wm. Hansford, and Mr. Joseph White, having desired to take ye oath appointed to be taken instead of ye oaths of Allegiance and Supremacy, The President of Her Majesty's Council did this day administer the same, and they subscribed the Test."

The period had arrived when Mr. Whateley was called to "go the way of all flesh," and it must have gladdened the heart of the old grey-haired Minister, that although at his election in 1705, it was specified

* Both of these gentlemen were distinguished in their day and generation. The first named held prominent office, (was subsequently Governor,) and retiring from active public life, married Mary Mann, an heiress of Gloucester, and built "Rosewell," the famed seat of elegance and hospitality for more than a century. Mr. Bray filled several offices of trust and honor.

he should be employed only until the next May, he was permitted to remain in uninterrupted occupancy until "death did them part."* The last Vestry he attended was held the 14th September, 1710, and at a Vestry held 20th November, 1710, his decease is announced thus:

"Having had the Misfortune at this present to be without a Minister, By ye death of ye Revd. Solomon Whateley,—It is ordered that the Church Wardens (for supplying the Parish with Ministers to preach weekly, while the Parish continues vacant) do desire the severall Ministers hereafter named, to preach in this Parish Church on the severall Sunday Mornings they shall appoint,—for which services they shall be paid four hundred pounds of Tobacco in this Parish for each Sermon. The Church-Wardens are ordered to wait on ye honorable the Governor,† with ye proceedings of ye Vestry herein.

"The Ministers desired to preach weekly are, upon 3d of December, the Revd. Mr. Tillyard:

December 10, the Revd. Mr. Slaughter;‡
" 17, " " Mr. Paxton;
" 14, " " Mr. Commissary;§
" 31, " " Mr. Goodwin;
January 7, " " Mr. Wallace;
" 14, " " Mr. Taylor."

"Att a Vestry held for Bruton Parish, December 10, 1710,
Present, Hon. Edmd. Jennings, Esq."
[Here follow the names of the Vestry.]

"Upon the representation of the Hon. Edmd. Jennings that Mr. John Holloway and himself had discoursed upon the business concerning the appropriating a sum of money towards the building a Church in Bruton Parish, and that Mr. John Holloway was pleased to say He did believe he could prevail with the House [of Burgesses] to appropriate £200 for that use, and that the House was desirous the gentlemen of the Vestry should give them a meeting on this day, which was the occasion of calling this Vestry to consider what might be necessary concerning the same,—

"Ordered, That the Church Wardens goe and acquaint the House of Burgesses, that the Gentlemen of the Vestry were ready to wait upon them when they should appoint."

"Having Delivered their Message, they returned and acquainted this Meeting that the House had appointed Mr. John Holloway, Mr. Nicholas Merriwether, and Mr. Robert Bolling, to wait upon the Vestry and hear their proposals."

"Then this Meeting proceeded to consider what sume of Money and what Dimentions might be necessary for the building a Church to serve their own paritioners, Provided the House of Burgesses would not contribute towards the Building thereof. The matter being debated it was Resolved, that a Church of ye same dimentions of ye old Church will be large enough, and that £500 would be sufficient for the building thereof.

"Ordered—That whereas there was an Order made the last Vestry for 7

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* For more of Mr. Whateley and "other clergy" who figured in the Colony at and about this time, see Dr Hawks' "Colonial Church Papers," in Church Review for 1851.

† Edmund Jennings, who succeeded Gov. Nott in 1706. Previous to this his name is spelt Jenings, and it is this additional letter N which has kept the family out of an immense property in England.

‡ Should be spelt Sclater.

§ Blair.

Ministers to preach on certain Sundays, wherein the Revd. James Sclater was one;—It is ordered by this Meeting that the said Sclater be left out of the number, and that the Church Wardens give notice to the Revd. Arthur Tillyard to preach December 10th, and the rest in their order."

"Mr. Jno. Holloway, Mr. Robert Bolling and Mr. Nicholas Merriwether, delivered a Message (from the House of Burgesses) to this effect, that the House was willing to appropriate a Sufficient sume of Money for the building pews for the Governr., Council and House of Burgesses; They further added they were to enquire what Dimentions were necessary for a Church for the Parish, and what sume of money would be sufficient for the Building the same;—Whereupon the Honble. Edwd. Jennings informed them the Gentlemen of the Vestry were of opinion a Church of the same Dimentions of the Old Church would be large enough, and that £500 would be Sufficient for the building the same."

"The Gentlemen of the Vestry further added, They did not in the least doubt but the House of Burgesses would shew their Pious and Generous spirits by their Liberall Donations towards Soe necessary and good a worke; and that they could assure them to the best of their Judgments they would appropriate the same according to the true Intent thereof."

"Ordered, That whoever shall be admitted to serve as Minister in this Parish, shall have no Induction.

"Upon the reading of the Revd. Benjamin Goodwin and the Revd. James Blair's letters, wherein they set forth their desire to be admitted Ministers of Bruton Parish, now vacant by the Death of the Revd. Solomon Whateley;—The Matter being debated, the Question was putt whether it should be decided by Vote.

"Resolved in the affirmative—present the Honble. Edwd. Jennings. Whereupon the Meeting proceeded to the choice of a Minister for Bruton Parish, and by the Majority of Votes the Revd. James Blair was elected Minister thereof.

"Ordered, The Church Wardens acquaint ye Reverend James Blair, that upon reading his letter, wherein was Sett forth his desire to be their Minister, The Vestry proceeded to the consideration thereof, and accordingly made choice of him to be their Minister for the next ensuing year.—Ordered, that the Church Wardens appoint a Vestry as soon as possible to entertain him accordingly."

We subjoin the letter referred to, as it stands in the Vestry-book immediately under the above. It is one of those documents among the many the writer has been at pains to transcribe, which has never before been in print.

December 4th, 1710.

"GENTLEMEN:

"The great importance of yt deliberation ye are now upon, how to supply this Parish with a Minister who shall discharge his duty in so Eminent a Station as becomes him both for Life and Doctrine, together with the happiness I enjoy in your Neyborhood and acquaintance; and the great conveniency of my habitation in the heart of your Parish, with several assurances from persons of eminent note that such a proffer may be acceptable, Induce me to take this Opportunity of acquainting You that if My Service may be approved in that Station, ye shall need to look noe farther for a Minister.

"It is true, I have soe many obligations to ye Parish of James City, that nothing but the urgent Necessity of health, often impaired by such long Winter Journeys, and a fear that as age and Infirmities increase, I shall not be able to attend that Service (being at such a distance) so punctually as I have hitherto done, could have induced me to entertain anything as of leaving them. If ye Shall think fitt to approve of this My proposall, I hope ye shall have noe occasion to repent your choice, and that I may have further opportunities by my

diligence in My Ministeriall functions among you to shew how ready I am to approve Myself,

Gentlemen, Your most faithfull humble servt. to my parishioners,

JAMES BLAIR.

Vera Copia Teste

C. JACKSON, Clerk Vestry."

Doctor Blair, it will be remembered, under the persuasion of the Bishop of London, was induced to come to the Colony of Virginia as his Commissary, in 1685. This important office he held for the space of fifty-three years. His predecessor, the Rev. Mr. Temple, while he had discharged the functions of Commissary, had never been commissioned regularly. Blair, therefore, was the first duly qualified Commissary in Virginia, of the Clerical order. It was during the Gubernatorial term of Effingham, (Baron Howard,) that Blair came to the Colony, and when Nicholson, who succeeded Effingham, entered upon the duties of his office, Blair "assumed the supervision of the Churches in the Colony."

"By him," says the Bishop of Oxford, "the long neglected project of training for the Ministry the English and Indian youth, was happily revived, and through his unwearied labors brought to a successful close in the establishment of William and Mary" College. Hence, in October, 1693, it was "*Enacted by the Governor, Councell and Burgesses of this present generall assembly, and the authority thereof, and it is hereby enacted*, that *Middle Plantation* be the place for erecting the said College of *William and Mary* in Virginia, and that the said College be at that place, erected and built as neare the Church now standing at *Middle Plantation*, Old ffields, as convenience will permit."* In pursuance of this design, and before the passage of this act, Blair, [1691,] finding the scheme heartily and warmly entered into, went to England with an address to their Majesties, William and Mary, earnestly soliciting a Charter, which was not only readily granted, but they gave, in addition to the Royal sanction, two thousand pounds. "Besides," says the Historian Campbell, "endowing it with twenty thousand acres of land, the patronage of the office of Surveyor General, together with the revenue arising from a duty of one penny a pound, on all tobacco exported from Virginia and Maryland to the other plantations. The College was also allowed to return a burgess to the assembly. The assembly afterwards added a duty on skins and furs." Dr. Blair was the first President of the College.†

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* Hening's Statutes at large, Vol. III, p. 122.

† "The plan of the College was the composition of Sir Christopher Wren," (says Campbell.) Says Oldmixon, "There was a Commencement at Wm. and Mary College in the year 1700, at which there was a great concourse of people; several planters came thither in their coaches, and several in sloops from New York, Pennsylvania and Maryland; it being a new thing in America to hear Graduates perform their academical exercises. The Indians themselves had the curiosity to come to Williamsburg on this occasion; and the whole country rejoiced as if they had some relish of learning." "Fifty-eight years before," says Campbell, "there had been celebrated a Commencement at Harvard, in Massachusetts."

In Franklin's correspondence, cited by Grahame, Hist. U. S., Vol. I, page 109, in note, occurs the following: "Seymour, the Attorney General, having received the Royal Commands to prepare the Charter of the College, which was to be accompanied with a grant of £2000, remonstrated against this liberality, urging that the Nation was engaged in an expensive war, that the money was wanted for better purposes, and that he did not see the slightest occasion for a College in Virginia. Blair (the Commissary for the Bishop of London, in Virginia) represented to him, that its intention was to educate and qualify young men to be Ministers of the Gospel, and begged Mr. Attorney would consider that the people of Virginia had souls to be saved as well as the people of England. 'Souls,' (said he,) 'd—n your souls, make tobacco!'" The impious wretch!

We now return to the Vestry-book. On the 28th of December, 1710,

"Mr. Hugh Nowell reported, that pursuant to an order made under last Vestry, he had acquainted the Revd. James Blair, that the Gentlemen of the Vestry had considered his Letter, and, according to the Desire thereof, had made choice of him to be their Minister, and that this Vestry was called to treat with him.

"The Revd. James Blair being present, it was mutually agreed that the said James Blair be entertained as Minister of Bruton Parish, for the Year next ensuing the date."

"At a Meeting of the Vestry, held for ye Parish of Bruton, March 1st, 1711, Present, James Blair, Clerk.

[Here follow the names of the Vestrymen.]

"Upon ye Information of James Blair, Clerk, that he had received from the Honble. Alexr. Spottswood, a platt or draught of a Church, (whose length 75 foot, and bredth 28 foot in the clear, with two wings on each side, whose width is 22 foot,) which he Laid before the Vestry for approbation—Adding further, that ye Honble. ye Governor proposed to the Vestry to build only 53 of the 75 foot, and that he would take care for the remaining part.

"The Vestry proceeded to the immediate consideration of the commodiousness and conveniency of the said Platt or Draught: which is approved of.

"It being moved that the charge of such part be computed, the Vestry not knowing what scantlings were suitable for such a building, nor the number of bricks the said worke would take—is referred.

"Ordered, That Christo. Jackson, Clarke, be impowered to agree with some skillful workman, to lay down the said scantlings: also to calculate the number of bricks sufficient for a wall 56 foot long, 28 foot wide, and 23 foot high above ground, and report the same to the next Vestry, in order to a full consideration thereof.

"Ordered, therefore, that Capt. Frederick Jones acquaint the Honble. Alexr. Spottswood with the proceedings of the Vestry concerning his draught.

"The Revd. James Blair moving that new prayer-books for the Minister and Clerke be sent for,—Ordered, that new ones be sent for, and that ye Church Wardens request the assistance of ye Honble. Edmd. Jennings, in buying ye same."*

Governor Spottswood occupies an important place in the history of Virginia. In 1710 he was sent over as Lieut. Governor, by the Earl

* Edward Jennings," (it should be *Edmund*,) says the historian Campbell, "President of the Council, was a man of strong passions, but singular integrity. His zeal for the Church and the Crown was excessive." Jennings was probably at this time getting ready to go on Colonial business to England.

of Orkney. In 1708, Robert Hunter, "a friend of Addison and Swift," was appointed, but being captured by the French, did not arrive. Subsequently he was Governor of "New York and the Jerseys." Gov. "Spottswood," says the historian, Charles Campbell, "was born at Tangew, in Africa, on board of a Man-of-War, his father being a Commander in the British Navy. Alex. Spottswood was bred in the army from his childhood. Blending genius with industry, he seldom failed in any of his undertakings. He served with distinction under the Duke of Malborough, and was dangerously wounded in the breast at the battle of Blenheim." The writer has himself been in the very room at "Temple farm," about one mile below Yorktown, in which Governor Sir Alex. Spottswood instituted the order of "Knight of the Golden Horseshoe," which in subsequent times has afforded material for the Virginia novel, of that name. Its origin is as follows: "The year in which George 1st succeeded to the Crown, Spottswood made the first complete discovery of a passage over the Blue Ridge of Mountains. He was accompanied by a Volunteer troop of horse. As the flower of Virginia youth wound through the shadowy defiles, the trumpet, now for the first time, startled the echoes of the mountains, and from their summits, Spottswood and his companions beheld with rapture, the boundless panorama that suddenly spread itself before them, robed in misty splendor. Spottswood, on his return, instituted the Tramontane Order, and presented each of his companions with a golden horseshoe, with the inscription, '*Sic juvat transcendere Montes.*'" Says the Rev. Hugh Jones, in his "Present State of Virginia,"* "for this expedition, they were obliged to provide a great quantity of horseshoes, things seldom used in the Eastern part of Virginia, where there are no stones. Upon which account, the Governor, upon his return, presented each of his companions with a golden horseshoe, some of which I have seen covered with valuable stones, resembling heads of nails, with the inscription, 'Sic Juvat transcendere Montes.' This he instituted to encourage gentlemen to venture backward, and make discoveries and settlements; any gentleman being entitled to wear this golden shoe, who could prove that he had drank his Majesty's health on Mount George," one of the mountains which Spottswood had named in honor of George I.

On the 15th March, 1711, the proposals of Mr. John Tillet and Mr. Henry Cary, were submitted to the Vestry, for furnishing the materials with which to build the Church, but both being considered entirely too exorbitant, "Whereupon ye Honorable Alex'r Spottswood proposed together with ye Hon. Edmund Jennings, to deliver in place as many bricks as shall be thought necessary in building ye Church, at ye rate of 15s. per thousand, in order to beat down ye extravagant prices of workmen, provided some of ye Vestry would undertake other parts." On the 17th Nov. 1711, the contractor for the building the Church, all preliminaries being settled, is allowed till "the 15 October, 1714, for building the same." The contractor was James Morris, and the deeds

* Published about 130 years ago.

were at the same Vestry, ordered to be drawn up by Stephen Thompson.

On the 28th March, 1712, a new draft of the Church is ordered. On the 11th December, 1712, a sum of money, £10 sterling, in the hands of Mr. Richard Kendall, being a legacy from Mrs. Catharine Besouth, is ordered to be paid over to the Rev. James Blair, for a "Suitable piece of plate of ye same value, for the use of Bruton Parish, with this inscription upon it—(Ye Gift of Mrs. Catharine Besouth.")

December 2d, 1715. At length the new Church is finished, or nearly so, and sundry directions given in regard to the location of certain pews; and on January 9, 1716, it is

"Ordered that the Men sitt on the North side of the Church, and the Women on the left.

"Ordered that Mr. Commissary Blair sitt in the head pew in the Church, and that he may Carry any Minister into the same.

"Ordered that the Parishioners be seated in the Church, and none others.

"Ordered that the Vacant room in the west end of the Church be made into three convenient pews, and that the Church Wardens agree with some workman to do the same.

"Ordered that the Church Wardens take some convenient care to make the Church tite against the wether."

Nov. 16th, 1716. "Ordered that the Church Wardens dispose of all the materials belonging to the Old Church, except the bricks."

The new Church is shingled in 1617. In March, same year, Church Ornaments are ordered. On the 10th July, 1718, "whereas complaint had been made to this Vestry, that there was not room in the gallery for the Youth that came from the Colledge, and that they were crowded by others, also that several of the Parishioners were crowded, for remedy of which, it is

"Ordered, that liberty shall be given the Colledge to take that part of ye Gallery for the use of the Colledge Youth, as far from the pillar on the south side of the Isle of the Church, to the north side of the Church, also that farther leave be given them to put a door, with a lock and key to it, to the stairs of the said Gallery, and the Sexton to keep the key.

"Ordered that Mr. John Custis be removed into the Pew appropriated to the Surveyor General.

"Upon the Consideration of the motion of Mr. John Custis, leave is given him, to put up at his own chardge, in the new Church, a marble stone, which was placed over Colo. Daniel Parke, in the old Church, upon the rear of the wall which is over the first door in the Church."*

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* John Custis and Daniel Parke were both ancestors of George Washington Parke Custis of "Arlington," near Washington City. Of John Custis, the following, which the writer, during a visit to the Eastern shore of Virginia to Arlington, the seat of Mr. Edmund Goffigan, copied in 1845, may give some idea. (The whole article, written by the author of this sketch, may be found in the Southern Literary Messenger, for October, 1845.) "Under this MARBLE TOMB lies ye body of the Honorable John Custis, Esq., of the City of Williamsburg, and Parish of Bruton; formerly of Hungars Parish on the Eastern shore of Virginia, and County of Northampton, the place of his nativity; Aged 71 Years, and yet lived but seven years, which was the space of time He kept a batchelor's House at Arlington, on the Eastern shore of Virginia." On the opposite panel stands the following inscription—"This inscription put on this tomb, was by his owne possetive orders." The monument is one of great elegance. It is an almost square, of beautiful white marble, with the drapery most elegantly and curiously carved; about five feet long and about the same height,

December, 17, 1720. Mr. John Holloway, having obtained leave of the Governor, is permitted to erect a gallery in the end of the south wing of the Church, at his own charges. The same gentleman is "recommended to send for a Church Bible and two Common Prayer Books, for the use of the Church."

On the 6th July, 1721, Mr. Commissary Blair notifies the Vestry that "he is obliged to repair for England upon an urgent occasion; and that he intends to return hither again as soon as his affairs will permit, and proposing that during his absence the best care shall be taken for a supply of Ministers to execute office in this Parish, and also agreeing to demand no salary in that time; and thereupon desiring that the Vestry will not make application for any other Incumbent to the cure of this Parish, for the space of twelve months," &c. &c. At the same meeting of the Vestry, is was

"Ordered that a Gallery be built in the south side of the body of the Church, from the Gallery already erected in the west end, unto the edge of the third window, to project six feet, and to be adorned with banisters. And, that the same be appropriated for the boys of this Parish."

On the 23d Nov., 1722, "The Rev. Mr. Commissary Blair" is again at his post at the Vestry Meeting.

On the 12th December, 1725, "Lewis Burwell, Gent., being elected Vestryman for this Parish, this day took the Oath appointed by act of Parliament to be taken instead of the Oaths of Allegiance and Supremacy, the Abjuration Oath, Subscribed the test, and also subscribed to be Conformable to the Doctrine and Discipline of the Church of England."*

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terminating in a cone. It is a most exquisite piece of workmanship, the maker's name "Wm. Gooley, Fenchurch street, London." Domestic difficulties it is said gave origin to the inscription. Near to this stone, is another over the remains of his grandfather—the epitaph runs thus,—"Here lies the body of JOHN CUSTIS, Esq. one of the Councill, and Major General of Virginia, who departed this life ye 29th of January, 1696, aged 66 years; and by his side a son and daughter of his Grandson, John Custis, whom he had by the daughter of Daniel Parke, Esq. Captain Generall and Chief Governor of the Leward ISLANDS. Virtus Post Funera."

John Custis' desire to remove and preserve the tomb of his father-in-law, Daniel Parke, as copied from the Vestry book, would seem to discountenance the tradition, that he lived unhappily with his wife, which was the cause of the singular inscription on his own tomb.

* The Burwell family is one among the oldest and noblest in Virginia, although few of the descendants are now living. He himself is called by the historian "An Eminent Scholar." In the family burial ground of the Burwell's, (now known as Carter's Creek,) in Gloucester, the following inscriptions are to be found on the mouldering marbles that cover the remains of his ancestors:

"Here lyeth the body of Lewis, Son of Lewis BURWELL and Abigall his wife, on the left hand of his brother Bacon and sister Jane. He departed this life ye 17 day of September, 1696, in the 15 Yeare of his age."

"To the Sacred Memory of Abigall, the loving and Beloved wife of Matthew Burwell, of the County of Gloster, Virginia, Gent: who was descended of the illustrious family of Bacons, and Heiresse of the Honble. Nathaniel Bacon, Esqr., President of Virginia; who not being more Honorable in her birth than Vertuous in her life, departed this world the 12th day of November, 1692, aged 36 years, having Blessed her husband with four sons and six daughters."

"Beneath this tomb lies the body of Major Nathaniel Burwell, eldest son of Major Lewis Burwell, who, by a well regulated conduct, and firm integrity, justly established a good reputation. He died in the forty first Year of his age, leaving behin l him three sons and one daughter by Elizabeth, eldest daughter of Robt. Carter, Esqr., in the Year of our Lord MDCCXXI."

"Here lyeth the body of the Honble. Lewis Burwell, Son of Major Lewis Burwell and Lucy his wife, of the County of Gloster, who first Married Abigall

"At a Vestry held for Bruton Parish, the 22 day of June, 1726, The Revd. James Blair, Minister of this Parish, acquainting the Vestry that at the request of the Governors of this College he has undertaken a Voyage for England, in Order to Obtain a Transfer, and to Negotiate other important Affairs of the College; to the end the good and pious design of that building, so usefull and beneficial to this Country, may be speedily accomplished, and presenting the Vestry a list of Ministers which he proposes shall officiate in his absence,—The same was accordingly agreed to and accepted. The said Mr. Blair laying before the Vestry an account of the poor's Money, whereby it appears that the Sum of £26 11s. 1d. is due to the poor's bag;—Ordered that the same be paid into the hands of Mr. John Blair, to be disposed of as the Church Wardens and Vestrymen shall appoint."

On the 16th day of November, 1727, Mr. Commissary Blair is in his place again in Vestry meeting. On the 15th day of June, 1728, order is issued for tearing down the ceiling of the Church and putting up a new one.

"At a Vestry held for Bruton Parish the 12 day of November, 1729, John Randolph, Esq., (knighted shortly after,) having been elected a Vestryman, this day took and Subscribed the Oaths appointed by Law to His Majesty's person and Government, &c."*

Nov. 6, 1740, Church and Church-yard to be repaired. Nov. 14,

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Smith, of the family of the Bacons, by whom he had four sons and six daughters; and after her death, to Martha, the widow of the Honble. William Cole, by whom he also had two sons and three daughters; and departed this life ye 19th day of December, Anno Domini 1710, leaving behind him three Sons and six daughters." This Lewis Burwell was the father of the subject of our notice.

* In the College Chapel of William and Mary, inserted in the wall, is an exquisitely carved marble slab with the fol'owing elaborate inscription:

Hoc Juxta Marmor S. E.
Johannes Randolph Eques.

Hujus Collegii dulce Ornamentum, Alumnus; Insigne præsidium Gubernator Grande Columen Senator Gulielmum patrem generosum Mariam ex Ishamorum Stirpe In Argro Northamptoniensi Matrem præclaris dotibus honestavit filius natu Sextus Literis humanioribus artibusque ingenuis (ille quippe fuerat tum eruditionis Tum doctrinæ sitis Nunquam explenda) Hospitium Graiense Concessit Quo in domicilio Studiis unice deditus Statim inter legum peritos excelluit Togam-que induit Causis Validissimus agendis In Patriam Quam semper habuit Charissimam reversus Causidici Senatus Primum Clerici, deinde prolocutoris Thesaurarii Legati ad Anglos semel atque iterum Missi Glocestria demum Curæ judicis primarii Vices arduas honestas que sustinuit Perite graviter integre Quibus in Muniis Vix parem habuit Superiorem certe neminem Hos Omnes quos optime Meruit honores Cum ingenua totius Corporis pulchritudo Et quidam Senatorius decor Tum eximium ingenii acumen Egregie illustrarunt At Æquitas Summi Juris expers Clientum fidele Omnium Pauperiorum Sine Mercede patrocinium Hospitium Sine luxu splendidum Veritas sine fuco Sine fastu Charitas Ceteris Animi Vertutibus Facile præluxerunt Tandem Laboribus Vigiliis-que fractus Morbo-que lentissimo Confectus Cum sibi satis sed amicis, Sed Reip: parum Vixisset. Susannam Petri Beverley Armigeri filiam natu Conjugem dilectissimam (Ex qua tres filios filiam-que unicam susceperat) Sui Magno languentem desiderio Reliquat 6 to Non Mar: Anno Dom; 1736–7 Ætat 44."

The last Vestry meeting he attended was 16th December, 1735; and the record of the Vestry, the 20th day of November, 1736, mentions that "Sir John Randolph is appointed Church Warden." It is needless to say that he was one of the ancestors of the eccentric orator of Roanoke.

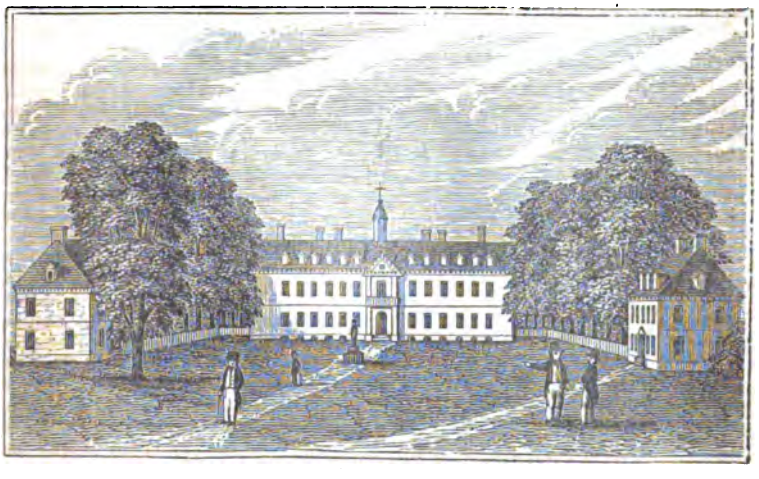
1742, "THE CHURCH BIBLE given to the Parish by Capt. Matthews, being in danger of spoiling by lying in the chest, Mr. Thomas Cobbs agrees to take it, and to send for another when the same shall be required."

On the 3d Day of Decem., 1742, "The Vestry Resolved on the following articles" in relation to the repairs of the Church:

"The brick Ornaments of the Gavel ends to be taken down, and finished with wood, answering the rest. The whole roof to be Covered. The whole to be new pewed, and the pulpit placed in the South East Corner. The Church Yard to be repaired for the present in the Cheapest Manner."

"At a Vestry held" the 6th day of May, 1743, the sad news is officially announced, that the Rev. Mr. Commissary Blair is no more. The last meeting of the Vestry he ever attended was that one referred to above, December 3, 1742. And "Whereas by the Decease of the Revd. Mr. Commissary Blair," (who had served the Church of Bruton Parish for the space of thirty-two Years as its Minister; William and Mary College as its President for nearly fifty years, and as Commissary for fifty-three years,) late Minister of this Parish, the Cure is now Vacant. And Whereas the Rev. Mr. Thomas Dawson has for some time officiated for Mr. Commissary, in which he hath acquitted himself to the Universal good liking of this Parish, and also producing a letter from the Honble. the Governor, strongly recommending him to the Choice of the Vestry, they do therefore unanimously elect the said Mr. Thomas Dawson Minister of this Parish."

During Mr. Blair's Ministry at Bruton Parish he was visited by the celebrated George Whitfield, who, as a Clergyman of the Church of England, officiated in the Church in Williamsburg. As it may be a matter of some interest to those who have never visited Williamsburg, to learn what is the appearance of the College of which the Rev. James Blair,



D. D., was the first President, and so many succeeding Commissaries who were eminent, were his successors; and which has numbered among its alumni the greatest and best men in Virginia, the accompanying cut presents a very accurate representation.

In front of the College stands the statue of Lord Bottetourt. On the pedestal which supports it is the following inscription on one side: "Deeply impressed with the warmest sense of gratitude for his Excellency the right honourable the Lord BOTTETOURT'S prudent and wise administration, and that the remembrance of those many public and Social Virtues, which so eminently adorned his illustrious Character might be transmitted to latest posterity, the General Assembly of Virginia, on the 20th day of July, Anno Dom. MDCCLXXI, resolved with one united Voice, to erect this statue to his Lordship's Memory. Let wisdom and Justice preside in any Country, the people will rejoice and be happy." On the opposite side is the following: "AMERICA, BEHOLD YOUR FRIEND! Who, leaving his Native Country, declined those additional honors which were there in store for him, that he might heal your wounds, and restore tranquility and happiness to this extensive Continent. With what Zeal and anxiety he pursued these glorious Objects, Virginia thus bears her grateful testimony." On the FRONT is inscribed—

"THE RIGHT HONORABLE
NORBORNE BERKELEY
BARON DE BOTTETOURT,
His Majesty's late Lieutenant and Governor General of the Colony and Dominion of Virginia."

The *nose* of this statue was knocked off by a wild collegian many years ago—more than half a century. The writer remembers to have heard an old gentleman, formerly a deputy clerk in the Chancery Office at Williamsburg, say, that he *knew* who it was that did it; for he had heard Governor ****** say that, when a boy at college, he threw a stone without supposing his aim was so good, and had broken off Lord Bottetourt's nose, but that he kept *mum* about it at the time.

"At a Vestry held for Bruton Parish, August 22, 1744,

"Resolved, that a petition be drawn to be preferred to the next General Assembly to request them to contribute towards the repairs of the two wings of the Church, which were formerly built at the expense of the public. And that they will be pleased to take into their Consideration, whether an organ, to be bought by the Public and Appropriated for the use of the Church of the Parish, where the Governor resides, and the General Assembly and Courts are held, May not be Ornamental and useful in the Divine Service; and that Mr. Dawson, Mr. Wray, Mr. (John) Blair, Mr. Harmer and Mr. Waller prepare the same." On the 9th May, 1744, it is Ordered that a foundation of brickwork be laid round the Isle to receive the floor; and the Isle be new layd with the same stone, the Church to be New Whitewashed, and plaistering to be repaired where wanting. Ordered likewise, that the pews be painted three times in Oile, and the South Gallery to be extended as far as the Corner." On October 5, 1745, gentlemen are authorized to view the repairs and report. On August 11, 1747, "Peyton Randolph, Esq., is chosen a Vestryman." December 14, 1749, the Vestry agree with Mr. Emery Hughes to build a brick wall around the Churchyard for £290. On the 15th day of March, 1750–1, "The Honble. John Blair, Coll: Lewis Burwell, and Mr. John Holt, or any two of them, are impowered to treat with workmen for an addition to the Church, and to lay their proposals before the Vestry in order for their agreement thereto." July 7th, 1752, "Emery Hughes having failed to perform his agreement" . . . . in building the brick wall around the Church, Samuel Spurr agrees to do the same

for £320, and gives bond and security to finish the work by October, 1754. On Sept. 11, 1753, it is "Ordered that half of the South Gallery, near the Pulpit, in the Church in Williamsburg, be appropriated to the use of the College of William and Mary." June 18, 1754, Mr. Robt. Carter Nicholas is chosen a Vestryman. Novem. 18, 1755, "Ordered that the Revd. and Honorable Commissary Thomas Dawson, the Honorable Jno. Blair, Esqr., Peyton Randolph, Esqr., Benjamin Waller, Esqr., or any three of them, do agree with a person to build a Loft for an Organ in the Church in the City of Williamsburg, and to set up the same. Mr. Peter Pelham is unanimously appointed and Chosen Organist of the Church in the City of Williamsburg."

The last meeting of the Vestry that Mr. Dawson attended was on the 29th of November, 1759. "The Rev. and Honorable Commissary" had, like his illustrious predecessors, to go down into the dark valley, and pass through the grave to his reward. He had served the government and the Church of Bruton Parish for sixteen years, faithfully, we hope: though it is acknowledged that at this period, and for some time before, the flame of devotion burnt dimly and slowly; and zeal for God's house, and the honor of His name, was not a common thing in the Colony, and especially at the seat of Government, where, as in all ages, there is generally in any country, more corruption and less holiness than in less distinguished parts.

The name of George Wythe, the distinguished jurist and statesman, (the early patron of Henry Clay,) appears for the first time on the record as Vestryman and Churchwarden, 20th November, 1760; and on the 9th day of February, 1761, "The Reverend Wm. Yates is Unanimously Chosen Minister of this Parish in the Room of the Revd. Commissary Thomas Dawson, Dec'd.

FRED. BRYAN,
GEORGE WYTHE."

On the 7th October, 1762, Mr. Benjamin Waller, on behalf of himself and others, was permitted to build a gallery on the north side of the Church. On the 29th day of November, 1763, Revd. Mr. Yates attended the last Vestry meeting, and on the 5th day of October, 1764, his decease is recorded in the accounts of the Parish, where there stands an amount to his credit of tobacco, 17,280 lbs. Nov. 7, 1764, Rev. Mr. James Horrocks, Commissary, is chosen as the Minister of the Parish, and with his name as Minister, closes the Vestry book of Bruton Parish, October 5, 1769. On October 6, 1768, "The Revd. Mr. James Horrocks, Peyton Randolph, Esq., Thomas Everard, Esq., Robert Carter Nicholas, Esq., and the Churchwardens, Mr. John Pierce and Mr. Wm. Eaton, or any four of them, are appointed a Committee to receive proposals for building a belfry to the Church."

On the 14th September, 1769, the Vestry, consisting of the names of men whose memory the Church in Virginia, and the State at large will not forget,—such as John Blair, Benjamin Waller, Lewis Burwell, Wm. Graves, Robert Carter Nicholas, Thomas Everard, George Wythe, Fred. Bryan, and Coll. John Prentis,* "agreed with Benjamin Powell to build

* His father, William Prentis, was a Vestryman before him; and his son, Hon. Judge Prentis, after him, and all the children of Judge John Prentis, (save

a Steeple and repair the Church for £410.— £150 to be paid this present Year, £130 the Next Year, and £130 in the Year 1771. He is to have the Old Bell, and the Materials of the old Steeple." And so the old Bell, that had rung out its mirthful and its mournful tones for nearly a century,—and the old steeple, too, in which it had swung so long, and beneath which Sextons had grown grey, were to follow the destinies of the old Ministers who had occupied the sacred desk, and go down to the dust. Fitting close to the old Vestry book. A new bell and a new steeple were to usher in a new order of things, and his Sacred Majesty George III was to be decidedly "rung out" of all authority, right, title, or interest in these colonies; colonies destined in a very few years to bind themselves into a glorious league against oppression and tyranny, civil, military, or religious; and to endure, as we trust, as "THESE UNITED STATES," when kingcraft shall be remembered only among the stories of the past.

With the conclusion of the Old Vestry Book, we must bring our already long article to a close. We have dwelt upon seemingly trivial records, at times, perhaps, according to the judgment of the reader, unnecessarily; but our object has been to show that among the great minds of the land, their noblest and best were patrons of our Apostolic Church, and lent their names, and their influence, and gave their money, and coöperated personally, in every thing and in every way which was calculated to build up and establish that Church in this our Western World. Among those names we have copied are men who were the first and the foremost of their day and generation,—Statesmen, Warriors, Knights, Councillors, Senators, Governors and Divines;—and we must say that there is no Parish in this Country which, from many and peculiar circumstances, possesses half the interest that attaches to the memorials of Bruton.

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one, who but for circumstances, which, while they modified his attachment to, did not diminish his respect for, the Church of his fathers never became a communicant,) remained in that Church, of which their ancestors were prominent members. His eldest son, Joseph Prentis, Esq., was one of the most courtly and elegant gentlemen the author ever met with. He was a man of sterling worth and Christian piety. He was for many years, until his death, Clerk of Nansamond County Court. The office is now filled by his son, Peter Prentis, Esq. His eldest son, Robert Prentis, Esq., is at this time the Proctor of the University of Virginia.

Art. VIII.—BOOK NOTICES.

The Six Days of Creation: or, the Scriptural Cosmology, with the idea of Time-Worlds, in distinction from Worlds in Space. By Tayler Lewis, Professor of Greek in Union College. Schenectady, N. Y. Van Debogert. 1855.

The early fierceness of the controversy about the relations between the discoveries of Geology and the Revelations of Scripture, seems to have measurably abated. And the first alarm among the believers in the Written Word has given place to a quiet confidence that Science will, in the end, prove the handmaid of Scripture. In England, J. Pye Smith, in Scotland, Professor Jameson, in America, Professor Silliman and President Hitchcock, and strange to say—after Galileo's fate—Dr. Wiseman, under the shadow of the Vatican, have, each in his several way, pointed out the agreement between scientific theory and the language of the Sacred historian. This agreement could not have been established without some reference to the interpretation of the words of Scripture. But, so far as we know, the work before us is the first systematic and elaborate attempt to unfold the philological argument and to follow wherever that may lead, independent of all reference to the results of Geological Science. The author informs us that he has devoted the chief labor of two years to this task, and we gladly own that he has produced a learned, able, and in the main, satisfactory work.

The title of the book indicates the breadth of its ground. Geologists, by study of the earth's crust and the fossil remains embedded in it, had arrived at the conclusion, that the days of Creation could not have been our common solar days, but rather indefinite periods. Dr. Lewis has reached the same conclusion, by simply studying the language of the first chapter of Genesis, in the light of Philology and Hermeneutics. His argument runs thus. The language of Scripture is phenomenal. It describes things as they appear. Science changes. Its terms must change. But language which simply describes appearances, will hold good for all time. Creation is described as a series of *growths* or *natures*. Each growth had a supernatural beginning. Then followed a natural progress-development, which is called in Scripture language, a day. But this day is a period altogether indefinite. The first three days must have been so, for there was no sun to measure them. That luminary did not make its appearance until the fourth day. For the indefiniteness of the first three days therefore we deem the argument unanswerable. The point where the author's theory labors is in the other three days. Why, then, call them days, if they were not to be understood in the sense which the Jews used this term, when Moses wrote the account of the Creation? The author gives three reasons for so calling them. 1st, Because it is the best term the Hebrew, or any other ancient language, could furnish—any other word to denote period or cycle being ultimately resolvable into the same idea that lies at the root of this first and simplest term of revolution. 2d, Because of its cyclical or periodical character; and 3d, Because this periodical character is marked by two contrasted states, which could not be so well expressed in any way as by those images, that in all early tongues enter into the terms for morning and evening.

The author maintains that the *time-aspect* of Creation is far more important than the *space-aspect*. In support of this view valuable aid is derived from the Hebrew *olam*, and the Greek *æon*, so frequently used both in the Old and the New Scriptures. These terms seem to suggest the idea of immense ages, past as well as future. The present world is regarded as one of the series among these mighty epochs, and as measured by outward relations to them, rather than by its own temporal subdivisions, and hence is called an *olam* or *æon*. So important is this view in the Divine Mind, that in Hebrews i, 2, and xi, 3, as

well as elsewhere, the creative acts themselves are exhibited by words of duration—*By whom also he made the worlds*, (i. e. *æons.*)

As regards the rest of the seventh day, it is still unbroken. God still rests as to creative acts. He works in His providence, and in His laws, upholding all things by the word of His power. That God does not withdraw Himself from His works, even while He rests, is proved by our Saviour's words: "My Father worketh hitherto and I work." The solar day of rest is made both the memorial of God's work, and the type of His rest. This is in perfect analogy with the general spirit of those typical institutions, so characteristic of the Hebrew polity.

There are numerous subordinate questions, investigated in an able and scholarly manner. Such as "Whether the first vegetable and animal productions were made perfect, or grew from a seed;" "The Physical Origin of Man;" "The manner in which the Mosaic account is reflected in the Greek cosmogonies," &c. but our brief space forbids our noticing them as they deserve.

In support of his view that the days of Creation were indefinite periods, Dr. Lewis finds an able auxiliary in St. Augustine. "This wisest of the Fathers" had no geological theory to warp him. And yet he regarded the days of Creation as altogether peculiar. In his treatise ad Literam Lib. i, c. 3, he thus asks:—Quid ergo volunt tres dies transacti sine luminaribus? An ista dierum et noctium enumeratio ad distinctionem valet inter illam naturam qua non facta est et eas quæ factae sunt, ut mane nominarentur propter *speciem*, vespera vero propter *privationem*. Here the distinction between morning and evening is a distinction between a chaotic, *formless* state, and one in which form (species) is developed into order and beauty. The first is night, the second, day. St. Augustine also uses language in reference to the Sabbath, which shows that he did not regard it as a common solar day. "The day (the seventh) is to be understood not after the manner of those that we see made by the circuit of the Sun, but in another peculiar manner, not unlike that which charaterized the first three days of Creation." St. Augustine has much more to the same general purpose.

Dr. Lewis has one passage in relation to the Fathers, as commentators, which considering his stand-point as a non-Episcopalian, is worthy of notice. "It is sometimes said that the Fathers were poor commentators; pious and good men they are allowed to be, but deplorably ignorant of the true principles of hermeneutics. It is true they sometimes see what is not in the Scriptures, and yet it is equally true, that they often see what is really there, but which our modern Scholarship, in its boastful blindness, wholly overlooks, because it is not really looking to discover wondrous things in God's law."

AN ESSAY ON THE EPISCOPATE OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. By HUGH DAVEY EVANS, LL. D., Lecturer on History and Civil and Ecclesiastical Law in the College of St. James, Maryland. Philadelphia: Hooker. 1855. 12mo. pp. 196. New Haven: S. Babcock.

We had intended in our present Number to examine much more thoroughly than we now can, the important subject which Dr. Evans treats in the volume before us. For the present, a few words must suffice. We are thankful to the learned gentleman for this fruit of his valuable labors. It is learned and sensible, and suggestive. It will turn attention among us to a subject which is every year becoming more and more important, and every year, more and more involved in practical evils and difficulties. What is the true nature of the Episcopate? What are the functions which really belong to that Office? What is the true position of the Presbyters, and of the Laity, in the Legislative, Judicial and Executive departments of the Government of the Church? There is an impression among us, which is increasing, that this whole subject of Church Government is to be reconsidered, and that important changes will soon become indispensable. There is a growing impression, also, that our whole theory of

the Episcopate is exceedingly imperfect—that it is too baronial and feudalistic —that the distance between the Bishop and the individual souls of his flock is too great. In some of our Dioceses it could hardly be greater than it is now. Indeed the Presbytery has grown into such gigantic proportions, that the very nature of the Episcopate is well nigh lost sight of, and practically is almost wholly ignored; and we have become Presbyterians in almost everything else but name.

In all our discussions upon this subject—the true nature of the Episcopate and the functions which belong to it—we are never to forget the measureless distance between Apostolic and post-apostolic precedents Nor should we fail to enquire, what belonged to the Episcopate, in the earliest periods, in virtue of the nature of the Office, and what in consequence of civil and territorial arrangements. The development of the Episcopate, in this aspect of the question, has never been treated more thoroughly for American Churchmen, than in several Articles, which the lamented Rev. Dr. Jarvis contributed to the earlier Numbers of the Church Review. They contained his mature opinions and the results of his extensive learning in this direction. As meeting and refuting the Papal theory on this point, they are more valuable than anything we have ever seen.

Dr. Evans treats, 1st, of the Nature of the Episcopate; 2nd, of its history in the old world; 3d, of its introduction into the United States; and, 4th, of the present position of Bishops in this country. We refrain from going into an examination of some points on which we might presume to differ from the learned author, or on which we would qualify our assent to his positions. His object has been to pursue a historical enquiry, and to this he has mostly confined himself. His volume would have been vastly more valuable, especially to theological students, if he had given copious references to works of authority, on which he has based his opinions. For instance, as to the mode of "electing Bishops," in the early Church; we should like to see a reference to the proofs that vacant Sees were invariably filled by the neighboring Bishops, and that the Clergy of the Diocese took no part in the election. So, also, as to the size and extent of the ancient Dioceses, we should like to have compared the grounds of his opinions, with the results of the learned *Wiltsch* upon this point.

Our object, now, is simply to invite attention to the volume. It is important and timely; and we hope will be thoroughly read by the Clergy and intelligent Laity of the Church.

MODERN PILGRIMS; showing the improvements in travel, and the newest methods of reaching the Celestial City. By GEORGE WOOD, author of Peter Schlemil in America. Boston: Phillips, Sampson, & Co. New York: J. C. Derby. 1855. 2 vols. 12mo.

This book has brought to our recollection, an anecdote, which we heard many years ago. A preacher of some pretensions, was once proceeding with his sermon, in his usual glib and fluent style, when an old man, seated near the pulpit, suddenly exclaimed, "That's Jeremy Taylor!" Some stir ensued in the congregation; but the preacher went on. A few paragraphs more were uttered, and the old man again cried out, "That's Dr. South!" Soon afterwards, another reference, "That's Dr. Barrow," followed. At this, the preacher lost all patience, and called out to the proper officer, "Take that noisy old man out of Church." "That," said the old man, rising and leaving the congregation, "That is his own!" Very much so, is it, with these two mortal volumes of Mr. Wood, running to near four hundred pages each. Take away what has been furnished by old John Bunyan, Dean Swift and Mr. Hawthorne, and the remainder about equals in value—by no means in space, for it spreads into a dreary infinity of tediousness,—the preacher's one original sentence.

On one point, Mr. Wood may certainly lay claim to the most complete originality; namely, in his conception of the Allegory. In fact, we really think he

is bound, in that second edition, to which, of course, the "Modern Pilgrims" will go, to give a prefatory discourse, by way of enlightening those of us who are troubled with antiquated notions on this subject. We had never supposed that it was allowable in an Allegory, to put such bold and direct doctrinal statements, for instance, into the mouths of characters, as to be able to cite them, chapter and verse, by marginal references. Fancy Swift in the "Tale of a Tub," putting into Brother Peter's mouth, such dogmatical statements of Roman Doctrine, as to make quotation marks to them, and cite Bellarmine or Stapleton in a foot note! But probably Mr. Wood will say, with Moliere's physician, *Nous avous changè tout cela.*

And now, for a taste of the exuberant fancy and delicate discrimination, which pervade the pages of the Modern Pilgrims. The first thing to be done, we are told, in setting out for the Celestial City, is to cross a certain stream, called the "Spuyting Devil Creek." Over this creek are three bridges, the Roman, the Episcopal,—which two of course, are represented as resting on the same foundations, and being marvelously alike,—and a third, built by the two Johns of Edinburgh and Geneva, which Mr. Wood *very allegorically*, calls the Presbyterians. At first, he says, only adults went over these bridges; but afterwards, they insisted on taking their children with them. This reverent and exquisite conceit, then, is we suppose an *allegory* of Holy Baptism. Then for the accommodation of the Pilgrims, there are somehow connected with these bridges, several Interpreter's Houses or Hotels; though on which side of the creek they are, we cannot exactly find out. There are the Hotel d' Italia, Oxford House, Nassau Hall, the Tremont House, Yale House, the Wesleyan House, the Andover House, and the Roger Williams House. But here a grave difficulty arises, which is left unexplained. How do the people of the Tremont, Yale, Andover, and Roger Williams Houses, get across the creek? Are they smuggled over on one of the three bridges? Mr. Wood ought surely to have explained this; and he might perhaps have carried out his charming idea, by letting the three sets first named, be ferried over in a boat, which he might have *so* prettily called the Mayflower; and making the Roger Williams' people swim across, of course under water. Then, we think, the delicacy of his allusions would have been complete.

And now, this dismal stuff, is a religious Allegory! Shades of Spenser and Bunyan,—for you may well enough join in this cause.—will you not avenge this profane intrusion into your realms? Will you not haunt the intruder, till he is fain to cry,

> "Why did I write? What sin to me unknown,
> Dipped me in ink,—my parents, or my own?"

MEMOIRS OF THE COURT AND TIMES OF KING GEORGE THE SECOND, AND HIS CONSORT QUEEN CAROLINE. By Mrs. THOMPSON, author of the Life of the Duchess of Marlborough, &c., &c. In two volumes. H. Colburn, London. 1850.

These volumes contain, of course, a vast amount of court gossip: and in that commodity, rank with such literature as Miss Burney's Letters, Geo. Selwyn's Memoirs, Dr. Doran's late book, and Thackeray's Lectures. But they contain a fund of ecclesiastical anecdotes too; and for this reason, are not unworthy the attention of a theologian. Such characters as Abp. Wake, Bishop Hoadley, Drs. Samuel and Alured Clarke, Bishop Clayton and Bishop Berkeley, figure in them. For instance, we find Archbishop Wake saying to a Romish priest, that the only reason why *we* cannot ever form a union with the Romish Church is, not that we are heretics, (as she pretends,) but because *she* loves power, at the expense of charity. "I am sure," says he, "had we lived at any time, within the first five centuries, the subscription of the Nicene and Constantinopolitan Creeds, would have instituted us into the common name and right of Catholic Christians; were it not for the love of dominion in the Court of Rome, the case would be the same now." Vol. i, 83.

If Archbishop Wake's notion of a common Catholic platform, as contained in the Nicene and Constantinopolitan Creeds, could be urged, not on Romanists alone, but on *all* sectarians, we should do more for unity, than by any other attempt at "evangelical alliance," we know of. The whole Church was "at unity in itself," on that platform, *once*. It must go back to it, or it will never be a unity again. All other prospects, but unity on that basis, are hopeless. So says history.

These Memoirs first bring to light a curious and ominous incident, attending Hoadley's consecration. "Mr. Poyntz is returned from Hampshire, and tells me, that the Church of Winchester, in the return they have made of the election of the Bishop, have left out those words in the form, which assert that they elected the Bishop *by the aid and immediate direction of the Holy Ghost*, which form of words was always inserted in their returns from all Churches; and though I hope and believe that the return is perfectly good, without them, as they cannot be an essential part of the instrument, yet it is pretty remarkable, that the first time of their being omitted by any Church, should be in the case of Bishop Hoadley." Vol. ii, 270–71, from a letter of Dr. Alured Clarke.

It would be singular enough, if Bishop Hoadley was the first person elected without the aid of real or pretended inspiration! Is this inspiration still presumed upon, in Episcopal elections, in the Church of England? is it presumed upon, in our own? If so, it would be well to understand the matter, and be a little more cautious and timid when so tremendous an affair as such an election is contemplated. Then we might count more on Divine influence, and less on Votes. As the business now stands, we are afraid that the votes are about all which is thought of.

As to Bishop Hoadley's intellectual ability, this book has given us a poorer opinion of it, than we had before been accustomed to entertain. It seems it was one of his habitual declarations, that he could never so much as look into Butler's Analogy, without getting a headache. (Vol. i, 285.) Assuredly, then, *hard thinking* was an exercise for which Hoadley's head-piece had no great capacity!

As to such a question as, Why should such a man as Berkeley broach so fanciful a theory, as that about the non-existence of matter, this work enables us to give a satisfactory answer. Berkeley, it seems, when young, was a great novel reader. As he grew older, he merely turned his romantic propensities in a new direction, and the result was a novel in metaphysics!

On the whole, from such specimens as we have selected, after a perusal (here and there) of Mrs. Thompson's pages, we are quite inclined to think, that a grave divine might chance to spend some of his leisure hours, (if leisure hours ever bless him with their angelic presence,) over matter not more profitable, and certainly not more entertaining.

CHRISTIAN THEISM: *The Testimony of Reason and Revelation to the Existence and Character of a Supreme Being.* By ROBERT ANCHOR THOMPSON, M. A. New York: Harper & Brothers. 1855. 12mo. pp. 477. New Haven: T. H. Pease.

A gentleman, Mr. Burnett, of Aberdeen, who died in 1784, left besides numerous munificent bequests to local charities, a fund of not less than sixteen hundred pounds, to be applied every forty years to the foundation of two premiums,—three-fourths thereof to be given to the person who shall write and lay before the judges, appointed as he directs, the treatise which shall be judged by them to have the most merit; the remaining fourth to the writer of the treatise which shall be judged by them next in merit to the former; the subject to be upon the evidence,

"That there is a Being all powerful, wise and good, by whom every thing exists; and particularly to obviate difficulties regarding the Wisdom and Goodness of the Deity; and this, in the first place, from considerations independ-

of written Revelation; and, in the second place, from the Revelation of the Lord Jesus; and, from the whole, to point out the inferences most necessary for, and useful to mankind."

The first competition on this foundation took place in 1814–15, when the prizes were adjudged to a treatise entitled "An Essay on the Existence of a Supreme Creator," by Dr. William Lawrence Brown, Principal of Marischal College, Aberdeen; and one entitled "Records of Creation," by the Rev. John Bird Sumner, now Archbishop of Canterbury. The second competition occurred last year. It had been advertized for several years previously. The prizes offered, amounted to two thousand four hundred pounds. Two hundred and eight Treatises were sent in to the Trustees; and of all these, "Christian Theism" received the first premium.

It will be impossible, within our limits, to give an adequate idea of this book; much less to speak of it as its importance demands. The book exhibits reading, reflection, ability and industry. Portions of it are wrought out with eloquence and success. The book, *in itself considered*, is in no respect a failure. And yet we do not hesitate to say, that the book seems to us to have little to do with the Thesis, proposed by Mr. Burnett. In this respect, we think the book much less deserving than the Essay of the Rev. Dr. Tulloch, to which was awarded the second prize. Instead of marshaling the various arguments, better than was ever done before, around that great truth, or assemblage of truths, contained in the above proposition of Mr. Burnett, arguments shaped to meet the present phase of infidelity, the author seems to have taken for granted that which he was called upon to prove; and to have expended his labor in noting and commenting upon the various philosophical and speculative systems of reasoning, which have prevailed from the time of Locke, down to the present day. This occupies the whole of his First Book, and it is not until his 170th page, that he really grapples with his subject, and comes to his *a priori* proofs that there is "One God infinite in nature and attributes." Henceforth in his work the argument is in general clearly stated and satisfactory; though not more so than has been done by half a dozen other late writers before him. We opine that this Essay obtained the premium principally on the ground that it seemed to address itself to the philosophical infidelity of the day. And yet this position of the book was written, we suppose, before the author thought of entering the list in competition for the prize, and is altogether most fragmentary in its character. It looks very like jottings in a note-book on the sensationalism, and idealism, and materialism, and spiritualism, and fatalism, and pantheism, and atheism, and nihilism, which have been dignifying themselves with the name of philosophy for the last century and a half.

The great argument, as it seems to us, which was contemplated by Mr. Burnett, in his bequest, should be of a three-fold character:

1st, Inductive—as drawn from the works of nature, material and immaterial; 2nd, from Revelation; and 3rd, from our own Consciousness, or from the adaptedness of Revealed Truth to the wants of our own conscious being. Not that we think this the best form of the argument; or that we would rely upon it in combatting the rampant infidelity of the day. But this is what Mr. Burnett evidently intended.

The book, however, deserves study, as giving a glimpse of the phases of modern unbelief, and portions of his argument are admirably sustained.

Lives of the Queens of England of the House of Hanover. By Dr. Doran, Author of "Habits of Men," &c. Two Vols. New York: Redfield. 1855. 12mo. pp. 377, 420. New Haven: G. B. Bassett & Co.

Of all periods of English History, the Georgian Era is best entitled to the unmitigated abhorrence of Americans, and especially of American Churchmen. Blundering Colonial mismanagement cost the British Government her best American Colonies, and saddled upon it an enormous debt which will finally

shake the throne to its foundation. In Literature and Science, the age—though in Literature vastly inferior in masculine vigor to the Elizabethan—may be at least spared our contempt. An age which produced a Davy, a Jones, and a Herschel in Science—and in Letters such men as Johnson, and Gibbon, and Hume, and Pope, and Swift, and Steele, and Addison, and Blair, may challenge our respect; though these men stand out in bold relief from a vast back-ground of mediocrity. In religion, scepticism and indifference disgraced the nation and the Church at home, and turned a deaf ear to the calls of the few scattered earnest Churchmen in these her Colonies, who were still further cursed with the ministrations of men too scandalous in their lives to be endured in the land of their birth. In morals, the age was worse even than in the times of the Stuarts; for then there was, in all the grossness of the prevailing immoralities, at least some show of decency. But even this was banished from the Courts of the Hanoverian Kings and Queens. The theme is a fitting one for the prince of modern satirists, and we care not how heartily Mr. Thackeray applies his pitiless lash.

Dr. Doran has given a lively, and apparently an impartial and truthful picture of his four heroines—the unfortunate, abused, persecuted Sophia of Zelle; that bold Amazon of a woman, Caroline of Anspach, when court manners and court morals were such, that even hypocrisy would not stoop to pay its homage to virtue; the nobler woman, and the more unpopular Queen, Charlotte, under whom the work of social reformation began, though the Augean stable was far enough from being cleansed from every unpleasant odor; and the dirty, coarse, miserable, reckless, hapless creature, Caroline of Brunswick—whose life was a ceaseless quarrel with that meanest and most infamous of all the Georges, George IV, and whose death was the result of that shameful, yet perpetual feud. The misery and contemptibleness of mere royalty were never better illustrated than in these volumes; and priestly, time-serving sycophancy never abased itself to lower infamy, than when it lavished its panegyrics as it did, over the graves of these "royal" bloated sinners.

Well has it been said, "how wonderfully strong must have been that national conviction, which, in spite of sentiment, and in spite of the enthusiastic fervor of the partisans of the Stuarts, had self-denial and perseverance enough to establish these mean and disagreeable Dutchmen—abstract representatives of the constitutional Protestant monarchy—upon the throne, instead of the graceful race, with all its precedents and associations, to whom the longest exile, and the greatest misfortunes, could never teach wisdom."

The volumes are more than readable, and they are important in the light which they throw upon the real character of that portion of English history.

THE METROPOLITAN.

This Romish Monthly Magazine, published at Baltimore, in its November No., thus notices our history of the Maryland Colony, which we ventured to commend to its serious attention. We give it the benefit of all it has to say on the subject.

"The Church Review of October takes exceptions to our remarks in the July number, and condemns us severely for having ventured to assert what all history attests, that religious liberty was first proclaimed and practiced in this country by Lord Baltimore and the Pilgrims of Maryland. And after denouncing these 'extravagant and false pretensions,' the editor commends his remarks to our perusal.

"We respectfully decline entering into any controversy with our cotemporary, or any other periodical, whose editors can so far forget the most familiar rules of decorum in speaking of Catholics or Catholicity, as to indulge in the use of the epithets, 'ROMISH,' 'POPISH,' 'ROMANISTS,' and similar expressions. These are all well known terms of insult and reproach, and have long since been discarded by all, who retain any recollection of principles which govern genteel society. The Protestant gentleman does not use them in conversation with

Catholics, when they meet in the counting-room, the forum, or around the domestic fire-side; and why they should disgrace the columns of public journals, especially those of a religious character, we cannot understand.

"For ourselves, we have always and on all occasions, when speaking of our dissenting fellow-citizens, or their religion, made use of the most respectful language. God forbid that we should do otherwise. A man's religion is sacred, and we are inclined to believe that there is but little Christianity among those who indulge in the practice of nicknaming men on account of their religious profession. Such a course is beneath the conduct of gentlemen in every walk of life, and shall ever merit our disapprobation, whether indulged in by Catholics, or by those who differ from us in faith.

"In turn, *we* commend to the editor of the Church Review, not our remarks, but the very *history of Maryland* with which he professes to be so familiar. Let him go in spirit back to the days of Lord Baltimore, and standing on the banks of the St. Mary's, contemplate the beautiful picture there presented, ere the demon of religious discord was transplanted to the shores of the Chesapeake. Let him contemplate the Catholic and the Protestant dwelling together like the children of a common family, and each beneath the approving smile of Calvert, worshiping God agreeably to his own conscience. Let him turn to the statute-book of that period, and find that even religious strife was banished from the colony by a fine of ten shillings imposed upon every man who should call his neighbor by way of reproach, *a heretic, a Brownist, an idolator, Papist, Romanist*, or such like epithets."

Here we have the same old story. The Puritans and the Papists—the one party just as bigoted and intolerant as the other whenever they have had the power—have so long played into each others' hands on this question of Free Toleration in Religion in the American Colonies, that they now claim a prescriptive right to stifle the voice of all authentic history; and to call us (Churchmen) all sorts of ugly names if we will not be silly enough to join in their *jubilate*. We confess, we were a little curious to see how our cotemporary would get along with the well substantiated facts to which we invited its consideration. Our curiosity is gratified. We were not "respectful!" we used certain "epithets," as "popish," "papist," &c.! Ah! indeed. The historical question, it seems, is made to rest upon, at least to succumb to, a mere point of etiquette. If, then, we can show that the "Catholics," as they call themselves, are not Catholics at all, but are only "papists," the question of the origin of "Free Toleration" in Maryland, may, perhaps, in time, come in for a solution. If the Editor will turn to the writings of the Cardinals Hosius and Baronius, he will find these Romish authorities *claiming* for themselves these very titles of "Popery" and "Papists." *They* saw in them no cause of reproach whatever. Or, if the Editor will be kind enough to tell us, how *they can be* "Catholics," who have renounced both the Catholic Faith and the Catholic Order, we will not, in this respect, be wanting in civility. We certainly would not needlessly wound the feelings of our courteous friend, whose spirit, we are happy to say, contrasts so gratefully with many of its cotemporaries in that denomination. But, when it asks us to shut our eyes to the plainest facts of history, and to adopt for ourselves tests of "Catholicity," never heard of "in the olden time," it asks a little too much.

SERMONS. By ALEXANDER HAMILTON VINTON, Rector of St. Paul's Church, Boston. Philadelphia: H. Hooker, 1855. 12mo. pp. 330. New Haven: S. Babcock.

This is another in the series of volumes with which Dr. Hooker is now enriching the literature of the Church. The Sermons of Bishop Burgess, and of Mr. Coxe, we have spoken of in previous Numbers. As a severe thinker and close reasoner; as an intellectual man of massive proportions; as a preacher above the vulgar clap-trap of the mere mouther and ranter; as a man by nature despising the little, petty, contemptible meanness of party—such a

reputation Dr. Vinton has, we believe, fairly earned. In all these respects, the Sermons before us will sustain that reputation. They are eighteen in number, and upon the following subjects: 1. The Sinfulness of Sin; 2. Sovereignty and Freedom; 3. The Covenant; 4. The Rainbow about the Throne; 5. The Brazen Serpent; 6. Repentance a Privilege, Part i; do., Part ii; 7. Ruth's Decision; 8. Holiness Essential to Salvation; 9. Adornments of the Christian Character; 10. The Difficulties of Salvation; 11. Doubting Faith; 12. The Christian at Home; 13. The Christian in Church; 14. The Christian in his Business; 15. The Christian in his Amusements; 16. The Christian in his Charities; 17. The Christian's Satisfying Portion; 18. Lesser Trials a Preparation for Greater. The 12th, 13th, 14th, 15th, and 16th Sermons show the nerve, vigor, and gracefulness of the writer, and there are in them passages not supassed in delicacy and power by any Sermonizer of our acquaintance. Perhaps the best Sermon in the book is the last; in which unwelcome yet forgotten truths are uttered with primitive boldness.

There is one respect in which such Sermons cannot fail to do good. In certain quarters, an attempt has been made to disparage Preaching, and to make Religion to consist in mere Sacramentalism. True enough, the Sermons of these men, for the most part, accord with their theory, and are quite as insipid as they themselves could possibly desire. Neither is this a Romish theory; for Rome never committed herself *theoretically* to such a blunder, and the Order of Redemptorists would belie her if she did. Upon the young men in the Ministry of the Church, in this respect, these Sermons will exert a wholesome influence. They will study them, to see how to reach men's hearts and consciences, how to make the Ministry of the Word most effectual upon the active, stirring mind of the age.

There is still another aspect in which these Sermons may be looked at. They were preached in Boston! that fountain-head of heresies. There is no spot on the face of the globe where the *objective* in Christianity is more needed, or would be more surely *responded* to by multitudes on multitudes of the thoughtful men of the day. Nothing else, under God, is needed in all New England, than a faithful presentation of Christ's Institutions, in their integrity, that they may carry everything before them. The public mind is ripe for such a triumph. Even Popery, with all its absurdities, gains by its very boldness. Men *want*, and they *will have*, something positive; they are sick of mere *words, words, words!* The subjects of these Sermons are not such, for the most part, as to show the author's position as to these positive elements of Christianity. The twelfth Sermon, "The Christian at Home," however, presents the duty of *Christian* Nurture with great earnestness; and, in doing so, meets one of the worst forms of Infidelity with which we now have to contend. Churchmen, however they may differ as to the amount of Grace in Baptism, can rally around this common work, unless, indeed, they are infected with Antinomian or Pelagian speculations.

PLYMOUTH COLLECTION OF HYMNS AND TUNES; for the use of Christian Congregations. New York: A. S. Barnes & Co. 1855. 12mo. pp. 482.

This is a new and very large collection of Hymns and Tunes for Public and Social Worship, the Hymns being selected by Henry Ward Beecher. The Book is a curiosity. We see that the Presbyterians are assailing it on the ground of its alleged want of orthodoxy. As we have not, of late years, kept up with the new tests of orthodoxy among the Congregationalists and New School Presbyterians, we do not speak of the work in this connection. But the *thirteen hundred* and more Hymns which are here brought together and set to Music for use in "Congregational Churches,"—and Mr. Beecher says, "every pew in the Church should contain one" of his books—give a capital illustration of the popular idea of Worship. The great truth, that Worship is a Service, or a Sacrifice, offered to God through Jesus Christ, that truth which lifts the worshiping creature into high and holy communion with the Father of our

spirits, and which ennobles and sanctifies him, and renders him meet for the Worship of the Heavenly Jerusalem—that great truth is one of which these men seem to have no conception. Indeed, Mr. Beecher says in his Introduction, "a hymn is a lyrical discourse to the feelings." And so Theodore Parker's congregation in Boston, a few Sundays ago, commenced their "meeting" with a "hymn to Nature." Now this awakening of mere feeling, or sentimentalism, is always a taking thing with persons of a morbid disposition, as young nuns and monks, &c., and also persons of no culture. We never saw greater exhibitions of it than among the Methodists and Baptist Negroes at the South. And yet it is often wholly earthly and sensual in its nature; and the most "religious persons," *according to this test*, are not unfrequently those who habitually practice the grossest vices. In this respect, the popular notion and the Romish notion of religion, are marvelously alike. Maintenon and Pompadour, though the mistresses of the most depraved popish monarchs, were yet exceedingly unlike in the primness and prudery of their piety.

And so, this "Plymouth Collection," with a great deal of sacred Lyrical Poetry, admirably adapted to the purpose of Worship, contains also the strangest medley of Sentimentalisms, Apostrophes, Odes to the Seasons, to Persons, Places, and Localities, Hymns on what Mr. Beecher calls "The Great Humanities," "Hymns of Temperance, of Human Rights and Freedom, of Peace, and of Benevolence," which we ever saw within the covers of any one book. It reminds one continually of the "Novenas," and "Oratories," and "Gardens of the Soul," and "Sacred Heart of Marys," &c., &c., which the Papists scatter among their people. There is as much of the true idea of Worship in the one, as in the other, and it shows how extremes finally meet each other.

Our own Church Collection of Hymns is the best we ever saw, and yet some of its Hymns, and those, too, most often used, should never have been placed there.

THE WORKS OF CHARLES LAMB; WITH A SKETCH OF HIS LIFE AND FINAL MEMORIALS. By Sir THOMAS NOON TALFOURD. In two volumes. New York: Harper & Brothers. 1855. 12mo. pp. 555, 611. New Haven: T. H. Pease.

We shall never forget the hearty zest with which we devoured the Essays of Elia, when the Harpers published their first edition of Lamb's Works in 1838. Nor, can we conceal from ourselves the fact that now, after a lapse of nearly twenty years, a reperusal fails to awaken that keen sense of enjoyment which these works first inspired. Are we wiser, as well as older, now than we were then? Have years blunted the edge of our perceptive faculties? Are we less keenly alive to a sense of the beautiful? Or, to put the question in a much better form, is Charles Lamb to take his place as one of the classic writers of our language? Perhaps he is; yet we do not care to discuss that question now; nor need we. Beauty, truth and goodness are alone immortal, and the fate of this author may be safely left to the verdict of the future. The writings of Charles Lamb, we believe, have been more widely read in the United States than in England; and his history, and the character of his works, are too generally known, and too well appreciated, to need description. Wit, fancy, humor, kindness, delicate sensibility, generosity, nobility of nature, and in a certain direction, fine intellectual culture, were all his,—and in a high degree.

He only needed stronger physical development, more thorough study, and freedom from the narrowness of an early religious bias, to have rivaled in brilliancy his friends and associates, Coleridge and Southey, and Wordsworth. The two former, Coleridge and Southey, ripened, under a more genial culture, to a broad and catholic appreciation and hearty reception of Truth. Lamb remained the disciple of Priestly; and as age crept about him, the religious element, instead of brightening into the confidence of a certain faith, withered into a punning, witless irreverence.

The present edition contains what the Editor calls, "Final Memorials," consisting of Letters which, from their personal allusions, &c. could not well be

published before; and also sketches of several of Lamb's boon companions; as Dyer, Godwin, Thelwall, Hazlitt, Barnes, Coleridge, and others. It contains, also, in the last chapter, a pleasant comparison between "Evenings at Holland House," that favorite resort of wits and beauties, painters and poets, scholars, philosophers and statesmen, and Evenings at Inner Temple Lane, humbler in pretension, but scarcely less genial in character.

THE PRIVATE CORRESPONDENCE OF HENRY CLAY. Edited by CALVIN COLTON, LL. D., Professor of Public Economy, Trinity College. New York: A. S. Barnes & Co. 1855. 8vo. pp. 642.

Mr. Clay was so intimately connected with all the great events of our national history, for nearly the whole of the last fifty years, that a large volume of his private Letters to his intimate friends, cannot but attract very great interest. Whatever may be thought of him in comparison with his great compeers, Mr. Webster and Mr. Calhoun, yet in the number and warmth of personal friends, Mr. Clay was, we think, richer than any other American Statesman, who has ever lived. Attachment to him amounted almost to idolatry, and this not only with his intimate acquaintances, but among the masses of the people. These Letters, important as throwing light upon State questions, are full of the genial warmth of his frank, generous, social nature. The Letters are given in chronological order, commencing in 1801, and terminating with the Letter of his Son, announcing his death, June 29th, 1852.

Among the distinguished persons here presented as Mr. Clay's correspondents, are the following; and of some of these, their own letters are also published:

Aaron Burr, Lord Ashburton, J. Q. Adams, General Barnard, Lord Bexley, Nicholas Biddle, James Buchanan, General Cass, Bishop Chase, J. J. Crittenden, G. W. Featherstonhaugh, Fox, (British Minister,) Millard Fillmore, Albert Gallatin, Lord Gambier, Henry Goulburn, (English Cabinet Minister,) William Henry Harrison, Patrick Henry, Iturbide, R. M. Johnson, Chancellor Kent, Lafayette and his son, Abbot Lawrence, Richard Henry Lee, Francis Lieber, Sir James Mackintosh, James Madison, Chief Justice Marshall, Father Matthew, Miss Martineau, Lord Morpeth, Timothy Pickering, Richard Rush, General Scott, John Tyler, Martin Van Buren, Mr. Vaughan, (British Minister,) Daniel Webster, Judge Story.

Dr. Colton's labors as Editor, have been very limited; too much so, we are sure the great mass of readers will think. They are confined to a short Preface, the arrangement of the Letters, and an Index. We wish the Editor had given a brief historical sketch of the prominent events, in which Mr. Clay played so conspicuous a part, and had arranged the Letters accordingly. This would have given a unity of plan to the volume, which it now lacks; and would also have enhanced the interest of many of the Letters, especially to those persons not familiar with Mr. Clay's history.

SERMONS UPON THE MINISTRY, WORSHIP AND DOCTRINES OF THE PROTESTANT EPISCOPAL CHURCH. By G. T. CHAPMAN, D. D. Fifth Edition. New York: T. N. Stanford. 1855. 12mo. pp. 312.

There is scarcely any one book which has done more and better service for the Church, than this. It is courteous, decided, and sufficiently learned. It is a great mistake that such books are not made more accessible by the Clergy; for there are always enquiring minds to whom they would be indeed the "word spoken in season."

SCENES IN THE PRACTICE OF A NEW YORK SURGEON. By EDWARD H. DIXON, M. D., Editor of the Scalpel. New York: De Witt & Davenport, Publishers. 1855. 12mo. pp. 407.

These "Scenes" are of the most exciting character, repulsive and harrowing

in their nature, and from which the delicate and sensitive always instinctively turn away. Morbid sentimentalism will doubtless find the volume quite entertaining.

THE LITERARY CHURCHMAN. London: J. H. & J. Parker.

This valuable Newspaper, (which we are happy to commend to the notice of our readers,) in its issue of Nov. 17th, pays a flattering compliment to the CHURCH REVIEW, which we beg gratefully to acknowledge. It speaks, however, of our Quarterly, as "published in what may be regarded as a country town," and seems to suppose that we must in this respect, labor under great disadvantages. We acknowledge our want of facilities in conducting a Quarterly, in comparison with our more favored English brethren; where large libraries, a higher standard of learning, and a corps of scholarly and really learned men are always at hand to second such an enterprise. And yet, New Haven, where the Review is published, has a larger population than either Cambridge or Oxford; it is the seat of the largest and the leading University in the United States, numbering its more than six hundred students, and nearly seventy thousand volumes in its Libraries. With the College, and its numerous High Schools, Male and Female, we suppose New Haven is doing more than any other town in the country, great or small, for the general cause of education. In Periodical Literature, it sends forth the "AMERICAN JOURNAL OF SCIENCE," and the "JOURNAL OF THE AMERICAN ORIENTAL SOCIETY," publications which at least, will not suffer in comparison with any kindred works in the Old World or New.

New Haven was also the home of the great modern Philologist, as it is still the residence of the Coryphæus in Physical Science, in this country; and as it is also of several gentlemen, eminent in their several departments of human learning. In religious matters, our English friends may, perhaps, remember, that here stands a Monument over the graves of those stern old Puritan Regicides, Goffe, Whalley and Dixwell; and yet, they may not know also that within less than four miles of us, there are now Eleven Churches where the sturdiest English Churchman might worship God in a Form of words after his own heart.

The "Literary Churchman" will, we hope, do us the credit to believe that "although the Church Review is published in a country town," we are not altogether unmindful of the few facilities which we do possess for issuing a work like the "CHURCH REVIEW."

A CHILD'S HISTORY OF THE UNITED STATES. By JOHN BONNER. 2 vols. 16mo. New York: Harper & Brothers. pp. 308, 326. New Haven: T. H. Pease.

In many, in fact, in nearly all respects, this is a most admirable "Child's History of the United States." The style is clear, lively and vigorous, and the prominent events of our history, previous and subsequent to the Revolution, are well grouped and well drawn. His praise of the Puritans is on the whole discriminating; but he is not equally fair in describing the Maryland Colony, nor the Virginia matters in connection therewith. But why should he go out of his way to attack the English Church, and her Bishops? Thus of LAUD he says: "I have no objection to call [him] a sneaking, sanctimonious hypocritical little tyrant." Now we are not the endorsers of Archbishop Laud in a great many respects. But if he was a tyrant, he was less so than Oliver Cromwell. And certainly he was not "*sneaking*," nor "*sanctimonious*," nor "*hypocritical*," nor "*little*," in any ordinary sense of any of those terms. And the man knows nothing of Laud's real character who will say so; though we are aware this sort of wholesale invective is very common, and is perhaps necessary to suit the popular taste. But the man who sits down to write the history of his country for children, sits down to a great and responsible work. And such outbursts of malignant passion are not particularly calculated to attract any very implicit confidence among cautious and truth-loving men.

THE ARAUCANIANS: or Notes of a Tour among the Indian tribes of Southern Chili, by E. R. Smith, of the U. S. N. Astronomical Expedition in Chili. New York: Harper & Brothers. 1855. 12mo. pp. 335. New Haven: T. H. Pease.

Our increasing commerce with the Western coast of South America, and the growing desire for further information concerning that portion of the continent, its institutions, people, productions, &c. &c. render this an attractive volume. The narrative is diversified with anecdotes, personal incidents, &c. and throws much light upon that almost unknown region. The illustrations are from drawings made by the author, on his tour. The unsettled and semi-barbarous condition of the people is abundantly manifest.

NAPOLEON AT ST. HELENA: or Interesting Anecdotes and Remarkable Conversations of the Emperor, during the five and a half years of his captivity. Collected from the Memorials of Las Casas, O'Meary, Montholon, Antommarchi, and others. By JOHN S. C. ABBOTT. New York: Harper & Brothers. 1855. 8vo. pp. 662. New Haven: T. H. Pease.

The above title page describes very clearly the book itself. It is a large neatly printed and elegantly illustrated volume, and the letter-press is in Abbott's very best sketchy style. He takes altogether the French view of Napoleon's character, as a whole, as well as of the conduct of Sir Hudson Lowe. In this respect we disagree altogether with him. It was Napoleon's success alone which consecrated his crime, and made the criminal the hero. These "Conversations" themselves fully justify the Allied Powers in the severity of the measures which they adopted to secure the repose of Europe. See, for example, his plan for the invasion of England in the thirty-seventh chapter. We are glad to see in these "Conversations," a confirmation of the truth that Napoleon was a thorough believer in Christianity. The vulgar opinion that he regarded "*Religion as a mere power—a political engine*," is a slander upon his true character. He said he would have suffered martyrdom for his faith.

The book is exceedingly attractive, and will be sure to be popular.

ROSE CLARK. By FANNY FERN. New York: Mason Brothers. 1855. 12mo. pp. 417. New Haven: T. H. Pease.

If, as is said, "Rose Clark" is meeting with a large sale, it is only another proof of the morbid taste of the age. All the power which the writer has, consists in a faculty of dashing, bold description of social vices, hypocrisies, jealousies, envy, female frailty, &c. This last is a favorite theme with her, and she always writes on it *currente calamo;* and her book is sprinkled throughout with coarse and indelicate allusions. If there be fame in such authorship, we marvel that any American woman can be found to pay the price to win it.

HARPERS' CLASSICAL LIBRARY.—The Messrs. Harpers have commenced the republication of Bohn's Classical Library, which consists of a series of literal prose translations of the Greek and Latin Classics, with Prefaces, Biographies, Commentaries, historical and mythological Notes, &c. and which numbers already about forty volumes.

Thus far the work has been done with great care; the translations have been made by able scholars, and from the most approved texts, and are, as a whole, close and faithful, while the Notes abound in ancient Classic lore. Although the propriety of using translations at all by the student in learning an ancient language, may be doubted, yet there are multitudes who, of course, must depend upon them for their knowledge of the rich treasures locked up in those ancient mines. The large extent to which Bohn's Series has been circulated is this country, abundantly justifies its republication, and the Edition of the Messrs. Harpers surpasses it in mechanical execution, and is sold at a much less price. They have already issued the following volumes:

1. *The Works of Virgil.* Literally translated into English Prose, with Notes. By DAVIDSON. A new Edition, revised with additional Notes. By THEODORE ALOIS BUCKLEY, B. A. of Christ Church, Oxon.

2. *The Works of Horace.* Translated literally into English Prose. By C. SMART, A. M., of Pembroke College, Cambridge. A new Edition, revised with a copious selection of Notes. By THEODORE ALOIS BUCKLEY, B. A. of Christ Church, Oxon.

3. *Sallust, Florus, and Velleius Paterculus.* Literally translated, with copious Notes and a General Index. By Rev. JOHN SELBY WATSON, M. A., Head Master of the Proprietary Grammar School, Stockwell.

4. *Cæsar's Commentaries on the Gallic and Civil Wars. With the Supplementary Books attributed to Hirtius. Including the Alexandrian, African, and Spanish Wars.* Literally translated. With Notes, and an Index.

5. *Cicero's Three Books of Offices, or Moral Duties.* Also his Cato Major, Essay on Friendship, Paradoxes, Scipio's Dream and Letter to Quintius. Literally Translated, with Notes by CYRUS R. EDMONDS.

6. *The Anabasis; or Expedition of Cyrus; and the Memorabilia of Socrates.* Literally translated from the Greek of Xenophon. By the Rev. J. S. WATSON, M. A., with Geographical Commentary, by W. F. AINSWORTH, Esq. F. S. A. &c.

The volumes are sold in New Haven, by T. H. Pease.

HISTORY OF THE REIGN OF PHILIP THE SECOND, KING OF SPAIN. By WILLIAM H. PRESCOTT, Corresponding Member of the Institute of France, of the Royal Academy of History at Madrid, etc. etc. With Portraits, Maps, Plates, &c. &c. In two volumes. 8vo. Boston: Phillips, Sampson & Co. 1855. pp. 618, 610. New Haven: Durrie & Peck.

This work comes to hand just as we go to press, and we can do no more now than announce it. We will examine it more thoroughly hereafter. After the dismemberment of the Roman Empire, the Reign of Philip II was the most important period in European history, and we do not doubt that the distinguished historian has handled his theme in a manner worthy of himself and of the subject. The opening of the Archives of Simancas, and the abundant sources of information freely placed at his disposal, have given him rare facilities for presenting a truer view of those eventful times.

MISS BUNKLEY'S BOOK. The Testimony of an Escaped Novice from the Sisterhood of St. Joseph, Emmettsburg, Md., the Mother-House of the Sisters of Charity in the United States. By JOSEPHINE M. BUNKLEY. New York: Harper & Brothers. 1855. 12mo. pp. 338. New Haven: T. H. Pease.

The escape of Miss Bunkley, from the Convent near Emmettsburg, Md., in the Autumn of 1854, and the suppression by law of a spurious or unauthorized account of the affair, and the importance which has been given to the whole matter by the Romanists themselves, have attracted very general attention; and the present work of Miss Bunkley can hardly fail to bring up the whole question of Convent Life and Convent Institutions. Romanists and Romish sympathisers, we see, are already beginning to ridicule the affair as another "Awful disclosure," or "Maria Monk" story, &c. &c. But this is a serious book, and deserves to be treated as such, and will be treated as such by all except designing persons and dunces. Miss Bunkley was born and educated in the Protestant Episcopal Church, in Virginia, though she shows, evidently enough, that she was never taught the distinction between the "Catholic Church"

of the Creeds, and that false Church, which now attempts to monopolize the name. In early childhood, the glare and tinselry and "mystery" of Popery, made a strong impression on her mind, and at length at the age of sixteen years she clandestinely left her father's house, and joined the Romish Communion; and not long after, in 1852, became a Novice in the Convent of St. Josepha. There she remained about two years, when she fled at night from its walls, and sought the protection of the friends from whose Faith she had apostatized; although great pains have been taken to prevent her renunciation of popery, and especially, her exposure of what she has experienced and witnessed.

The book is, on the whole, very well written, though its literary ability is to be attributed mostly to the Editor, whose name does not appear. We regret that many points of the argument are not put in a different light, showing the contrast between the Church which Miss Bunkley renounced, and that system which she so unfortunately adopted. Still, the book will make a strong and lasting impression. The natural attractiveness to the human heart, of the doctrine of self-merit,—the attempted annihilation of all human sympathies in these nunneries—the absolute despotism of an iron will which presides in them—the mechanical irreligiousness and heartlessness to which the system tends—the cruelties and sufferings there endured—the yearning of the human heart for sympathy and companionship, and the gross immoralities which grow out of such an unnatural and unchristian condition of society—the keen perception and profound knowledge of human nature, which the master spirits of these Houses often exhibit—the diabolical imprecations invoked upon those who interfere—the heart sickening disappointment of many of the young impulsive persons who enter within those walls—the entire absence of God's Word, as a book even of reference—the system of proselytism, which is one great aim and end of these Houses in the United States—these are among the lessons of this volume. It gives, besides, a good deal of information concerning these "Sisterhoods," their number, employments, amusements, discipline, their relations with the priests, &c. &c. The infatuation of those Protestant parents, who place their daughters in these schools, is clearly proved.

The Editor also discusses the question of the duty of the civil government to take all such organizations under its surveillance, and at least to guard the common rights of humanity from abuse. As these Nunneries are now among the prineipal instrumentalities employed to spread Popery among us, the book deserves careful attention.

Mexico and its Religion; With Incidents of Travel in that country during parts of the year 1851, '52, '53, '54, and historical notices of events, connected with places visited. By Robert A. Wilson. With Illustrations. New York: Harper & Brothers. 1855. 12mo. pp. 406. New Haven: Thos. H. Pease.

Mr. Wilson, with capital faults in the getting up of his book, for it is rambling and fragmentary, and with his almost wholesale repudiation of the early historians of the conquest of Mexico, in which he follows Las Casas, and with his broad scepticism on the whole subject of Mexican antiquities, on which, beyond question, he goes quite too far, and fails to shake the conclusions of such writers as Prescott and Stephens—we say, in spite of all these points of censure, the book gives a great deal of valuable information concerning Mexico, its history, resources, wealth, mines, cities, population, and especially its religion. The same curse rests upon Mexico, which weighs so heavily on all the South American Republics—confusion of races, a corrupt religion, and the extinction of national virtue, and industry and ambition. The question of its redemption from its present evils is a difficult one, as any person will see who studies the subject.

JOURNAL OF THE AMERICAN ORIENTAL SOCIETY. Fifth Volume, No. I. Printed at New Haven. 1855.

This thoroughly learned Journal is published in annual or semi-annual Numbers, and the one before us contains nearly 300 pages. Besides the Minutes of the Meetings of the Society, it has the following contents;

ART. I. Grammar of the Modern Syriac Language, as spoken in Oroomiah, Persia, and in Koordistan, by Rev. D. T. Stoddard, Missionary of the American Board in Persia, containing over 180 close pages.

Miscellanies: I. Letter from Rev. J. L. Porter, of Damascus, containing Greek Inscriptions, with President Woolsey's Remarks on the same; II. Armenian Traditions about Mt. Ararat, (by Rev. H. G. O. Dwight;) III. Remarks on two Assyrian Cylinders, received from Mosûl, (by E. E. S.;) IV. Vestiges of Buddhism in Micronesia, (by J. W. G.)

V. *Bibliographical Notices:* 1. Bopp's Comparative Accentuation of the Greek and Sanskrit Languages, (by W. D. W.) 2. Herniaz's Guide to Conversation in English and Chinese, and Andrews' Discoveries in Chinese, (by M. C. White.) 3. Roth and Whitney's Edition of the Atharva-Veda, (by E. E. S.) VI. Phœnician Inscription of Sidon, (by E. E. S.;) VII. The Sidon Inscription, with a Translation and Notes, by William W. Turner.

VIII. Extracts from Correspondence. &c. &c.

The Secretary of this Society is Professor E. E. Salisbury, and the Librarian is Professor W. D. Whitney, both of Yale College.

REPORT OF THE COMMISSIONER OF PATENTS FOR THE YEAR 1853. AGRICULTURE. Washington: 1854. 8vo. pp. 448.

This volume contains the Agricultural portion of the Report of the Patent Office, for 1853. The Commissioner, Mr. Mason, has sought to promote the interests of the farmers and planters of the United States, in the improvement of their crops and live stock; the introduction of new and valuable products; the amelioration of exhausted and unimproved soils of the States, lying along the seaboard and the Mexican Gulf; in developing the agricultural resources of those bordering on the Pacific, the Mississippi and its tributaries, the Great Lakes, and the Canada frontier, thereby producing larger quantities, and of better quality, of our chief staples, for export and domestic use. To accomplish these ends, Circulars were sent all over the country, and to foreign agents, missionaries, naval officers, &c. abroad, for the purposes of eliciting information, and also introducing foreign products, so far as adapted to our soil. The volume contains a great amount of condensed information, in respect to the growth and culture of all our agricultural productions, the raising of stock, &c. &c. is well worthy of the attention of agriculturists, and reflects great credit upon the Honorable Commissioner of the Patent Office.

We are indebted for the volume to the Hon. C. M. Ingersoll, M. C. from Connecticut.

LILY. A NOVEL. By the Author of "The Busy Moments of an Idle Woman." New York: Harper & Brothers. 1855. 12mo. pp. 330. New Haven: T. H. Pease.

Lily, or Elizabeth Vere, the heroine of this story, was a Southern lady, early left an orphan and heir to a large fortune, was committed to the protection of a kind uncle, by whom she was well educated at the best schools at the North, was engaged to Clarence Tracy, and died by a tragical death, just in time to escape a worse fate by marriage with an unprincipled, heartless libertine. It has no moral, is not above the average run of novels in ability, and introduces scenes and characters, and is full of associations, with which the virtuous mind is careful to avoid all familiarity.

NATIONAL GEOGRAPHICAL SERIES.—A. S. Barnes & Co. New York, have published a series of Geographies, which have already been extensively adopted

in the best Schools. Their peculiarity consists in the prominence given to "Map Exercises." The questions are abundant, the Maps are numerous, neat, and we think accurate, and the whole Series may be safely recommended.

No. 1. Monteith's First Lessons in Geography, designed for Beginners and Primary Classes. Price 25 cents.

No. 2. Monteith's Youth's Manual of Geography, Combined with History and Astronomy, for Junior and Intermediate Classes. Price 50 cents.

No. 3. McNally's Complete System of Geography, for advanced classes in Schools, Academies, and Seminaries. Price $1.00.

PLAIN TALK AND FRIENDLY ADVICE TO DOMESTICS; with Counsel on Home Matters. Boston: Phillips, Sampson & Co. 1855. 12mo. pp. 214. New Haven: Durrie & Peck.

The lady who is the author of this book, had a good object in view, and she has done her duty well. We wish every servant in the country, and every mistress too, could be made to read it or hear it read. The great difficulty, however, in this whole matter is, that in this boasted land of social equality and personal independence, the great majority, both of servants and mistresses, neither know nor appreciate their true position. Vulgarity in the kitchen, is fully matched by vulgarity in the parlor. Such a ridiculous state of things is incident to our institutions; and time, culture, and the inevitable laws of social development will finally bring social gradations to their proper level.

LILY HUSON; or struggles 'midst continual hope. A tale of humble life, jotted down from the pages of Lily's Diary. By ALICE GRAY. New York: H. Long & Brothers. 1855. 12mo. pp. 384.

PANAMA IN 1855; an account of the Panama Railroad, of the cities of Panama and Aspinwall, with sketches of life and character on the isthmus, by ROBERT TOMES. New York: Harper & Brothers. 1855. 12mo. pp. 246. New Haven: T. H. Pease.

The writer was of the party at the opening of the *Panama Railroad*, across the isthmus, in February, 1855, and has given an amusing description of the excursion, and some very clever sketches of life, of men, and of things in that region of country.

DICKENS' LITTLE FOLKS. No. I. Little Nell; No. II. Oliver, and the Jew Fagin; No. III. Little Paul; No. IV. Florence Dombey; No. V. Smike; No. VI. The Child Wife. New York: Redfield. 1855. New Haven: G. B. Bassett & Co.

This is a series of volumes designed for children, made up of selections from the writings of Charles Dickens.

HOARY HEAD AND M'DONNER. By JACOB ABBOTT. Very greatly improved. With numerous engravings. New York: Harper & Brothers. 1855. 12mo. pp. 402. New Haven: T. H. Pease.

This is the fourth volume in Jacob Abbott's "Young Christian Series." These volumes are written in Abbott's picturesque style; but of course they fail to recognize those features of the system of Grace, which Churchmen are taught to regard as of primary importance.

HARPERS' STORY BOOKS.—No. XII. The Studio; XIII. Ancient History; No. XIV. English History. The Harpers understand how to combine instruction with amusement, in a manner to fascinate children. Each Number of these Story Books contains 160 pages in quarto form, beautifully and profusely illustrated, and handsomely printed. Jacob Abbott is a popular writer, but in all Church matters he needs watching, of course.

Dana & Co., 381 Broadway, New York, send us the three following works, too late for more than a mere announcement in this Number. They shall receive attention hereafter.

Impressions of England. By the Rev. A. Cleveland Coxe. 340 pages, 12mo. Price $1.

Our Church Music. A Book for Pastors and People. By Richard Storrs Willis. 136 pages, 12mo. Price 50 cents.

The Nightingale. A Tale of the Russian War Forty Years Ago. Beautifully Illustrated. 96 pages, 18mo. Price 31 cents.

Harpers' New Monthly Magazine.—The January No. for 1856, which is already out, is a literary curiosity.

"Report on the Diet of the Sick; submitted to the American Medical Association, at the meeting in Philadelphia, May, 1855." By Charles Hooker, M. D., Professor of Anatomy and Physiology in Yale College. Philadelphia and New Haven. 1855. 8vo. pp. 48.

The republication of this paper from the printed transactions of the Association will gratify the numerous friends of its author. Its subject is exceedingly important, and its views appear to us to be sensible and to be well fortified. The opinions of a thoroughly educated physician, of long and successful practice, are entitled to great confidence. Professor Hooker treats his theme under the following heads:

The Physiology of Nutrition,—General Principles and Common Errors of Diet—the Condition of the Nutritive Function in Diseases—General Principles for the Diet of the Sick—the two Objects of Food in Sickness—Rules for Diet in Particular Cases—the Diet in Dyspepsia, in Phthisis, in Typhus Fever, and of Nursing Women.

Rev. J. H. Ingraham's Sermon on the "Holy Eucharist," preached in St. John's Church, Mobile, Ala.

We learn from the author of this Sermon, that being prevented from correcting the proof-sheets, some important typographical errors have crept in, making him to express sentiments directly the reverse of those which he holds and intended to express. Thus in the Note on page 9, the omission of the word "not," after the words "of course," makes the author to deny even the spiritual presence of Christ in the Holy Sacrament; which in fact was the very truth which he meant the Note to affirm. Mr. Ingraham has suppressed the entire edition of the Sermon, and he is as far as any one, we believe, from either holding or wishing to teach any doctrinal novelties whatsoever.

The Church Catechism made Plain. For the use of those who cannot read. Part 2d, on the Creed. By the Rev. Paul Trapier, M. A., Minister of Calvary Church, Charleston, S. C. New York: G. P. E. S. S. Union. 1855. 18mo. pp. 84.

The Rev. Mr. Trapier, who has had many years' experience in the religious instruction of servants, has prepared an excellent Manual, admirably adapted for use in all cases of oral instruction in the Church Catechism. It is one of a thousand proofs of the Christian care of our noble-hearted brethren at the South, for those whom the Providence of God has placed in their hands.

The Rev. H. H. Reid's Sermon, "The voice of days;" on occasion of celebrating Divine Worship for the last time in the old Church in Watertown, Ct. This Parish is evidently one of the fruits of the labors of that great and good man, the Rev. Dr. Samuel Johnson. It is now in a most prosperous condition; and the new Church, recently consecrated, is, we think, the finest rural wooden Church in the country.

The Sermon by the Rev. Mr. Reid is very well written, and is a valuable historical contribution.

ADDRESS TO THE GRADUATING CLASS OF THE UNITED STATES NAVAL ACADEMY. By Commander Charles Henry Davis. Cambridge: Metcalf & Co. 1855. 8vo. pp. 32.

With those who are not acquainted with the condition of our Naval Academy, at Annapolis, this admirable Address will awaken feelings of National pride and confidence. It has the modesty and quiet bearing of true worth and the real hero. The course of study at the Academy is liberal and thorough, the discipline is strict, and the moral tone is sound and healthful. Under such instructions, young men can hardly fail to come out of the Institution, scholars and gentlemen, and well fitted to do honor to this branch of the public Service.

BRITISH PERIODICALS.—Leonard Scott & Co., New York, continue to republish the following British Periodicals, viz: 1. The London Quarterly, (Conservative;) 2. The Edinburg Review, (Whig;) 3. The North British Review, (Free Church;) 4. The Westminster Review, (Radical;) 5. Blackwood's Edinburgh Magazine, (Tory.)

In the present critical state of European affairs, these publications possess great interest and value. No person can understand the great questions which occupy the attention of the old world without them. We have here all sides represented, and with great ability. We republish the list of prices.

For any one of the four Reviews, $3 per annum; for any two of the four Reviews, $5 do.; for any three of the four Reviews, $7 do.; for all of the Reviews, $8 do.; for Blackwood's Magazine, $3 do.; for Blackwood and three Reviews, $8 do.; for Blackwood and four Reviews, $10 do.; for four copies of Magazine and Review, $30 do. Postage on Blackwood, 24 cents a year. Average Postage on a Review, 14 cents a year.

LITTELL'S LIVING AGE.—Littell always fills his weekly with readable and valuable matter. It is a selection of the very best of the popular literature of the day, foreign and domestic.

CATALOGUE OF THE OFFICERS AND STUDENTS OF YALE COLLEGE, 1855–56.

There are connected with the College, 619 Students, of whom 146 are Professional Students, and 473 are undergraduates. Of the whole number, 66 are from the Southern States, one is from the Sandwich Islands, two are from New Grenada, one is from Germany, one is from Scotland, one from England, one from Bavaria. The four last are in the Theological Department. There are 63 Students in Philosophy and the Arts.

A STATEMENT of the Affairs of the Parish of Christ Church, Boston. 1855 8vo. pp. 18.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Allinson, G. B.	Potter, A.	Nov. 25, 1855,	St. Andrew's, Mantua, Pa.
Barclay, C. C.	Whitehouse,	Nov. 4, 1855,	Grace, Chicago, Ill.
Beers, H. W.	Lee, H. W.	Dec. 2, 1855,	St. John's, Keokuk, Iowa.
Bevan, G. F.	Whittingham,	—— ——	St. Paul's, Pr. Geo. Co., Md.
Canfield, C. H.	Eastburn,	Oct. 5, 1855,	Messiah, Boston, Mass.
Coleman, T. K.	Whittingham,	Sept. 30, 1855,	Calvary, Baltimore, Md.
Dewey, John S.	Williams,	Nov. 4, 1855,	Trinity, New Haven, Conn.
Dresser, D. W.	Whitehouse,	Oct. 7, 1855,	Chapel, Robins' Nest, Ill.
Judd, B. S.	Kemper,	Nov. 4, 1855,	Trinity, St. Anthony, Min.
Smyser, D. B.	Potter, A.	Nov. 25, 1855,	St. Andrew's, Mantua, Pa.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Brown, J. H. H.	Potter, H.	Dec. 1, 1855,	Holy Communion, N. Y. City,
" Coe, J. R.	Williams,	Dec. 2, 1855,	St. James, Winsted, Conn.
" Coit, J. H. Jr.,	Whittingham,	Sept. 23, 1855,	St. Peter's, Baltimore, Md.
" DeKoven, Jas.	Kemper,	Sept. 23, 1855,	Chapel, Nashotah, Wis.
" Hoffman, C. F.	Doane,	Oct. 5, 1855,	Christ, New Brunswick, N. J.
" Hopkins, T. A.	Hopkins,	Nov. 14, 1855,	St. George's, St. Louis, Mo.
" Lundy, J. P.	Potter, A.	Oct. 28, 1855,	All Saints', Philadelphia, Pa.
" Ryall, Robert,	Whitehouse,	Oct. 17, 1855,	St. Paul's, Alton, Ill.
" Shaw, Henry,	Kemper,	Sept. 23, 1855,	Chapel, Nashotah, Wis.
" Shortt, Wm.	Potter, H.	Dec. 1, 1855,	Holy Communion, N. Y. City.
" Spencer, W. G.	Upfold,	Nov. 14, 1855,	St. Paul's, Jeffersonville, Ind.
" Wakefield, J. B.	Upfold,	Nov. 14, 1855,	St. Paul's, Jeffersonville, Ind.
" Warner, Geo.	Whittingham,	Sept. 23, 1855,	St. Peter's, Baltimore, Md.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Annunciation,	Potter,	Sept. 30, 1855,	New York City, N. Y.
Christ,	Williams,	Nov. 15, 1855,	Watertown, Conn.
Christ,	Potter, H.	Oct. 4, 1855,	Herkimer, N. Y.
Grace,	Atkinson,	Oct. 25, 1855,	Woodville, N. C.
Holy Communion,	Davis,	Oct. 27, 1855,	Charleston, S. C.
St. Johns',	Eastburn,	Nov. 13, 1855,	East Boston, Mass.
St. Johns',	Scott,	Feb. 18, 1855,	Milwaukee, Oregon T.
St. Luke's,	Davis,	Aug. 26, 1855,	Newberry, S. C.
St. Mark's	Atkinson,	Oct. 28, 1855,	Halifax, N. C.

Name.	*Bishop.*	*Time.*	*Place.*
St. Mary's,	McIlvaine,	Oct. 23, 1855,	Hillsborough, O.
St. Paul's,	Scott,	Apr. 22, 1855,	Salem, Oregon T.
St. Paul's,	Lee, H. W.	Nov. 14, 1855,	Bellevue, Iowa.
St. Peter's,	Potter, H.	Oct. 10, 1855,	Westchester, N. Y.
St. Thomas',	Williams,	Nov. 14, 1855,	Bethel, Conn.
Trini y,	DeLancey,	Nov. 24, 1855,	Syracuse, W. N. Y.

OBITUARY.

The Rev. WILLIAM M. JACKSON, Rector of St. Paul's Church, Norfolk, Va., died on Wednesday, October 4th, another victim of the prevailing epidemic, (Yellow Fever,) and another noble martyr to pastoral duty. He had devoted himself to visiting the sick and burying the dead from the commencement of the fever to the time he was taken sick, administering the comforts of religion wherever his services were wanted; and now he has gone to his reward.

The family of the deceased has for many years been identified with the ministry of the Church. His father, the late Rev. J. E. Jackson, was formerly Rector of Christ Church, Winchester. He and two other brothers, the Rev. Thomas Jackson, and the Rev. Wm. Jackson, were natives of England, and took Orders shortly after coming to this country; their praise is yet in the Church, and their names will not soon be forgotten.

The Rev. Wm. M. Jackson, the subject of this brief memoir, graduated, at an early age, at the Seminary near Alexandria, in the year 1831, and after his Ordination as Deacon, took charge of Wickliffe and Grace Churches in Clarke County. After resigning his first charge, though at times sadly broken down by bodily infirmity, we find him successively Chaplain at the University of Virginia, and Rector of the Churches at Middleburg and Upperville, Meade Parish, until the year ——, when he succeeded the Rev. D. Caldwell, as Rector of St. Paul's Church, Norfolk. It was during his ministry at Norfolk, that Mr. Jackson entered upon that conspicuous career of usefulness which has just closed amid the tears and lamentations of the warm-hearted and devoted people who esteemed him so highly in love for his work's sake. Under his judicious teaching and systematic efforts, his congregation increased steadily in numbers and interest, and they have good cause to mourn over the loss of one whose heart ever throbbed with the warmest affection for the people of his love.

Chisholm and Jackson are sleeping in honored graves; they were faithful unto death, and now wear the crown of life. Let us thank God for their good examples, and strive to walk in their footsteps. "For," says Jeremy Taylor, "since good men while they are alive, have their conversation in heaven, when they are in heaven, it is also fit that they should in their good names live upon earth."

DIED, at Charleston, S. C., Sept. 26th, the Rev. EDWARD PHILLIPS, Rector of Christ Church, Shepheardboro', S. C. Mr. Phillips has been for near thirty years a Minister of the Church. He was Ordained Deacon at twenty-one, by Bishop BOWEN, and was immediately employed in a mission to the poor in Charleston, which, under his zealous ministry, resulted in the erection of St. Stephen's Chapel, and the gathering of a large congregation. From this position, having been ordained Priest, he removed to Camden, where he succeeded in building Grace Church. After several years of labor, declining health induced him to resign this charge, and he was employed as a Missionary of the Advancement Society, in the upper part of the State, where he founded Trinity Church, Abbeville, and laid the corner stone of St. Thaddeus Church, Aiken. Having officiated for a while at St. Augustine, Florida, Mr. P. was called to the Rectorship of the Parish of St. Thomas and St. Dennis, Charleston. On resigning his charge in 1853, he became Rector of the Church of the Holy Apostles, Barnwell C. H., a Parish that he had founded himself while on a Missionary tour in 1850. Having served here for some months without any remuneration,

he finally accepted an invitation to the Rectorship of the new Church in Sheepheardboro', which was soon organized under the name of Christ's Church. In this last field Mr. Phillips labored with great earnestness, and succeeded in gathering a congregation, and establishing a Sunday School, in a portion of the city where many thought the attempt would be fruitless for years to come. While engaged in this enterprise, his health suddenly failed, and for nearly a year past he has been laid aside from his Master's work.

Mr. Phillips seems to have been peculiarly adapted to the work of a pioneer Missionary, six Churches, in various parts of the State, having been organized under his ministry.

Died, on the 31st of October, at Hillsboro', North Carolina, after a brief illness, the Rev. JAMES BOGARDUS DONNELLY, Rector of St. Matthew's Church in that town, aged about thirty years. Mr. Donnelly was a native of Catskill, N. Y., and a graduate of Yale College in the Class of 1843. He had passed the whole of his short ministerial life in the service of St. Matthew's Church, and by his earnest devotion to his profession, and his faithful and conscientious discharge of every parochial duty, had caused his friends to hope for him a career of extensive and growing usefulness. He was able as a Parish Minister, peculiarly a student—and a student of consummate method and unwearied diligence. Those who knew him best loved him most warmly; and by those who were admitted to his confidence and sympathies, he was most highly valued, and his loss will be long and deeply felt.

Died, in Jackson, Mississippi, on the 18th of October last, the Rev. A. D. CORBYN, Rector of St. Andrew's Church in that city, at the age of forty-five years. MR. Corbyn was born in Woodstock, Conn., in the year 1810. He was graduated at Yale, in the Class of 1838, and admitted to Orders by Bishop Kemper. After a ministerial service of twelve years in Missouri, he removed to the Diocese of Mississippi, in 1852, to take charge of St. Paul's Church, Columbus, where he soon won the affection and esteem of his flock. From that post he was called two years since to the Rectorship of the College of St. Andrew, and subsequently to the charge of St. Andrew's Church in that place. This last trust he faithfully fulfilled to the very day of his death, on the 18th inst., which was occasioned by premature exposure and labor after a severe attack of Yellow Fever.

Died, on the 14th of November, at Decatur, Macon County, Ill., Rev. S. R. CHILD, aged thirty-two years.

The deceased was a native of Vermont. In 1844, he entered upon his duties at Jubilee College, preparatory to the entering of the Ministry—was Ordained Deacon in 1849—and was admitted to the Priesthood in 1851. For six years he preached at Warsaw, Ill., where his energy and patience were crowned with abundant success in erecting a Church edifice, in collecting a good congregation, and in winning souls to Christ. Though urgently pressed to remain and enjoy the fruits of his toil, he cheerfully relinquished his charge, and parted from those who were attached to him by many ties.

In October he removed with his family to the new and interesting field of missionary labor at Decatur. During the week following his arrival he was taken sick, from which he did not recover, and calmly breathed his last on the 14th of November. He leaves a wife and one child, a son, about six years old.

Died, on the 11th of September last, in Jacksonville, Florida, the Hon. THOMAS DOUGLAS, Judge of the Supreme Court of the State of Florida, and for the last ten years Warden of St. John's Parish.

CURRENT EVENTS.

Among the most important Current Events of the quarter, was the Annual Meeting of the Board of Missions, which met in St. Bartholomew's Church, in New York, on Wednesday morning, Oct. 17th, at 10 o'clock, the Bishop of Virginia presiding. The Bishops of Ohio, New Jersey, Delaware, Massachusetts, Maine, Iowa, and Rhode Island, the Assistant of Virginia and the Provisional of New York, were also present. The attendance of members of the Board was smaller than usual; but the Meeting itself was one of the most spirited and important ever held. It appears from the Report of the Domestic Committee, that the Committee now has on its list four Missionary Bishops, and 104 Priests and Deacons; 22 stations were now vacant; 49 new appointments had been made during the year, and there had been 18 resignations. The general prospect of the Mission work was everywhere cheering and encouraging in the highest degree. The total receipts for the year (including $9,093.57 from legacies, $3,642.79 from the Episcopal Missionary Association of the West, $817.39 also contributed for that Association, and $606.09 balance over last year) were $42,713.69; a larger sum than had ever before been raised by the Domestic Committee. A full account of the failure of the attempted Mission to the Chinese in California was given, and the causes of that failure. Mr. Syle, the Bishop, and the Committee, all agree that the Mission ought to be abandoned at the close of the year, December 31. Oregon, the South West, the North West, and the other fields occupied by the Committee, were passed in review, special note being made of the work to be done among the foreigners in our midst. The special attention of the Board was called to the peculiar relations existing between the Board and the Episcopal Missionary Association for the West.

The Report of the Foreign Committee represents the African Mission as highly prosperous; in Greece the School is exerting marked influence; and in China peace is once more restored, and the future is more promising than ever; during the fifteen and a half months, ending with Oct. 4, $71,480.27 had been received into the Foreign treasury.

The discussions before the Board were thoroughly in earnest; and in this respect they represented, we doubt not, the awakened spirit which has been enkindled in all parts of the Church. On Thursday morning, the special Committee on the Foreign Report, reported Resolutions which called forth perhaps the deepest feeling which the Church has ever exhibited. $4,500 were pledged by members present, *personally*, to send into the foreign field three Missionaries now in waiting. Rev. Dr. Van Kleeck made the startling announcement, "that only one third of the Parishes have contributed at all, proves that the great difficulty is with *the Clergy*. They have not been able to reach the Clergy. If the *Clergy* would only do their duty, and if the Bishops would only bring their Clergy up to the mark, there would be a concentration of energy which would produce an overwhelming result."

The Annual Sermon was preached on Wednesday Evening, in Trinity Chapel, by the Rev. W. R. Nicholson, of Cincinnati, and was fully up to the occasion. The Annual Missionary Meeting for addresses, &c., was held in the Church of the Ascension, on Thursday Evening; and was addressed by the Rev. Mr. Cummings of Washington City, Bishop Lee of Iowa, Bishop Clark of Rhode Island, Bishop McIlvaine of Ohio, and Bishop Meade of Virginia. One thing was developed at this Missionary Meeting in New York; that the cause of Missions is to be carried forward, and that all that remains for honest and true hearted men, is to rally around this glorious work of Christ. The Rev. Dr. Hawks is reported to have said, (and he reached the root of the matter,) "that a loving heart was the remedy for all imperfections of organization. Without that, the most perfect organization would accomplish nothing; with it, any organization would suffice. He called on members to sink all party differences, to abandon all the miserable, petty contentions, which had so long kept brethren asunder; to lay

all such obstacles upon a common altar, that they may be consumed and disappear in the fire of love."

Rev. C. C. Hoffman, who has recently revisited this country, and has just returned to Africa, communicates the following facts:—Since 1836, thirty-six white persons, missionaries and others, have been sent out by the Board. Of these, fifteen are still engaged in the work, some have withdrawn, and others have died; yet the Church of God has advanced in that land, and a broad and solid foundation laid for the future prosperity of the Church and the glory of God. Seven stations are maintained among the colonists along three hundred miles of the coast, and five colored ministers are ordained. A stone Church has been erected at Cape Palmas, and another is being built at Monrovia; a brick one is occupied at St. Paul's, and others of less substantial materials are built or being built at other points. Much encouragement is found in the increasing religious interest of the congregations. An asylum for orphans was opened last spring at Cape Palmas, where will be raised up competent female teachers for the colored schools. The natives claim a large portion of the labors of the missionaries. Among the Grebo tribe are four hundred stations where mission-buildings, school-houses, and Churches have been erected, and around these are springing up Christian villages; at Cavalla a spacious stone Church is in progress; three thousand natives have gathered around it, and will hear the Gospel proclaimed in it; at Taboo, thirty miles east, a native minister is settled, who keeps school and preaches; and another native preacher itinerates in the surrounding country; three other native youths are studying for the ministry, and eight or ten are assisting as teachers in boarding schools; a monthly missionary meeting is held at one or other of the stations, where addresses are made and a collection is taken up; last year $170 were collected, chiefly from native Christians, for the purpose of enlarging the kingdom of Christ.

GENERAL SUMMARY OF CHURCH STATISTICS.

The following table was made up for insertion by the Compilers of the Church Almanac for 1856, but was necessarily omitted. It is exceedingly imperfect, but probably as exact as anything of the kind yet published. It is worth preserving:

	1854.	1855.
Dioceses,	30	30
Bishops,	39	39
Priests and Deacons,	1,724	1,779
Whole number of Clergy,	1,763	1,809
Parishes,	1,748	1,821
Ordinations—Deacons,	78	81
Priests,	66	68
Total,	144	149
Candidates for Holy Orders,	213	236
Churches consecrated,	53	54
Baptisms—Infants,	18,162	18,812
Adults,	3,271	3,618
Not stated,	827	1,341
Total,	22,260	23,771
Confirmations,	8,798	10,584
Communicants,	102,749	107,560
Marriages,	6,484	6,777
Burials,	11,549	12,542
Sunday School Teachers,	9,734	9,735
Sunday School Scholars,	64,304	82,740
Contributions,	$683,841 23	$727,477 21

Diocese of Illinois.—The Annual Convention commenced its sessions at Alton, Oct 17th. After the usual devotions, and the delivery of the Bishop's Address, the Rev. G. P. Giddings offered the following Preamble and Resolutions, which were adopted, *nemine contradicente.*

Whereas, The Bishop of this Diocese, laboring, as we believe, under a false impression, as to the feelings and opinions of the Diocese towards himself, has expressed his purpose of resigning its jurisdiction;

Therefore, this Convention, deeming it neither desirable not possible to recapitulate fully the causes which may have contributed to the impressions of the Bishop sets forth the following as the sense of the Diocese:—

That the Diocese entertains and hereby expresses a full assurance of its confidence and respect for its Bishop's personal and official character.

That the Convention approves of the plans projected for the Diocese, and expresses its confidence in their efficiency—including that of a Bishop's Church and Residence—and hereby renews the following opinion, expressed in 1853, viz:—

"That this Convention cordially approves of the outlines of a religious establishment, as set forth in the Bishop's Address, including a Bishop's Church and Residence, and regards it as peculiarly adaptive to the permanent interests of the Diocese and the Church at large." And in so doing, expresses its regrets that any unfavorable incidents should have hindered the progress or conduced in any way to its abandonment.

That, while the Diocese has at all times felt and expressed a strong desire to have the Bishop resident by his family in the Diocese—a sentiment in which the Bishop himself has always concurred—and while the Convention gratefully acknowledges the large and faithful services of the Bishop rendered hitherto, without any pecuniary return, it distinctly recognizes and declares its bounden duty to provide a salary and suitable residence.

Wherefore, This Convention renews the action of the Convention in 1854, in the matter of salary, and so modified as to embrace a provision for a residence in the City of Chicago, viz:—

"That the sum of $2,000 annually be assessed upon the parishes of the Diocese, for the support of the Episcopate, and —— dollars for a Residence, and that the Trustees of the Protestant Episcopal Church in the Diocese of Illinois shall assess collect, and pay over the same."

That while the delay of the Bishop's removal into the Diocese has been, and still is, matter of deep regret, yet, as the Convention of 1853, did, by formal vote, sanction it for purposes believed to be connected with the growth and prosperity of the Church, it affords no just grounds for censure; and the Convention regrets that the formal expression of desire by the Convention of 1854 for his speedy removal into the Diocese, should have been understood as an expression of censure, or as, in any sense, impugning his motives, as we feel assured that nothing of the kind was intended.

That this Convention deplores the trials to which the Bishop and the Diocese have been subjected, and deeply regrets the unjust views to their mutual relations and feelings towards each other, which have been circulated by the secular and religious press in articles tending to mislead the Church, to wound the feelings, and impair the usefulness of its Diocesan; in which the rights of the Diocese have been infringed, its family privacy violated, and its relations exposed to mistake and irreparable injury.

That this Convention do affectionately request the Bishop to withdraw his purpose of resignation, and assure him that he may safely rely upon the support and attachment of the Church in Illinois.

A paper signed by eleven Members, six Clergymen, and five Laymen, declining to vote, but disclaiming all censure of the Bishop in their past action, was offered and ordered on record. The paper concludes as follows:

"In conclusion, we add that if the Bishop, acting under the compromise passed without our votes, shall come and live among us, he shall find us ready and willing, as we have ever been, to sustain him in his godly works.

BISHOP WHITE PRAYER BOOK SOCIETY.—The twenty-second anniversary of this Society, was recently held in Philadelphia, the exercises of the occasion being conducted by the Bishop of Pennsylvania. From the annual report then presented, we learn the following facts in regard to the operations of the Society, during the past year:

The distribution of the Prayer Book has been—

Of the 18mo. edition,	2,269 copies.
" 32mo. "	3,413 "
Total,	5,682

The receipts have been $1,436.75.

The Report says: "Comparing the foregoing statements with the Reports of the last two years, it will be observed, that while the receipts for the last twelve months have been upwards of twenty per cent. more than for the same period in 1853–54, the distribution of books has fallen short of that period, full thirty per cent. This is the result of a determination of the Board to relieve the Society entirely from debt; in pursuance of which it has observed such a rigid economy in its appropriations as to bring the distribution thus far below that of 1853–54, and forty-five per cent. below that of 1852–53, which reached upwards of 1000 copies."

It appears also that by this contraction of its work the Society is now out of debt, and the Board of Managers appeal earnestly to the Church to furnish them means to supply the constant calls upon them without again embarrassing themselves.

NASHOTAH MISSION.—There are now connected with Nashotah, four Presbyters, nineteen candidates, and twelve preparatory students, making thirty-one young men preparing for the holy ministry. No other students are permitted at Nashotah, except those preparing for the ministry. Both teachers and students are entirely dependent upon the alms-offering of the Church for their daily subsistence.

DIOCESE OF MICHIGAN.—The Bishop of Michigan has always been obliged to hold the rectorship of a parish, in order to receive any support—in other words, his Diocese has had no Episcopal Fund. In the year of his consecration (1836) an effort was made to raise such a fund, and subsequently, at various times, plans have been devised, but with little success—the sum total of all obtained being but little more than $1,600. But at the last Annual Convention, a resolution was passed, authorizing the Bishop to appoint an agent to make a tour through the Diocese, to solicit subscriptions for this object. The Bishop designated the Rev. Horace Hills, Jr. of Detroit. He soon commenced the task, and in between six and seven weeks, obtained more than ($20,000) *twenty thousand dollars!* And this was accomplished entirely by personal application in the Diocese, and without visiting more than two thirds of its parishes—and several in the omitted third, ranking first in point of numbers and ability.

DIOCESE OF VERMONT.—At the late Convention, held at Windsor, Sept. 19th, the Rt. Rev. Bishop Hopkins, in his Address, gave a highly encouraging account of the prospects of the new Diocesan Educational Institution, to be called the VERMONT EPISCOPAL INSTITUTE. Ten thousand dollars has been bequeathed by one individual, for the support of a Theological Professor, and between 8 and 9,000 dollars are already subscribed in the Diocese. A liberal charter has been obtained, placing the Institution perpetually under Episcopal and Diocesan control. Congregationalism in Vermont, as in all New England, seems to be gradually dying out, and giving place to an endless succession of *isms;* and, under GOD, the Church alone can save the people from inevitable infidelity.

THE ROMISH CONFESSIONAL IN COURTS OF JUSTICE.—Two decisions have just been made in our Courts, of a directly opposite character, as to the sacredness of disclosures made by culprits to their priestly Confessors. One of these occurred at Richmond, Va. under Judge Meredith; the other at New Haven, Ct., under Judge Waldo. We find the two cases thus reported:

Judge Meredith referred to two cases tried in England, in which declarations made by Roman Catholics to Protestant ministers were held to be inadmissible, though the clergymen, not regarding the confession as sacramental, were willing to disclose all that was communicated to them. The confessions were regarded as much in a penitential spirit, in the hope of forgiveness for the sins disclosed, and hence sacred, though in the estimation of the clergymen, by no means sacramental. He said he regarded any infringement upon the tenets of any religious denomination as a violation of the fundamental law, which guarantees perfect freedom to all classes in the exercise of their religious duties. To encroach upon the confessional, which was well understood to be regarded as a fundamental tenet in the Roman Catholic Church, would be to ignore the Bill of Rights, so far as it is applicable to that Church. In view of these circumstances as well as a series of other considerations connected with this subject, he felt no hesitation in ruling that a Priest enjoys a privilege of exemption from revealing what is communicated to him in the confessional.

Judge Waldo, after argument, in which a recent Virginia case was cited to sustain the objection to the question, took the case into consideration, and decided that confessions to a priest were not by the law of Connecticut, privileged, and that the priest might be compelled to disclose them on the witness' stand. He also decided that the confession sought for in this particular case, had no relevancy, and was therefore unimportant; but he said, if he conceived it would have the least bearing on the case, he should compel the priest to disclose it.

There may be no question as to the *legal rights* to compel such a disclosure of important facts bearing upon a case pending in a Court of Justice. But we doubt strongly the *moral right* to compel such a disclosure. We know of Clergymen of our own Church, who have refused to make such disclosures, and who would sooner suffer the penalty of the Law than do it.

THREATENED RUPTURE BETWEEN GREAT BRITAIN AND THE UNITED STATES.—A large reinforcement of the British squadron in our waters, and an impudent swaggering Editorial in the *London Times* of Oct. 25, have thrown John Bull into a high fever, and the British public into a great excitement. The perfect coolness with which Uncle Sam looked at the whole matter seems to have mortified our transatlantic cousins excessively. What the *real meaning* of this new demonstration in our waters was, is, of course, but conjecture. Perhaps it was to sustain Mr. Crampton in his foreign enlistments, from which he has already backed out ungracefully. Perhaps it was to maintain British influence in Central America now that the Bulwer-Clayton treaty is exploded. If Great Britain wishes to pick a quarrel with the United States, she will not stick at pretexts. But the sober good sense of neither nation will allow such a catastrophe to happen just yet.

SAFE RETURN OF DR. KANE AND PARTY FROM THE ARCTIC REGIONS.—Dr. Kane, who left New York May 31, 1853, in search of Sir John Franklin, having been absent nearly two years, at last Congress appropriated one hundred and fifty thousand dollars for the fitting out of a squadron to proceed to his relief. Two vessels, the bark Relief and the steamer Arctic, the former under the command of Lieut. Hartstein, and the latter commanded by Lieut. Simms, with officers and crews, the best that the service could afford, formed the Relief expedition. Dr. Kane was found at Lievely on the 10th of September last on his way home. He had reached as high a latitude as 82° 30′, and has made many interesting geographical discoveries which will soon be given to the public. An *open polar*

sea, with a comparatively mild temperature, is one of the wonders announced; and new capes, new headlands, new channels and seas, and perhaps a new continent, are claimed as the fruits of American enterprise. The Relief expedition found Barrow Strait too closely packed with ice to reach Beachy Island, where they would have erected a monument over the remains of the unfortunate Sir John Franklin.

South America.—In a recent Number of the Review we attempted to show the practicability and importance of Church Missions in South America. We have another proof in point. The Officers of the American Bible Society have recently issued the following Circular:

Bible House, New York, Nov. 5th, 1855.

Dear Sir:—Our faithful Agent in New Grenada, South America, Rev. Ramon Montsalvatge, has returned for a few days to New York for fresh instructions from the Bible Society, on account of an unlooked for and encouraging state of things in that country. He furthermore desires, while here, to lay before Evangelical Christians of different names, as far as he can, some interesting facts showing the readiness there found for introducing a pure preached Gospel, with its houses of worship. He has letters and documents from English, Prussian, and American public officers, resident there, as well as from the Governor of Carthagena, and other natives of the country, all inviting us to come and preach freely our Protestant sentiments among them. Will you, sir, be so good as to meet a few others at the Bible House, on Wednesday next, at 4½ P. M., to hear these documents read, and to give your counsel as to what ought to be done in regard to this latter topic, being one which the Bible Society, as such, cannot take up? We think you can hardly fail of being interested in the movements of Divine Providence in that hitherto Papal country now seeking for a purer light. Yours very respectfully,

J. C. Brigham,
Joseph Holdich,
Jas. H. M'Neill,
Cor. Secy's A. B. S.

German Infidelity in the United States.—An American writer uses the following language: "To understand the subject, we must look at the actual state of things in the struggles for Liberty in Europe in 1848 and 1849, when France became a republic, and all Germany, as well as Italy and other countries, was agitated to its centre. As republicans, the American people sympathized with all who would throw off the yoke of oppression; but when it appeared, as it soon did, that many of the leaders in that struggle were Socialists, Communists, Agrarians, and Infidels, ready perhaps to reënact the bloody scenes of the French Revolution; that the watchwords, "Liberty, Fraternity, Equality," meant liberty to sin and to violate every wholesome law of God and man, to use every one's property and person as unbridled licentiousness would require—we paused and ceased to wonder that intelligent Christians of continental Europe hesitated and stood back from the contest.

"Many of those who, in 1848, were loudest in their clamor for 'Liberty, Fraternity, Equality,' are now inhabitants of the United States, and they find just as much here which they wish to revolutionize, as they did at home. Instead of rejoicing in our political and religious freedom to worship God according to the dictates of our own conscience, they make the public outcry in widespread Infidel periodicals, 'Americans are *to some extent politically*, free; but they are not so in religion; they are a priest-ridden, enslaved people; full freedom remains yet to be won! We will win that freedom, the freedom which was sought by Thomas Paine, not only from British rule, but from priestcraft and superstition,' both Papal and Protestant; and the birth day of this vagabond drunkard, this outcast from civilized society, is celebrated at Cincinnati, at St. Louis, at Milwaukie, by torch processions, infidel speeches, feasting and dancing. These Infidels avowedly regret the smattering of religion found even

in the Deism of Tom Paine—they call for *Pantheism and Atheism.* A leading German Infidel paper declares, 'It is indispensably necessary to throw off not only Christianity, but the so-called Deism, as an unworthy fetter, as a restraint no longer to be endured.'

"Seven German Infidel papers in this country, some of them with a weekly circulation of four thousand, advocate this Pantheism or Atheism. Their main object is, not politics, but to assail the Bible and all forms of religion. One of the oldest of them goes so far as to recommend *the abolition of religious liberty*, declaring that where liberty produces mischief, as it does in this country in the hands of the priesthood, it must be done away."

A German paper in St. Louis says:

"No individual can live as a human being; in no family can true happiness flourish; the whole human race is hastening on ways of error, so long as the (scheuszlichisten Popanze) most abominable hobgoblins—*God, future existence, eternal retribution*, are permitted to maintain their ghostly existence. It is, therefore, the great task of every genuine revolutionist to put forth his best powers for the destruction of this flagitious non-trio, viz: the hobgoblins of a God, future existence, and future rewards and punishments.

"Self-preservation is the first and most prominent instinct of every living creature, as well as of man. So soon as our relations assume the form stated above, (namely, so soon as want of employment and high prices of provisions ensue,) then this instinct of self-preservation makes its right effective, and the very natural impulse (Drang) is awakened to *fall to*, seize hold and take, whatever is needful to life, especially bread and meat. Laws, customs, morality, *religion*, and whatever these straight jackets of social life may be called, have indeed considerably circumscribed this instinct of self-preservation, especially when it assumes the form of seizing hold of what others claim."

There are, in this country, Infidel Schools, and Infidel Clubs, which patronize Infidel publications and spread systematically Infidel sentiments. In the Western States especially, these efforts are abundant.

The German Press in America.—The Quincy Tribune gives a list of the German papers and periodicals which are published in the United States and Canada. The number given is 121, yet the list is by no means a complete one, and there may be twenty or thirty more. On an examination of the list, we find that there are 9 in Illinois, 8 in Iowa, 10 in Wisconsin, 9 in Missouri, 8 in Kentucky, 4 in Indiana, 1 in Michigan, 17 in Ohio, 18 in New York, 1 in New Jersey, 83 in Pennsylvania, 3 in Maryland, 1 in Virginia, 1 in South Carolina, 2 in Louisiana, 3 in Texas, 1 in the District of Columbia, 1 in California, and 5 in Canada West. The New England States have none.

Note.—We have matter prepared with much care and labor for at least forty pages of Foreign Intelligence, which we are compelled to lay over.

CHURCH REVIEW, VOLUME IX.

With the next (April) Number commences the Ninth Volume of the Church Review and Ecclesiastical Register. We wish at this time once more to appeal to the friends of the work in all parts of the country, and to ask of them their active co-operation. Our past experience, and all the resources which we can command, are pledged to make the Review hereafter more worthy of the confidence and support of the Church. In addition to the corps of Contributors named at the close of the Seventh Volume, we are happy to say that the Rev. C. S. Henry, D. D., under whom the *New York Review* attained its high celebrity, and the Rev. F. W. Shelton, long a favorite contributor to the *Knickerbocker*, are now on our list. Greater care will be taken in the admission of Articles, and a somewhat larger scope in the selection of subjects for discussion; but the general tone of the Review will remain unchanged. As announced in our original Prospectus, eight years ago, "a substantial and practical Unity among Churchmen on the basis of our common Standards of Faith, Discipline, and Worship," will still be a paramount object in view, in conducting the work. We are determined to make The Church Review a *Sine-Qua-Non* to the living, working, loyal Clergy of the Church, and a source of instruction to the more intelligent and thoughtful of her Laity.

We need to double our present subscription list. Large parts of the country we cannot reach through our Agents, and where, to make the Review known, we must depend on the kindness of our friends. Will they not, by a little exertion, send us, each, one or more new subscribers? The present, at the commencement of a new Volume, is a convenient time to subscribe.

To show the estimation in which the Review is held by competent and impartial judges, we select the following, from a mass of similar testimony.

From the *London* "*Literary Churchman*," of Nov. 17, 1855:

"This is decidedly the best Church periodical in the United States,—the best, not only on account of its sound Church principles, but on the score also of literary ability. It is a quarterly; and although published in what may be regarded as a country town, it has yet a wide circulation, and a powerful influ

ence. The current Number is one of peculiar interest from its being devoted in great part to the discussion of subjects of the day."

From the *London Clerical Journal:*

"*The Church Review and Ecclesiastical Register* is an advocate of the principles of the Anglican Church among our American brethren. Its contents are varied in subject and lofty in tone, and could hardly fail to satisfy the most orthodox among us that the Church is making way among our secular brethren in the States. * * * As a skillful and gentlemanly advocate of the necessity for an American Church, we heartily welcome the *Church Review* on this side the Atlantic. Its interest in our proceedings is evidenced by the large amount of space it devotes to intelligence of the progress of the Established Church in England."

From the *London Colonial Church Chronicle:*

"Any one who desires to become acquainted with the tone of thought and feeling which prevails among the leading members of that Church, cannot do better than have recourse to the pages of the *Church Review*. It is characterized by general ability and earnestness, uniform orthodoxy, and occasional eloquence."

The following are from the secular Press of the United States:

Prentiss' Louisville Journal, says: "Its editor and contributors are Churchmen indeed, and its articles present faithfully the principles and progress of the Episcopal Church in this country and throughout the world. But the Review is likewise a literary journal, and in that department occupies the very front rank among the periodicals of the country. Its criticisms are free, bold, impartial, and discriminating. Entirely exempt from the control of the great publishing houses, it is conducted with the unrelaxing determination to employ all the influence which a quarterly can exercise in the effort to elevate and to purify the literature of our time. The writers for this Review are not confined to the clergy, but comprise some distinguished names in other departments of life. The Quarterly issues of the North American Review are usually greeted with a sufficient amount of laudation. But we will venture to say that there has not been for years in that journal an article equal in spirit, point, vigor, and literary excellence to the vindication of our countryman, Hildreth, in the last number of the Church Review."

The *Mobile Daily Advertiser*, says:

"This excellent quarterly is not only almost indispensable to both clergymen and laymen of the religious communion, whose distinctive doctrines it maintains, but is full of interest to the general reader; many of its articles being written by some of the most learned and talented men in the country."

The *New Haven Journal and Courier*, says:

"We are pleased to learn that the Review was never in so prosperous a condition as at this time. This is probably owing as much to the independent

stand the editor has taken—neither swerving to the right or left to suit either party in the Church, whether *high* or *low*, but striving to maintain 'unity among Churchmen, on the basis of our common standards of Faith, Discipline and Worship,'—as from any other cause. * * * These histories (of the old Colonial Churches in Virginia) are generally interesting, and the present one—the old Church at Jamestown—is peculiarly so. That portion of the Review under the head of "Ecclesiastical Register," is very valuable, and is considered by some the most interesting feature of the Review.

"The book notices, too, may be pronounced very valuable, and the ability displayed is seldom equaled in any similar publication. Every book reviewed evidently receives a careful examination, and the opinion formed is expressed boldly and fearlessly. This is as it should be, and we commend the example to others."

A learned dignitary of the English Church, writes under date of May 27, 1854, "The Church Review, in point of talent, stands second to none in either hemisphere."

The late Hon. JOHN C. SPENCER, of New York, formerly Secretary of War, and also of the Treasury, presented to one of our Agents the following over his own name, with full permission to use it at discretion:

"I have taken the Church Review and Ecclesiastical Register from its commencement, and have derived much valuable information and great satisfaction from its perusal. Its articles are always able and learned, being supplied by the very best talent in the Episcopal Church. It maintains no extreme views in any of the great questions that agitate the Church. For myself, I am certain that my Faith has been strengthened, my views enlarged, and my perceptions of Christian Truth invigorated by its articles; and there is no periodical of the day which I would not readily dispense with, rather than the CHURCH REVIEW."

A large number of the Rt. Rev. the Bishops of the Church, have been pleased to express their approbation of the Review; and, of these, eleven have been contributors to its pages.

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